



# SPOTLIGHT

## ON THE PROVINCE OF NIGERIA

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## PLATINUM JUBILEE OF SR. ANGELAROSE OGU DC WRITTEN BY CHIDINMMA

**A** Platinum Jubilee Birthday is a rare and special occasion that only a few persons are privileged and opportune to celebrate. It marks a unique milestone of 70 years of life and a feeling of gratitude, filled with experiences, memories, achievements and challenges surmounted. As such, sending happy platinum jubilee birthday messages is a beautiful way to show love and appreciation for the celebrant.

Here then is showing love and appreciation to a Platinum Jubilarian, amongst the Daughters of Charity of St. Vincent de Paul currently working in De Marillac Centre (Hope for Street Children) Sr. Angela Rose Ogu is the oldest and has worked the longest. Acknowledging the significance of the age 70 which Sister of God as she is fondly called in the Centre attained on the 20<sup>th</sup> of January 2024 her sisters working with her deemed it necessary to celebrate and thank God with her for the gift of life and other blessings.

It was a remarkable day when on Wednesday 31<sup>st</sup> January 2024 the Sisters chose to celebrate her; the celebration began with the Holy Mass concelebrated by the Parish Priest of Sacred Heart Catholic Church – Rev. Msgr. Dr. Joseph Kabari, Rev. Fr. Henry Ugwuorah; Assistant Parish Priest and Rev. Fr. Alvan Amadi; the nephew of Sr. Angela Rose who came in from overseas to witness the 70<sup>th</sup> birthday celebration of his Dear Aunty. The children together with the Seminary Sisters sang at the Mass



The second part of the celebration was adorned with lots of entertainment, welcome song, cultural display, hip-pop dance, special number etc. from the Staff and children in the centre. A host of relatives and friends and well-wishers graced the occasion. It is not surprising that Sr. Angela Rose

was beaming with smile all through the celebration as that is her nature. Her smile was contagious as all who came to celebrate her wished her well and prayed for many healthy years ahead.

Sr Angela Rose is celebrating

**70 YEARS,  
840 MONTHS  
25,566 DAYS  
613,606 HOURS  
36,816,413 MINUTES  
2,208,984,819 SECONDS** Of being awesome. May she age gracefully

**FORMATION OF CONSECRATED PERSONS FOR THE MODERN WORLD IN THE FACE OF NEO-PAGANISM**

**P**aper presented at the Annual General Meeting of the Joint Conference of Major Superiors of Nigeria. **Rev. Fr. Dr. Paul Akinmayowa Akin-Otiko OP**

**Preamble**

*I am thankful that we are thinking about those to be formed or those in the business of formation. The world is changing, Nigeria and Africa as a whole are not left out. **There is a new awareness that is taking place in the secular world**, many Africans are beginning to think that the missionaries and colonialism deceived them into abandoning their culture and religion. And some in strong terms not only condemn the missionaries and colonialists, but also think that the whole mission of following Christ is an art designed to deceive and enslave Africans.*

**Already, one can hear some whispers of some members of some religious institutes asking for a new interpretation of religious life, as well as a new interpretation of the vows.**

And the Africans in the diaspora are digging up whatever they thought their forefather/mothers did in order to reinstate them without asking questions. **There was the case of a 19 year old** who came to my institute to learn a Nigerian language and within the first week of his arrival, he began to show interest in getting initiated into one of the traditional religious cults in Nigeria, and he was relentless until he had it done.

**We see these new waves in the return to traditional names, hairstyles, language, rituals and of course history.** All these are not bad in themselves, however, one needs to be concerned about the ideology that drives this shift, one needs to counter their determination to enshrine the theory of liberalism coming from the global north which is informing and guiding whatever the modern day generation are accepting and doing. **This new reality for me is the neopaganism** that we all must confront. Secularism is now the measure of what is considered good enough to be accepted or rejected.

This paper will not respond to ALL the questions of a querying African, but will however prepare formators to train any typical Catholic, (religious or not) to engage with the modern world as it pertains to neopaganism.

### **Introduction**

It has been argued that “The main purpose of formation is to discover one’s vocation and to shape one’s life in accordance with the charism and

spirituality of the community” (CMSWR, 2024).

This is so important that it has been said that “No money and no energy is a waste when they are invested in the area of formation and ongoing formation of the religious” (Srampickal, Wilson, 2018).

This is noted by Pope John Paul II (1996) in his Post-Synodal Apostolic Exhortation *Vita Consecrata*; as “The Synod Assembly paid special attention to the formation of those who wish to consecrate themselves to the Lord, and recognized its decisive importance” (par. 65).

To achieve the purpose of this paper, the first thing that will be done is to **clarify concepts** that are considered important to this discussion; first of these **concepts is paganism, next to it is neopaganism, and closely linked to these two concepts is the idea of the modern era/world.** These clarifications are important as they lay the foundation for the discussion that will follow.

For clarity, the theory of *Ìhà tí ó wu Olódùmarè ni ó nko sí oníkálukú* (It is the side God wills that He reveals to different people) is adopted.

Once the concepts are clarified, a template for the formation of consecrated persons will be discussed. This template is important as it drew up the scope and method that is useful for the formation of consecrated persons in Nigeria.

**This paper concludes** with the discussion of the characteristics of the modern world which is



conceptualized as neopaganism.

**It is important to state from the outset that this paper adopts an Afrocentric positionality, that reexamines the idea of paganism that has been presented to the African Church for decades. The value of this is that it helps to ask relevant questions and view realities through the lens of African scholars.**

### **Conceptual clarification**

#### **What is consecrated life?**

According to the Catechism of the Catholic Church (CCC), it “is characterized by the public profession of the evangelical counsels of poverty, chastity, and obedience, in a stable state of life recognized by the Church” (CCC., no. 944). And the Code of Canon Law (CCL) defines consecrated life as: a stable form of living by which the faithful, following Christ more closely under the action of the Holy Spirit, are totally dedicated to God who is loved most of all, so that, having been dedicated by a new and special title to his honour, to the building up of the Church, and to the salvation of the world, they strive for the perfection of charity in the service of the kingdom of God and, having been made an outstanding sign in the Church, foretell the heavenly glory (CCL, no. 573, par. 1).

#### **Are there consecrated persons in other religions?**

It would seem that the idea is proper and only applicable to the group of people following the example of

Jesus Christ and the apostles in the early Church. The Decree on the Adaptation and Renewal of Religious Life *Perfectae Caritatis* of Pope Paul VI (1965a) in its opening paragraph says “the pursuit of perfect charity through the evangelical counsels draws its origin from the doctrine and example of the Divine Master and reveals itself as a splendid sign of the heavenly kingdom.”

Pope John Paul II said; “The Consecrated Life, deeply rooted in the example and teaching of Christ the Lord” (John Paul II, 1996, par. 1).

**However**, if one goes by the GENERAL definition of consecrated persons, it will imply that there are consecrated persons in every religion even before Christ. And as Africans we should be able to relate to this as we have people (priests and priestesses) who are dedicated to what they believe in. The major difference lies in WHO invites, WHAT is expected of a consecrated person, and undoubtedly, the context in which the consecration takes place.

#### **What should a young Catholic know about consecrated life?**

Given these different understandings of who a consecrated person is; it is important for Catholics and particularly young Catholics in formation to know **the true nature of consecrated life** in the Catholic Church, this will help to differentiate it from what is being presented in the modern world.

**Second, that there are others who have given their lives** (consecrated) to God in other ways different from



the Catholic way, and these may be significantly different from what they know. **This will help them bear witness to what they profess in a unique way.**

**And third, Catholics should know that there are those who have dedicated themselves to God in other ways.** This will help provide a basis for dialogue with people of other faiths. And a reason to bear witness their own consecration.

**Fourth, it is important for Catholics to know that although there are other consecrated persons in different religions, those who are consecrated in the Catholic Church are significantly different because of the teachings of Jesus.**

**What is paganism? This question has become very important because of the new reality in this modertimes how our young people are returning to tradition.**

Paganism as a concept has evolved and assumed different meanings over time. **It is noted that “In Latin usage, a *paganus* was an individual who lived in a rural district, rather than in a town.** (Hoadley, 2016:3).

**However, the most popular understanding of the concept was “used to designate those religions that do not worship the God of Abraham, the figure central to both Christianity and to other Abrahamic religions like Judaism and Islam”** (White, 2023).

This was because when Christianity emerged in the Roman Empire during the first century CE. Christianity introduced a monotheistic religion that taught and held that there was only one true God, whom it identified

as the God of Abraham, this was shared in common with Judaism. This made it imperative for Christians to distinguish Christianity from other religions that had different beliefs about God as presented in the Abrahamic religion. It is in this sense that Christians have used the terms *paganism* and *pagan*, with a pejorative connotations, to draw clear distinctions between themselves and those who they believe are worshiping false gods (White, 2023).

Beyond this distinction, it is not exactly clear why and how the Latin concept *paganus* came to imply someone who is neither a Christian nor a Jew. Among possible reasons for this new meaning “is that the term *pagani*, meaning “people of the place,” came to denote those who maintained the worship of the traditional deities of their locality, while Christians came to be referred to as *alieni*, meaning “people from elsewhere (White, 2023). And since those who were in the outskirts society were typically the last to embrace the new Christian way of life as they held onto their old religions and customs, they fitted the *paganus* description (Adler, 1979: 9).

**Given the reality of today, should any religion be described as paganism?**

Given the reality of the undeniable existence of religious pluralism, there is a strong need to shift from the old idea of engaging concepts such as *paganism* to “create a clear binary division between the Christians, who saw themselves as possessing theological truth, and all those whom they thought lived in error” (White,

2023).

**It is now difficult to deny the reality of multiple religions**, and if there are multiple religions, it would seem that there are multiple different ways, and differences across religions has resulted in one religion calling the other paganism.

**Now that it is becoming more appropriate to speak of differences and not right or wrong religion**, it would seem that no religion should be referred to as paganism.

**It can be said, and rightfully so, that if God has revealed Himself in any way**, He will also save those that He revealed Himself to through the revealed way. **This view is based on the fact that God revealed Himself to the Jews, the Muslims, ATR, and will save them through those religions even if they do not become Christians**, even though the revelation of God is more detailed in Christianity.

**Justification for a shift from the old understanding of paganism to a new understanding.**

**The theory is based on Hebrews 1:1-2** “1 In the past God spoke to our ancestors through the prophets at many times and in various ways, 2 but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.”

The theory categorically affirms that there is a God that reveals Himself to different religions, it is known only through what it chooses

to reveal of Himself at different times, in different contexts, to different people. Since religions are revealed by God Himself, each religion is true; and because God reveals Himself in multiple ways, the truth in each religion is relative because only a part of God is revealed in each religion. And since it is God that reveals Himself, whatever is revealed should be considered true within the group to which it is revealed, even when what is revealed is either uniform across multiple religions or contradictory when compared across multiple religions (Akin-Otiko, 2022).

**If therefore, there are more than one religions, then the first concern is what then is paganism and neo-paganism?**

**What is neo-paganism?**

Beyond the initial understanding and use of the word paganism there has been a new understanding such that since, “the first half of the 20th century, the term has been reappropriated as a self-designation by a family of related new religions. **Often called modern Pagan or Neo-Pagan groups**, they are inspired by the religions of Europe, North Africa, and West Asia that were rendered extinct by the spread of Christianity and the other Abrahamic traditions” (White, 2023).

**However, most suitable to me is this definition from Cambridge Dictionary (online version)**, and it says, neopaganism is “a modern

religion that includes beliefs and activities that are not from any of the main religions of the world.”

This places neopaganism in the context of modern day dispositions which include rejection of God, and eternal life.

### **What then is the modern world?**

With the description and definition of neopaganism, I wish to discuss the idea of the modern world in describing neopaganism.

The concept of the modern world as distinct from an ancient or medieval world rests on a sense that the modern world is not just another era in history, but the result of a new type of change. This is usually conceived of as progress driven by deliberate human efforts to better their situation (Wikipedia contributors, 2024).

**The characteristics of the modern era are the dominant ideologies and positions that include a REJECTION of the God of Abraham.** This should be the focus of formation because it has been said that in the modern “world, it often seems that the signs of God’s presence have been lost from sight” (John Paul II, 1996, par. 85).

### **Template for formation of Consecrated persons**

Having defined neopaganism, it is imperative to discuss the **content and methods required to form consecrated persons in order for them to engage with modern day reality.**

As we all know, one cannot overemphasize the importance of the formation of those in religious life.

Formation becomes very important for the Church and the world in order to benefit from the consecrated way of life, which is so useful to the pastoral mission of the Church.

**To achieve proper formation** in the modern era, the content of the formation of consecrated persons should be in **two equal categories**; these categorizations are for the sake of clarity and not to show importance. **First is the basic formation**, which lays the foundation and the **second is the functional formation** which prepares and equips consecrated persons for the modern world.

**The basic formation receives a lot of attention** as there are no questions about its relevance and content. This focuses on the general and preliminary catechetical formation of consecrated persons in formation, this also includes their human development.

At the level of basic formation, it is important to note that “To be good Christians, it is not enough only to pray, to go to church, to sacrifice oneself in service” (Sens, 2001:4). “In our world, where it often seems that the signs of God’s presence have been lost from sight, a convincing prophetic witness on the part of consecrated persons is increasingly necessary. In the first place this should entail the



affirmation of the primacy of God and of eternal life” (John Paul II, 1996, par. 85).

In order to withstand the demands and challenges of the modern age, it is important for the formation of consecrated persons to include HUMAN DEVELOPMENT at the level of basic formation. “We know well that piety and the desire to give oneself to God does not compensate for a lack of maturity or balance or a poorly integrated emotional life” (Sens, 2001:2). The modern day youths crave freedom, pleasure and self over God. There is therefore the need for a holistic development that will span across every facet of life.

**The functional aspect of formation** should first prepare consecrated persons in formation to face the FACT of plurality of religions (no longer Catholicism versus paganism). “Formation today needs to be programmed in the context of diversity not uniformity, of creativity not exclusivity. Consequently, a formation in and by the pluri-cultural and religious context of [Nigeria] will enrich our life, mission and spirituality” (2000:112). There is the need to understand and accept other religions as they are, in order to dialogue with them. It is important to emphasize this reality in the process of forming consecrated persons. This is because it is impossible to deny the reality and existence of other religions. **And it is a strong part of the modern world.** The fact that they are significantly

different in their practices and what they profess when compared to Christianity **does not make them irrelevant.**

This is important because consecrated persons in formation will definitely encounter and interact with people of different religions when they begin their apostolate. They are to be equipped to engage in inter-faith dialogue which takes place formally or informally on the apostolate.

**Knowledge of the details and differences found in other religions becomes the tool of engagement with their peers in the modern world.**

**This reality makes dialogue inevitable.** John Paul II, (1996) in his Post-Synodal Apostolic Exhortation Vita Consecrata, held that there is a key dialogue that consecrated persons should be formed to engage in; this is the dialogue with members of other religions especially because “In the context of missionary activity the process of inculturation and interreligious dialogue have a role to play. [Therefore] The challenge of inculturation ought to be taken up by consecrated persons as a call to fruitful cooperation with grace in facing cultural diversity” (John Paul II, 1996, par. 79).

**The second reality of functional formation is to create an awareness, ascertain level of KNOWLEDGE regarding falsehood, which I call neopaganism.** This is a major

thing that formation must take care of in the modern day.

**There are a lot of FALSEHOODS that the society wants to colour and make real. As St. Paul says “3**

*For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, 4 and will turn away from listening to the truth and wander into myths” (2 Timothy 4:3-4).*

**To counter falsehood, there must be a renewed emphasis on the importance of the UNIQUENESS** of each charism developed and designed by the founders. This must be done in such a way that consecrated life **bears witness to the invitation to follow Christ.** This point is important to counter an emerging trend in which people are looking for fulfillment in things that are not related to the charism of the group they **FREELY** joined.

This is growing, especially now that local communities are having young superiors who are products of the modern world. It is becoming a common thing to find some superiors championing some form of departure from the charism of their group. This they do in the name of looking for ways to sustain the community financially or be relevant to the present times. If young consecrated persons are properly groomed and brought up in the charism of their group, they will find fulfillment and different apostolates will better complement one another.

What Pope John Paul II calls “fidelity to the founding charism and subsequent spiritual heritage of each Institute” (John Paul II, 1996, par. 36).

### **Formation in the modern world**

**Since our focus has shifted from the old idea of paganism or neopaganism, to those things that define or characterize the modern age which include; faithlessness, 'syncretism, pleasure, freedom, sympathy for the people of the letters, a crave to redefine the evangelical counsels, etc. what then must formators do?**

The modern age is characterized in such a way that it approves of people who are very expressive, and so **formation should be practical, calling a spade a spade.** Today, many superiors are still like the parents of the 60s, 70s and 80s who think that there are things that should not be mentioned before their 'children' and in this case, those being formed. And so they do not talk about sex, LGBTQ, and homosexuality in particular. Just as any parent today will be shocked at the level of information children have, so will many superiors or formators be shocked at the level of information available to those they are forming. Those going through formation will be better formed if they are exposed to the reality of the modern age.

**There is a serious need for formator to be aware of the**

**reality and impact of secularism**, which is a key part of the modern world. Pope Benedict XVI noted that reforms aimed at ensuring deeper fidelity to the Gospel, to the church and to the poor by consecrated persons are being threatened by significant adaptations from a modern materialistic cultural perspective. "A desire to modernize and... to speak to contemporary men and women sometimes allowed secularized culture to penetrate the minds and hearts of some religious" (Pope Benedict XVI, 2006).

This awareness is not to enshrine a total rejection of new ideas such as wholesome feminism which is 'the recognition of the place and the role of women in society as this is a challenge of our times' (Sens, 2001:4). In this case, the awareness of secularism is to inspire the needed awareness of secularism that it becomes important to examine some of the characteristics of the modern world and how they should be handled in formation. Especially as these make up the characteristics of modern day neopaganism.

**We see this in the attitude to witnessing and prayer. What distinguishes us has become old,**

**First, members** of consecrated life must clearly go beyond sentiment when dealing with the question raised by the nearness of LGBTQ and particularly homosexuality. As the teachings of the Church are

clear on what it is and how it should be handled. The Catechism of the Catholic Church says;

Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, 141 tradition has always declared that "homosexual acts are intrinsically disordered."<sup>142</sup> They are contrary to the natural law" (CCC. 2357)

**Second, the formation of consecrated persons** should take into consideration the strong desire that present day African youths have to express the African identity, this comes in the form of rejection of everything linked to the missionary and slavery and this includes religion. This reality is surprisingly not far from the formation houses as there is a new movement to redefine what the evangelical counsels mean for us as Africans especially where the family support is concerned. Just as was noted about India, that "Our Christian and [African] identities must have a bearing on each other and only a healthy fusion of both will see us as



committed, consecrated [Africans]" (Monteiro, 2000:105).

*This is coming at the expense of the basic humane attributes that particularly define Africans such respect, care for the elderly (members of our community and institute), community life and sharing, respect for wisdom and experience as against the 'power' of demography that the young ones enjoy.*

**Third, the urge for syncretism,** *this is a falsehood that comes with the reality of pluralism of religions and a desire to be Africans.*

**Fourth disregard for authority.** *Formation must teach recognition and appreciation of authority, as against the celebration of gifts and money. A tree never makes a forest; here we are having individuals becoming bigger than the community because they claim to have gifts and money.*

**Finally, the formation** *should make a clear distinction between religious life and diocesan life which is not less or in competition with religious life. We all must have heard the saying that 'we take the vows while they (diocesan priests) live it for us'. Those in formation want to redefine the evangelical counsels to put them at par with their contemporaries in the world. This is the age of professionalism and individualism.*

## Conclusion

E nfi ete sile e npa lapalapa As I conclude, it is important to state clearly and loudly that the modern world is here with us, we cannot ignore it, the idea of paganism does not represent what neopaganism is.

## CBCN COMMUNIQUE: FIRST 2024 PLENARY

### JOURNEYING TOGETHER FOR THE COMMON GOOD IN THE CHURCH AND OUR NATION

**A Communiqué issued at the end of the First Plenary Meeting of the Catholic Bishops Conference of Nigeria (CBCN) at the Catholic Secretariat of Nigeria Resource Centre, Durumi, Abuja, 16 to 22 February, 2024**

#### 1. PREAMBLE

We, the Catholic Bishops of Nigeria, held our First Plenary Meeting for the year at the Catholic Secretariat of Nigeria Resource Centre, Durumi, Abuja, from 16 to 22 February, 2024. Having prayerfully reflected on the theme: **Synod on Synodality: Areas of Concern for the Church in Nigeria** as

well as on the situation of our country, we issue this Communiqué:

## 2. THE SYNOD ON SYNODALITY: OUR JOURNEY SO FAR

The Church is no stranger to synods, which have their roots in the early Christian Community. The word Synod from which synodality is derived conveys the idea of a journey undertaken together, listening to the Holy Spirit and to the voices of all segments of the faithful, where decisions are made collectively, dialogue promoted, and active participation encouraged. The first part of the Synod on Synodality for the Universal Church, was held at the Vatican from 4 to 29 October 2023. It was an enriching and engaging experience within the Church. The second part will be held in October 2024.

Synodality is an expression of the nature of the Church as communion. It obliges us as Church to walk together within the Apostolic Tradition which without ignoring the signs of the times takes cognizance of what has been held as the Deposit of Faith, always, everywhere and by all.

There is no doubt that the way the Church is run in most parishes and dioceses in Nigeria bear laudable

marks of Synodality such as Parish Pastoral Councils, Presbyteral Councils, and College of Consultors. Also there is the active participation of the different sodalities and other lay organizations in the life of the Church. Nevertheless, there is the need to strengthen these Institutions by promoting the principles of listening and dialogue. In fidelity to the Deposit of Faith, we renew our call on Priests to cultivate greater respect for the liturgical norms and avoid abuses, in celebrating the Eucharist and other sacraments. A Synodal Church, no doubt, generates healthy citizens who, in turn, work for the promotion of the dignity of the human person and the development of the Country.

## 3. *FIDUCIA SUPPLICANS*: SOME CLARIFICATIONS

The Declaration by the Dicastery for the Doctrine of the Faith, *Fiducia Supplicans* (on the Pastoral Meaning of Blessings) has generated a lot of controversies. Many Episcopal Conferences have taken their position on this document. We reaffirm the age long teaching of the Church on the Sacrament of Marriage as a union between one man and one-woman Code of Canon Law, Canon 1055); Catechism of the Catholic Church,

N. 2335). We reject the reading of the Declaration that suggests that Priests could bless same-sex couples or other couples in irregular situations such as those of polygamists, and the divorce and remarried, in a way that legitimizes such unions.

We, the Catholic Bishops of Nigeria affirm our loyalty to the teaching of Christ and the Holy Father the Pope. As we have already stated as Conference and as part of Symposium of Episcopal Conferences of Africa and Madagascar (SECAM), we reiterate that Priests are not to bless same-sex couples in Nigeria. Homosexual acts are acts of grave depravity which are intrinsically disordered and, above all, contrary to natural law (Genesis 2:24; Ephesians 5:31; Matthew 19:5-6); CCC. N. 2357)

#### 4. SITUATION OF THE NATION

We express strong solidarity with our people who are suffering in the seriously deteriorating situation of the nation, especially in the areas of security and economy.

Insecurity has attained yet a higher scale than we had ever seen before in the land. Insurgents, armed herdsmen, bandits, and the so-called unknown gunmen have continued to unleash terror in different parts of the country. Kidnapping for ransom has reached homes and

areas where in the past it was thought impossible. The result is that many have fled their homes, abandoned their farms, shops, businesses and other sources of livelihood. The number of internally-displaced persons in our country is ever growing. We are making yet another passionate appeal to Government to act immediately to stem the tide. The legitimacy of government depends on its capacity to protect life and property.

Our worsening economy has continued to make living hard and difficult for our people who have been subjected to a life of grinding poverty, continuing hunger and untold hardship. The situation is worsened by the high unemployment rate in the country, which has further impoverished and degraded our citizens.

We note the efforts of the Federal Government in addressing some of our key economic problems. While we understand the reasons behind some of the reforms, it is our view that some of these policies seem not to have been properly thought through and as such the outcomes seem to fall short of expectations. For instance, while the fuel subsidy removal was meant to help improve government's revenue which has been the case across the three levels of government,



the impact on Nigerians has been debilitating. Similarly, we note that the decision to “float the Naira” has had unintended negative and harsh consequences. In the light of this, we urge government to urgently address the increasing disaffection and restiveness spreading across the population, in order to avoid a descent into chaos and anarchy.

## Way Forward

### 1. Promoting social cohesion and good governance

In view of government's effort to end insecurity, we recommend that the ongoing discussion about the creation of State Police be carefully studied. Furthermore, government ought to assess the impact of all other already existing security outfit in this regard.

Given the diminishing purchasing power of the Nigerian currency, and the capacity of agriculture to be the bedrock of our survival, we urge government to create the necessary and conducive environment that would enable our people to return to their farms.

We commend government's decision to transfer some items, such as electricity and railways, from the exclusive list to the concurrent list. We urge that this be extended to such other areas of the economy like mining. These measures, along with transparency

and accountability in governance, are some of the factors that promote social cohesion.

We enjoin government at all levels to establish small scale industries in the rural areas to increase productivity and reduce unemployment. It would be helpful if such industries are agro based.

The Media play a critical role in nation building. They have the capacity to inform, enlighten and guide the government and citizens on important matters of governance, citizenship and patriotism. They also act as watchdogs for good governance. Rather than seek to repress or intimidate the media, we call on government and other relevant authorities to help the media perform their role responsibly and optimally. To this end, we recommend that the fundamental rights of media workers be respected. We advocate for the responsible use of the mainstream and social media by all.

### 1. b) *Journeying Together*

We enjoin government to open up to the contribution of all segments and levels of the Nigerian community, so that together we can face the emergency situation in which we now find ourselves. It is no longer acceptable for our leaders to surround themselves only with their political supporters and cronies. The general elections

and determination of petitions are now over. It is time to run government for the common good. The nation needs to leave all polarizations behind and come together in unity and cohesion. We have both the natural and human resources to get this done. But those now in political power owe the nation the duty to create the enabling environment for all capable Nigerians to participate in the task of national rebirth. Politicians who are not in power and all other Nigerians now should be ready to offer their positive contribution, beyond all political party affiliation and sensitivity.

### **1. c) *Hope in God and our Need for Repentance***

In spite of the challenges facing our nation, we cannot give up hope. All is not lost. We have all it takes to rescue our nation. Our confidence is based on our trust in God and in our capability as a nation, with the grace of God in whom almost all Nigerians believe. Our prayers for Nigeria are not futile and should continue. Nevertheless, our trust in God must go hand in hand with our human efforts. Religious leaders should promote sincere and genuine godliness and righteousness in their religious communities, upholding among their followership honesty and hard work and condemning

corruption in all its forms, in both private and public life. We equally call on the entire Nigerian elite including professionals, business people, and financial operators, many of whom have for long benefited from the corrupt system to repent and change their attitude of greed and selfishness. Furthermore, civil servants and public office holders, who have not been running our public institutions with honesty and rectitude, need to change their ways. As the government demands additional sacrifice from the citizens, one expects to see a drastic cut in the cost of running government at all levels. We urge all to have a sincere change of heart. Nonetheless, we call on government to prosecute crime and criminality wherever they are found. We commend those who have been trying to behave well against all odds, and encourage them not to give up.

### **5. NEWS FROM THE CHURCH**

We acknowledge God's bountiful blessings on the Church in Nigeria as we thank the Holy Father, Pope Francis for the following appointments: Most Reverend Gerald Mamman Musa as the bishop of the newly created Diocese of Katsina the ceremony took place on the 12 December, 2023; Most Rev. Habila Tyiakwonaboi Daboh as the Bishop of Zaria Diocese the ceremony took place on the 14

December, 2023; Most Rev. Anselm Pendo Lawani as the Bishop of Ilorin Diocese the ceremony took place on the 2 February, 2024. We are equally grateful to the Holy Father, Pope Francis for the appointment of Most Rev. Simeon Okezuo Nwobi as Auxiliary Bishop of Ahiara Diocese. His episcopal ordination took place on the 19 December, 2023 and the recent appointment of Rt Rev. Msgr Thomas Ifeanyichukwu Obiatuegwu as Auxiliary Bishop of Orlu diocese. His Episcopal Ordination comes up on 20 March, 2024. May the Church of Christ continue to flourish in our country. We rejoice with the Dioceses of Minna, Abakaliki and Issele-Uku for the Golden Jubilee of their erection. We pray for a more fruitful pastoral life in these Dioceses, while we thank God for the achievement.

We congratulate the Pan African Episcopal Committee for Social Communication for the 50<sup>th</sup> Anniversary of its establishment which held from 18 to 21 November, 2023 at Lumen Christi Retreat and Media Centre, Lekki – Lagos. May the fruits of the celebration continue to animate our pastoral life in the Church and society. We thank the Archdiocese of Lagos for hosting the event on behalf of the Catholic Bishops Conference of Nigeria.

In Prayer, we look forward to the International Eucharistic Congress holding in Quito, Ecuador from 8-

15 September, 2024.

## **6. CONCLUSION: STARTING AFRESH WITH GOD**

The season of Lent affords us the opportunity to start afresh with God as individuals, as Church and as a nation. This holy season draws our attention to reparation, reconciliation and sanctification. In prayer, we deepen our relationship with the God. In fasting and abstinence, we discipline our bodies, deny ourselves of legitimate pleasure and yield our bodies to the direction of the Spirit. In almsgiving, we demonstrate our concern for the needy and the less privileged. By so doing, our synodality as a Church and as a nation becomes strengthened and impactful.

As we commit ourselves to the Lenten observances we pray: may your love be upon us O Lord as we place all our hope in you (Ps 33:22). May our Blessed Virgin Mary, Mother of hope and of all consolation continue to intercede for us. Amen

**+ Lucius Iwejuru Ugorji**  
**+ Donatus A. Ogun, OSA**  
**Archbishop of Owerri**  
**Archdiocese**  
**Bishop of Uromi Diocese**  
**President, CBCN.**  
**Secretary, CBCN.**

By [CSN Media](#)|February 22nd, 2024|[News, Nigeria](#)



# "GO ORGANIC"

*Written By Sr. Perpetual Essien DC and Sr. Margaret Mary Ekanem DC*

**A** lifestyle that promotes sustainable development and encourages the application of natural methods in work, life and play. It means consuming and using products closest to their natural state without chemical input. Go organic converting Organic Wastes into Organic Manure through Composting.

**COMPOSTING:** is a natural process that recycles organic material into a soil conditioner that improves soil quality and increases food yields.

**A COMPOST:** a mixture of ingredients used as plant fertilizer and to improve soil's physical, chemical and biological properties

## BENEFITS OF COMPOST

It reduces the need for pesticides and synthetic fertilizers

It enriches soil and promotes healthy plant growth

It increases the resilience of plants to diseases, pests and fungi Higher yeilds It improves water infiltration and retention

## A step-by-step guide

Waste from plants and animals can be used to make compost.

**Plant and Animal wastes which can be converted into manure**

Grass,used animal beddings  
Cassava pills, agricultural wastes

Plantain pills, wood chips,  
groundnut shells, Coconut husks,  
shredded paper, tissue papers  
Banana pills

All the pills Dead leaves

Animal dung

Kitchen wastes



## Starting Point SEPARATION OF WASTES

To produce a quality product always use clean materials which have been kept separate from other wastes at the source.



## ONE METHOD OF COMPOSTING

THE LAYERED CELL- build a cell on the ground. On the bottom put branches, twigs, shredded paper etc. to increase circulation and drainage. Add composting mixture. Leave for 6-8 weeks, making sure, it does not dry out.

### Key Ingredients: Carbon and Nitrogen

The fastest way to produce compost is to use about two parts of green material to one part of brown material. This will ensure that there is the correct balance of nitrogen and carbon for the composting microbes to work.

**NITROGEN-RICH MATERIALS (GREEN):** Smelly organic waste such as animal dung, fish heads, bones and guts, green grass and leaves, chicken shit, goat shit, fruit peels, vegetables.

**CARBON-RICH MATERIAL (BROWN):** Woody organic waste such as small branches, dry leaves, coconut husk, groundnut shell, dry leaves, saw dust, shredded paper

### THE FINISHED PRODUCT

After 6-8 weeks, sieve the

compost to remove any large un-composted parts, which go back in the hole/cell to compost for next time.

Allow the composted parts to mature for around 3 more weeks before using. It will be ready when it smells earthy and looks brown

**SAFETY** Composting is generally a safe activity, but: There can be a risk from disease from the compost heap. You should always wear gloves when handling compost and wash your hands afterwards.

There can be spores from fungus in the compost heap. People with breathing problems should avoid turning compost heaps. Do not open a bag of compost with your head right over it. Damp down compost before use. It is advisable to use a mask when handling dry compost

### Marketing and selling compost

If you want to sell your compost to farmers or gardeners, you should sieve it. You may have to give away free samples to convince people that something made from 'waste' will be good for their crops. One way of convincing them is to grow a market garden on your site using your compost to demonstrate how well it works.



**WORKSHOP ON  
SUSTAINABLE INCOME  
GENERATING STRATEGIES  
WRITTEN BY MR. OLANIYAN  
COSMAS FASOLA  
(DEVELOPMENT INNOVATIONS AND  
IMPACT MANAGEMENT)  
STRATEGIC DIRECTION**

**Accountability in Project-Business**

**ACCOUNTABILITY**

It is about achieving result (delivering products/services), in the right specifications, at the right time and place, to the right people, and report back within the set time frame.

It presupposes the fact that:

- ✓ Objective are well defined so

as to change the undesirable situation

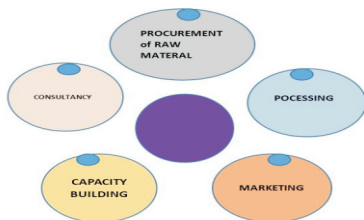
- ✓ Competent hands are engaged (and there is backup/succession plan for the skilled workers)
- ✓ Effective mechanism for administration and management of processes and procedures
- ✓ Availability of adequate required (**quality**) resources (financial, human, material) (Cosmas Olaniyan, 2007)
- ✓ Supportive leadership
- ✓ Development of need-based and demand-driven business plan
- ✓ Standard operation policies
- ✓ **Constant Planning, monitoring and evaluation.**

**Importantly too**

- Make the right choice of products/services
  - Consumer demand frequency index (daily needs/weekly)
  - New Needs discovery (breaking new ground)
- Constant availability of raw materials and other inputs: link more sources
- Effective management /accountability framework:
  - Framework for production efficiency and effectiveness to meet up with demands in time, quantity and quality.
  - Check losses, wastages, fraud, unnecessary diversions.
  - Direct purchase, pro-active

- procurement in bulk
- Manage your profit for: reinvest to expand, sustenance to live and savings for future **s t r a t e g i c** investment/diversification
- Full exploration of the product along the value-chain (see all the following slides): -

### Value-Chain Diversity



### FARM BUSINESS as a sample project



#### Crop Farming

- Farm **high-demand crops** like **tomatoes, maize, or cassava.**
- Learn modern farming

techniques and invest in quality seeds and fertilizers.

- Explore niche markets like **organic produce / vegetables.**
- **Raise poultry** like chickens, turkeys, or ducks, for **meat and eggs.**
- Consider **fish farming**, such as **catfish or tilapia.**
- Start a **small-scale goat or rabbit farm**

#### Agribusiness

- **Set up an agricultural supply store** selling **seeds, fertilizers, and farming equipment.**
- Establish a **food processing business**, such as **fruit juice production or snack making.**
- Offer agricultural **consulting services to fellow farmers**
- **Vertical farming and hydroponics**
  - Explore innovative farming methods like **vertical farming within limited spaces.**
  - Invest in **hydroponics systems to grow crops without soil**, ideal for urban environments. (note: this is anti-organic agric)
  - Dry season farming
- **Agri-tourism**
  - Develop an **agri-tourism**



venture by offering farm tours, camping, or recreational activities on your farm.

- Create an online presence to attract tourists and visitors.

#### **Value-added products**

- **Produce value-added products like jams, sauces, or dried herbs from your farm's produce.**

- **Market these products online and at local markets.**

#### **Agricultural technology**

- Develop or use agricultural apps to connect farmers with buyers and provide weather forecasts or crop advice.
- Offer tech services like drone mapping or soil testing.

#### **Participate in government programmes**

- Explore government initiatives and grants for young farmers. Join agricultural cooperatives to access resources and support.

#### **Agricultural training and education**

- **Offer training sessions or workshops on modern farming techniques to youths.**
- Consider starting an agricultural training centre.

#### **Export agricultural products**

- Explore opportunities to **export agricultural products** like ginger, cocoa, or yams to international markets.
- Ensure compliance with export regulations and quality standards.

#### **Online marketplaces**

- Utilise **e-commerce platforms to sell agricultural products directly** to consumers.
- Collaborate with food delivery services to reach a wider audience.

#### **Collaborate with NGOs**

- Partner with agricultural development institutions and **n o n - g o v e r n m e n t a l** organisations that **support youth in agriculture**.
- Access training, funding, and mentorship opportunities through such collaborations.

#### **Financial management**

- Keep detailed records of your farming activities and expenses.
- Seek financial advice to manage your income and investments wisely.

#### **Networking**

- **Attend agricultural conferences, seminars, and meet-ups** to connect with experienced farmers and

- potential buyers.
- **Join online agricultural fora** and communities to exchange ideas and experiences.
- **Remember that success in agriculture often requires patience, continuous learning, and adapting to changing market conditions.**
- **Start small, gain experience, and gradually expand your agricultural venture to increase your chances of making money in this very rewarding field.**



The day's activities began with the sacrament of reconciliation, then candle light procession into the Church by all those present that led to the Eucharistic celebration, which was presided by Most Rev. Patrick Eluke the Auxiliary bishop and a host of other concelebrating Priests.

*The Bishop in his homily began by recognizing, congratulating and appreciating all congregations present both male and female especially for the apostolates carried out within the diocese. The theme of his homily was "Consecrated to the Lord". This day's origin is traced to the book of Exodus 13 where he Lord said to Moses, "Consecrate to me every firstborn male. The first offspring of every womb among the Israelites belongs to me, whether human or animal. "The Lord commanded the Jews to consecrate all the first-born male as a sign of thanksgiving for*

**FEAST OF THE PRESENTATION  
OF CHILD JESUS 2<sup>ND</sup> FEBRUARY  
2024 CELEBRATION IN  
PORT HARCOURT DIOCESE**

**WRITTEN BY SR. FRANCISCA OPARA DC.**

**O**n this day the Church celebrates the feast of the **Presentation of the Lord** which occurs forty days after the birth of Jesus and is also known as Candlemas day, since the blessing and procession of candles is included in the day's liturgy. This feast is also known as the feast for all consecrated men and women in the world and as expected the male and female religious of Port Harcourt diocese gathered at the cathedral to mark this day.

*sparing their lives when they were slaves in Egypt.*

Since Jesus was presented in the Temple for this redemption, today's feast is now referred to as the "Presentation in the Temple." The Bishop exhorts that we must remember that our mission is enriched by our charism and apostolates, we cannot abandon our apostolates. To what extent have we lived out our charism and apostolates faithfully? We are special, holy and have been set apart to sing God's praises. We need to make honest effort not to compromise the standards of our various charisms.

The candle light in procession reminds us that we are the light of the world. "Candlemass" is also a traditional name given to today's feast because as early as the fifth century, the custom of celebrating this feast with lighted candles had developed. The lit candles symbolized Simeon's prophecy that Jesus would be "a light for revelation to the Gentiles." One function of light is to dispel darkness and show the way, we are therefore called to dispel darkness of wickedness, envy and jealousy. In our communities we should let the young ones breathe and stop

projecting our image on them, many genuine vocations have been aborted because of envy and jealousy, we will be held accountable for our actions, decisions and all that we do. Change is the only constant thing, so we must all be careful, if you are young today tomorrow you will be old so let us be careful and guard our actions especially those that are spurred by selfishness. Many religious derive joy in making others sad, we blackmail, lie, criticize and prejudice.



Priests and religious are the most difficult people to govern, let us know that we have no other home except the parish house and the convent. Our trust of externs more than our fellow priests and sisters is a very bad attitude that we must guard against. We prefer to trust lay people and betray

ourselves; we are called to live as God wants us to live, we must be companions not competitors. The young must respect the elders because posterity will judge you with time, live a sincere life and God will bless you. Learn to obey your superiors and be faithful to the evangelical counsels you profess, mind you if you go home today nobody will agree to marry you, because if you can divorce Jesus you can divorce anyone, live a good life, not a life of affluence and God will bestow his blessings upon you in his service.



As joyful witnesses of God's presence in our world, we had time to celebrate one another as there was lots of entertainments by different congregations in the second segment, sharing of foods, drinks and pleasantries. As we rededicate ourselves today in the renewal of the

evangelical counsels may God who has called us grant us fidelity in keeping these vows freely and unreservedly.

### **STUDENTS SISTERS SESSION 4<sup>TH</sup> JANUARY, 2024.**

On the 4<sup>th</sup> of January, 2024, eleven (11) student sister in Nigeria from different universities and Polytechnics and six (6) in Ghana and Kenya virtually gathered in Eleme for their annual gathering and seminar. The seminar was facilitated by

Sr. Maria Kanabe, DC the Councilor for students welcomed all the sisters present on behalf of the Visitarice. After which she introduced the facilitator Sr. Bibiana Dura DC who gave an input on Parenting, Online Abuse and Bullying.



In her presentation, she defined Parenting as the process of raising children by providing them with care, love and protection in order to ensure their healthy development into adulthood. She gave four types of parenting styles



namely: the authoritarian style whereby parenting is strict and places high expectations on children. These high expectations could be negative or positive. They set rules for the children without dialogue, boundaries and explanation and the breaking of these rules is met with serious consequences for their actions. Then there is the authoritative style which she says is one that is responsive and supportive. They set limits and boundaries but with room for negotiation and flexibility. There is also the permissive style that is nurturing, warm but reluctant to impose limits. They reject the notion of keeping children under control. This style is emotionally supportive and responsive to the children and finally the neglective style presents the children with their basic needs but do not care about their children's need or desires such as emotional, psychological and social needs.

Understanding this types of Parenting she says helps us to know that people are brought up with different styles of Parenting and these this personalities constitute members of the community therefore we should learn to forbear with one another.

Her input also touched on Online Abuse Online which she said is the misuse of social media, the use of digital or cyber skill technologies to harass, threaten, embarrass or target another person. The publishing of sensitive information about a person. There are various types of Online abuse which she listed below:

- Cyber bullying
- Trolling (deliberately provoking an argument)
- Image based abuse
- Sexual extortion
- Impersonation account
- Doxing (personal details that has been given out)
- Morphing or Deep fakes.
- Defamatory

These abuses she expatiated has different effects on its victims such as: anxiety, depression, low self-esteem, eating disorder, post- traumatic stress, suicidal tendencies, drug or alcohol problem e.t.c. Reflective questions was given on What is the relevance of these topics to us? And how can we prevent ourselves from being exposed to Online Abuse or bullying? Different responses were given to these questions and we were encouraged as students to guard against how we use the internet and precaution we can take not to fall into the temptation of abuse or being abused and bullied online.

The next day saw us treating the topic on SUSTAINABILITY which was handled by Sr. Angela Onah, DC the bursar of the province.

Sustainability is the quality of being able to continue, maintain and support a process over a period of time. This is attained by

the program we have and the initiative we take.

To attain sustainability there should be;

- Honest accounting
- Transparency
- Regulatory compliance.

The 7Rs of Environmental sustainability.

- Rethink
- Reuse
- Refuse
- Reduce
- Repair
- Repurpose
- Recycle.

**Written By: Sr. OKOEMU, Franca DC and Sr. AIPOH, Josephine DC**

**HOW THE SERVICE OF THE DAUGHTERS OF CHARITY IN NIGERIA HAS MOVED FROM “HANDOUTS TO SELF DEVELOPMENT” AND FROM “DEPENDENCE TO SELF-RELIANCE”**

**T**he Spirit of the Lord is upon me. He has anointed me to bring good news to the poor. He has sent me to proclaim liberty to captives and sight to the blind, to free the oppressed and to announce the Lord's year of mercy. (Lk. 4:17-19).

Following the footsteps of our

Master Jesus Christ and of our Founders, the Daughters of Charity in Nigeria have, over the years, channeled our common energies into creative, practical service of persons who are poor and have progressively moved from “handouts” to “self-development” and from “dependence” to “self-reliance”. The following areas have seen remarkable shifts.

**1. Social Services:**

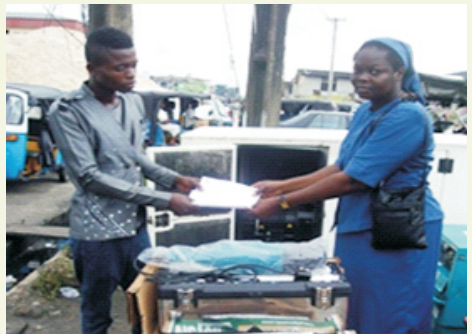
One of the major turn-around in our social services is the movement from institutionalization to Community Based Rehabilitation (CBR) and Community Based Inclusive Development (CBID). For many years, due to high societal stigma and discrimination associated with conditions such as leprosy, disabilities and abject poverty, affected persons were usually isolated in settlements and rehabilitation Centres. Even when they lived in their own homes, they had little association with other members of the community and depended largely on handouts from individuals, Churches and local organizations to sustain themselves. Skills acquired in the rehabilitation Centres were not necessarily the choice of the person and, to a large extent, did not provide them with a living wage due to limited choice of location and poor patronage.

Consequently, after being set up on small scale businesses, majority of them continued to depend on the Daughters of Charity for food, clothing, shelter, education and healthcare. Large sums of money were spent monthly to procure food items, clothing materials and medicines for these poor persons. Some food items and heaps of used clothes, most of them worn out and unfit for use, were donated by individuals and Church organizations. Persons who are poor saw themselves as “objects of charity”, having been made so by the society, leaving them with a certain powerlessness for self-development and self-reliance.

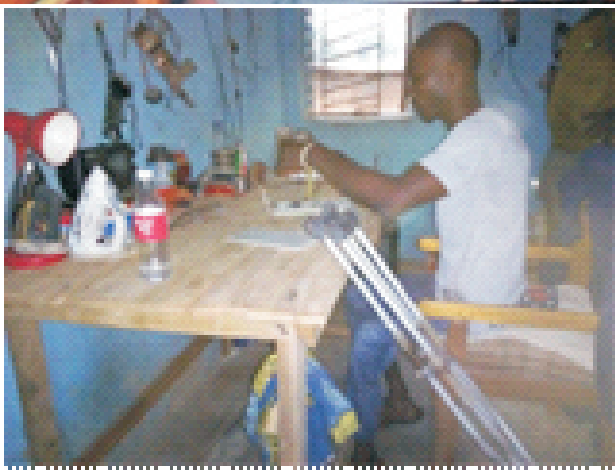
Our collaboration with Christoffel Blinden Mission (CBM) opened us up to Community based rehabilitation and community based inclusive development. Their support and those of numerous donor agencies (German Leprosy Relief association, the Liliane Foundation, St. Francis Leprosy Guild, Damien Dutton Society, Miseen Cara, DC international Project service, etc.), local organizations and individuals went a long way in improving the healthcare, nutrition and general wellbeing of persons who are poor, promoted collaborative advocacies for the reduction of societal discrimination against them, and facilitated massive

socio-economic integration of persons who are poor.

Below are some photos of individuals and groups of persons who through self-development have become self-reliant.



***Some children of persons affected by leprosy who were set up in tailoring, hairdressing and business Centre.***



***Some persons with disabilities set up in drycleaning, barbing, repair of electrical appliances, shoe-making, hairdressing and computer business Centre respectively***





***A group of rural women in Zhiko village who engaged in collective soyabean farming***



***A group of young people trained in fish farming***

A group of 50 parents of children with disabilities were supported with funding from the Liliane Foundation to set up a collective farm project. With this project, they are able to support their children with reduced donor funds. See the YouTube link below for a video documentary of the project



***Some photos of the parents' support group's farm project***



Two other groups of 20 and 24 parents of children with disabilities are also engaged in fish and crop farming respectively, which has reduced their dependence on donors for the basic needs of their children. Many other poor persons who were set up in income generating projects include ex-prisoners, homeless persons (including street children) and victims of human trafficking. The integration of homeless persons sometimes included the provision of good accommodation within their communities to give them sense of belonging. Below are two of such projects.



*Before and after the buildings and re-union with family and community members*





The movement towards self-development and self-reliance facilitated marriage and family life for many poor persons, including those with disabilities.



*Judith before and during marriage*

## 2. Formal Education

There is a common saying that knowledge is power. This has been proved to be right in the lives of persons who through professional training in tertiary schools have become gainfully employed by the government and private sector respectively and are self-reliant. Below are some of them.

Chukwuma Uliagafusi suffered from poliomyelitis as a result of which he uses a wheelchair. His parents were very poor and couldn't cater for his education but with educational support from the Daughters of Charity, with funding from the Liliane Foundation, he completed secondary and University education. After his graduation from Nnamdi Azikiwe University Awka and the completion of the National Youth Service. He was employed in that University as a senior staff in the faculty of Botany



**J**ames Egileonise Daniel suffered from poliomyelitis as a result of which he uses a wheelchair. With support from the Liliane Foundation, the Daughters of Charity supported him through secondary school and first degree in Banking and Finance. He is now in the Rivers State Civil service and supports himself, as a Ph.D student, from his salary

**R**euben was supported through a partner organization of the Daughters of Charity, with funding from the Liliane Foundation and graduated as a nurse. He is now in wage employment.



Holistic education of children has greatly contributed to their self-development and versatility with various life-skills. See some photos below







*Children engaged in art, catering, drama, music and cultural dance respectively*



*Youths trained in leadership*



*Medalists at special olympics*

During the COVID-19 lockdown, the Daughters of Charity, in collaboration with some partner organizations and the Lagos State government, supported E-education in Lagos State

### **3. Advocacies**

In collaboration with civil society organization and other interest groups, the Daughters of Charity have advocated for enabling laws and inclusive policies. These include the "Discrimination against persons with disabilities prohibition Act 2018 (The National disability law) and the Edo State disability law which was passed in 2022 and accented to by the State governor. Capacity building in advocacy empowered the joint national association of persons with disabilities, Edo State chapter, to continue the advocacy after the end of the funded project in 2020.

Other advocacy activities by the Daughters of Charity include:

- Advocacy for the prohibition of the use of chronically ill persons for begging in Rivers State (yet to be achieved)
- Advocacies for inclusive education
- Advocacies for the protection of children and vulnerable adults
- We participated in the validation exercise of the Federal Policy on Disability
- We participated in several stakeholders' consultative Fora on disability issues and belong to the national technical working group for the local production of assistive devices, with the development of a national roadmap
- We co-sponsored the inauguration of the Nigeria People's parliament for persons with disabilities, a body which is charged with the duty of presenting issues of persons with disabilities to the government (This has been overtaken by the National Commission for persons with disabilities, set up by the federal government, as part of the implementation of the National disability law.
- With the Sightsavers, we participated in the evaluation of the impact of implementation of the SDGs by the Federal govt. on persons with disabilities
- The Daughters of Charity were part of the committee that developed the Akwa Ibom State policy on inclusive education

See below some photos of advocacy activities, including media advocacies and rallies supported by the Daughters of Charity, Province of Nigeria







Part of our effort towards advocacies was the building up of organizations of persons with disabilities for self-advocacy. Below are two of such groups.



#### 4. Health services

There is a common saying that health is wealth. This is part of our experience, as people

who were incapacitated due to various health challenges picked up their lives again and became as independent as possible due to access to quality health care.

Advances in health technology have literally brought about the restoration of sight through our ophthalmic services (the blind see), improved hearing with the use of hearing aids in our Audiology services (the deaf hear), and improved mobility through our orthopaedics, physiotherapy, prosthetics and orthotics services (the lame walk). People whose lives were in danger due to critical conditions, including new born babies with life-threatening complications have had their lives restored (the dead were raised to life).

Some people who are on medication for epilepsy have recorded no fits for months and even years while others have testified to reduced frequency and severity of fits.

Those who thought that contracting HIV was a death sentence have had their hopes restored with antiretroviral drugs and adequate follow-up through the DREAM programme. For these people, not only have the good news been preached to them but they have become ambassadors of the good news and of hope to others who need similar services. Below are some photos of the above services.



*Hearing Aid*



*Prosthesis*



*Tricycle*

**M**ercy Richard had club feet from birth which made her cosmetically unattractive and movement difficult for her. The Daughters of Charity supported one of their partner organizations (Our Lady of Fatima Sisters Community Based Rehabilitation, Akwanga) with funding from the Liliane Foundation, as a result of which she had series of intensive physiotherapy which corrected her club feet. She now goes to school and is a happy child.



*Mercy before and after physiotherapy*



*Eye care, ophthalmic surgery and optical services*





*Babies in Special care*



*Counselling traumatized persons*



*Children prepared for First Holy Communion*

## 5. Accompaniment and Counselling

**P**ersonal and pastoral accompaniment as well as counselling have also empowered persons who are poor to discover and develop their inner strengths, increase their level of social integration, deepen their faith and trust in God the source of all life and live their life to the full.



## 6. Sustainability

**S**ustainability of our services has been enhanced by collaborative efforts in strategic planning, quality service delivery, monitoring and evaluation and funding and other resource mobilization. Professional training of sisters has enhanced their ability to engage in salaried employment and income generating projects and to make investments.

In this way, the sisters, while trusting in the Divine Providence are able to contribute towards their own self-development and self-reliance and those of persons who are poor.

**Written By**  
**Sr. Fidelia Unigwe DC.**

## VOCATION PROMOTERS WORKSHOP 2024

The Province has talked so much about sustainability; sustainability is not all about making money but also about the human person. In order to sustain the Province of Nigeria and the entire Company, we must promote vocation. Vocation promotion is the heart of the province now and the best thing we can do for God is for us to pray as well as make effort through our life of witnessing to bring and encourage people to work for God. We are here as a result of the prayers of others and possibly the life style of some Sisters we encountered. As vocation promoters we are not just working for God but praying to the Lord of the Harvest to send laborers into his vineyard.

As a vocation promoter, you most love your vocation before telling others about it; we are into a very important task, this means that we have a lot to do; living happy and being joyful and being authentic evangelizers as this will encourage young people to join the Little Company.

This workshop organized by the Province for all vocation promoters across Nigeria, Ghana and Burkina Faso is very important giving the delicate yet very important nature of the task that has been entrusted to us on trust.

The program was indeed a motivating one that has helped us to understand better especially in the aspect of admitting young women into the Little Company. In doing this we need to take cognizance and pay particular attention to specifics like, finding out about their age, mental health, strong desires to serve God, sound faith and their sacramental status ergo if they are Baptized, confirmed. To know them more deeply we are encouraged to visit them in their homes to give us more knowledge person we are dealing with.

During the course of our discussions, we were able to find out that among the major challenges in our society today is the lack of ability to speak good English, lack of finance, long distance and some were not able to go to school on time and that has really affect their age. Some tips on how to help young people to join the company by encouraging them, talking and listening to them and being truly involved in their affairs.

May the good Lord continue to guard us as we search for new ways to promote vocations.

**Written By Sr. Joy Agbor DC and Sr. Janesta Stephen DC**



**THE LORD HEARS THE CRY OF THE POOR BLESSED BE THE LORD**  
 Written by Sr. Toyin Abegunde DC.

**L**ike other Provinces in the Boucle du Mouhoun region of Burkina Faso, the security situation in the province of Kossi province continues to give cause for concern. The security situation is affecting the lives of many people, forcing them to move massively to more or less secure areas notably Nouna, the provincial capital. The internally displaced persons in the town of Nouna come from a number of surrounding villages and some of the province's rural communes. As at 31 January 2024, humanitarian services counted more than 60 000 internally displaced persons in Nouna. In addition, the counting and registration of new IDPs continues in view of the continuing displacement of the population. A lot of needs have been identified, needs like; Food, water and sanitation, Habitations, psychological accompaniment etc.

It is in this context that the Daughters of charity in Nouna have decided not to stay insensitive to these numerous cries of the poor around us. Through the province, we have extended helping hands in different areas to them



The recent distribution was addressed to 200 internally displaced persons, Each got 50KG of rice, 25kg of beans, 5 litters of oil, 2parkets of sugar and 5g of salts



These distributions were possible through the generosity of the international project office and their donors



**W**e are very grateful for are numerous donors especially the international project office of the Daughters of Charity for always coming to our aid. We are very grateful to all those helping us to meet the numerous needs of the poor



## ST VINCENT HOSPITAL ABUJA CELEBRATES THE FEAST OF BLESSED CYPRIAN MICHEAL IWENE TANSI

### A BRIEF BIOGRAPHY OF BLESSED CYPRIAN MICHAEL IWENE TANSI

**H**e was born to non-Christian parents in September 1903 at Aguleri, Anambra State Nigeria and named Iwegbunm. He was sent to live with his Christian uncle at the age of 7. His Christian uncle sent him to school. He was baptized when he was 10 years an by Irish missionary Priest and named Michael.

He was a diligent student, had a precocious personality and deeply pious. He worked as a catechist, school teacher and headmaster in Aguleri.

In 1925, against the wishes of his family, he entered St. Paul's Seminary Igbariam. He was ordained a Priest at Holy Trinity Cathedral Onitsha on 19 December 1937. Tansi worked tirelessly as a Priest in the parishes of Nnewi, Dunukofia, Akpu, Ajali, Aguleri before discerning his vocation to be a Cistercian monk. He lived his Priestly ministry and vocation at the Catholic Archdiocese of Onitsha for 13 years.

In 1950, he joined the Monastery of Mount Saint Bernard Abbey, Leicester, England and took the name Cyprian at his profession. He lived his monastic vocation at the abbey for 14 years and had plans to start a Cistercian Monastery in Nigeria.

Father Tansi said: "If you are going to be a Christian at all, you might as well live entirely for God".

### Here are some of his words

"Count no one saved, until he is found in heaven" (Onye afuro na enuigwe, si aguyi na)

"Do not be imitating the whites in everything, strive hard to gain the Kingdom of God. The whites are already in heaven in this world, but you are suffering every want. Are you going to suffer also in the next world:

"God will give you double for what you give Him"

"If you want to eat vultures, you may as well eat seven of them, so that when people call you "vulture eater" you really deserve the name. If you want to become a Catholic, live as a faithful Catholic, so that when people see you, they know that you are a Catholic. If you are going to be a Christian at all, you might as well live entirely for God."

**Beatification:** He died on 20th January 1964. He was recommended by Cardinal Francis Arinze, who was inspired by Tansi as a boy when Tansi had been one of his teachers and was beatified on 22nd March 1998 at Oba near Onitsha by Pope Saint John Paul 11 in Nigeria. His body was buried at the monastery in England, but was later interred at the Cathedral Basilica of the Most Holy Trinity, Onitsha, Nigeria.



He became the first West African to be beatified. Pope John Paul said: "Blessed Cyprian Michael Tansi is a prime example of the fruits of holiness which has grown and matured in the Church in Nigeria since the Gospel was first preached in this land. He received the gift of faith through the efforts of the missionaries, and, taking the Christian way of life as his own, he made it truly African and Nigerian."

There is a statue of Father Tansi outside Most Holy Trinity Basilica in Onitsha. In 2010, Michael Cyprian Iwegbunam Tansi was named a patron of Nigerian priests. Archbishop Valerian Okeke compared Father Tansi to St John Mary Vianney as a model of sanctity.

The staff of the Daughters of Charity of Saint Vincent De Paul Hospital Abuja, those from the Igbo ethnic group chose Blessed Cyprian Michael Iwegbunam Tansi as their Patron Saint. Hence, they celebrate their patron saint on his feast day January 20th every year.



This year was not left out, they celebrated him in a grand style, with Holy Mass celebrated in thanksgiving at the hospital's chapel. The homilist encouraged us to pick some virtues in the life of Blessed Tansi and live it out in our own lives especially as we find ourselves in this special apostolate of caring for our sick brothers and sisters, to emulate his ardent zeal for souls and his sincere love for God. It was a swirl celebration as all the other staff who were non-Igbos joined in the joy of the day alongside patients who were present.



The celebration was colorful as the celebrants all appeared in their cultural attires with various gifts for thanksgiving in honour of Blessed Cyprian Micheal Iwene Tansi .

**Written By Sr Juliana Onukwufor DC  
and Staff Samuel Mary Oliseh**



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BUREAU DE PRESSE DU SAINT-SIEGE  
PRESSEAMTI DES HEILIGEN STUHLIS

**BOLLETTINO**  
SALA STAMPA DELLA SANTA SEDE

## Traduzione in lingua inglese

### *Artificial Intelligence and the Wisdom of the Heart: Towards a Fully Human Communication*

Dear brothers and sisters!

The development of systems of artificial intelligence, to which I devoted my recent Message for the World Day of Peace, is radically affecting the world of information and communication, and through it, certain foundations of life in society. These changes affect everyone, not merely professionals in those fields. The rapid spread of astonishing innovations, whose workings and potential are beyond the ability of most of us to understand and appreciate, has proven both exciting and disorienting. This leads inevitably to deeper questions about the nature of human beings, our distinctiveness and the future of the species *homo sapiens* in the age of artificial intelligence. How can we remain fully human and guide this cultural transformation to serve a good purpose?

### *Starting with the heart*

Before all else, we need to set aside catastrophic predictions and their numbing effects. A century ago, Romano Guardini reflected on technology and humanity. Guardini urged us not to reject “the new” in an attempt to “preserve a beautiful world condemned to disappear”. At the same time, he prophetically warned that “we are constantly in the process of becoming. We must enter into this process, each in his or her own way, with openness but also with sensitivity to everything that is destructive and inhumane therein”. And he concluded: “These are technical, scientific and political problems, but they cannot be resolved except by starting from our humanity. A new kind of human being must take shape, endowed with a deeper spirituality and new freedom and interiority”.<sup>[1]</sup>

At this time in history, which risks becoming rich in technology and poor in humanity, our reflections must begin with the human heart.<sup>[2]</sup> Only by adopting a spiritual way of viewing reality, only by recovering a wisdom of the heart, can we confront and interpret the newness of our time and rediscover the path to a fully human communication. In the Bible, the heart is seen as the place of freedom and decision-making. It symbolizes integrity and unity, but it also engages our emotions, desires, dreams; it is, above all, the inward place of our encounter with God. Wisdom of the heart, then, is the virtue that enables us to integrate the whole and its parts, our decisions and their consequences, our nobility and our vulnerability, our past and our future, our individuality

and our membership within a larger community.

This wisdom of the heart lets itself be found by those who seek it and be seen by those who love it; it anticipates those who desire it and it goes in search of those who are worthy of it (cf. *Wis6:12-16*). It accompanies those willing to take advice (cf. *Prov13:10*), those endowed with a docile and listening heart (cf. *1 Kg3:9*). A gift of the Holy Spirit, it enables us to look at things with God's eyes, to see connections, situations, events and to uncover their real meaning. Without this kind of wisdom, life becomes bland, since it is precisely wisdom – whose Latin roots *sapere* is related to the nouns *sapor* – that gives “savour” to life.

### ***Opportunity and danger***

Such wisdom cannot be sought from machines. Although the term “artificial intelligence” has now supplanted the more correct term, “machine learning”, used in scientific literature, the very use of the word “intelligence” can prove misleading. No doubt, machines possess a limitlessly greater capacity than human beings for storing and correlating data, but human beings alone are capable of making sense of that data. It is not simply a matter of making machines appear more human, but of awakening humanity from the slumber induced by the illusion of omnipotence, based on the belief that we are completely autonomous and self-referential subjects, detached from all social bonds and forgetful of our status as creatures.

Human beings have always realized that they are not self-sufficient and have sought to overcome their vulnerability by employing every means possible. From the earliest prehistoric artifacts, used as extensions of the arms, and then the media, used as an extension of the spoken word, we have now become capable of creating highly sophisticated machines that act as a support for thinking. Each of these instruments, however, can be abused by the primordial temptation to become like God without God (cf. *Gen3*), that is, to want to grasp by our own effort what should instead be freely received as a gift from God, to be enjoyed in the company of others.

Depending on the inclination of the heart, everything within our reach becomes either an opportunity or a threat. Our very bodies, created for communication and communion, can become a means of aggression. So too, every technical extension of our humanity can be a means of loving service or of hostile domination. Artificial intelligence systems can help to overcome ignorance and facilitate the exchange of information between different peoples and generations. For example, they can render accessible and understandable an enormous patrimony of written knowledge from past ages or enable communication between individuals who do not share a common language. Yet, at the same time, they can be a source of “cognitive pollution”, a distortion of reality by partially or completely false narratives, believed and broadcast as if they were true. We need but think of the long-standing

problem of disinformation in the form of fake news,<sup>[3]</sup> which today can employ “deepfakes”, namely the creation and diffusion of images that appear perfectly plausible but false (I too have been an object of this), or of audio messages that use a person's voice to say things which that person never said. The technology of simulation behind these programmes can be useful in certain specific fields, but it becomes perverse when it distorts our relationship with others and with reality.

Starting with the first wave of artificial intelligence, that of social media, we have experienced its ambivalence: its possibilities but also its risks and associated pathologies. The second level of generative artificial intelligence unquestionably represents a qualitative leap. It is important therefore to understand, appreciate and regulate instruments that, in the wrong hands could lead to disturbing scenarios. Like every other product of human intelligence and skill, algorithms are not neutral. For this reason, there is a need to act preventively, by proposing models of ethical regulation, to forestall harmful, discriminatory and socially unjust effects of the use of systems of artificial intelligence and to combat their misuse for the purpose of reducing pluralism, polarizing public opinion or creating forms of groupthink. I once more appeal to the international community “to work together in order to adopt a binding international treaty that regulates the development and use of artificial intelligence in its many forms”.<sup>[4]</sup> At the same time, as in every human context, regulation is, of itself,

not sufficient.

### *Growth in humanity*

All of us are called to grow together, in humanity and as humanity. We are challenged to make a qualitative leap in order to become a complex, multiethnic, pluralistic, multireligious and multicultural society. We are called to reflect carefully on the theoretical development and the practical use of these new instruments of communication and knowledge. Their great possibilities for good are accompanied by the risk of turning everything into abstract calculations that reduce individuals to data, thinking to a mechanical process, experience to isolated cases, goodness to profit, and, above all, a denial of the uniqueness of each individual and his or her story. The concreteness of reality dissolves in a flurry of statistical data.

The digital revolution can bring us greater freedom, but not if it imprisons us in models that nowadays are called “echo chambers”. In such cases, rather than increasing a pluralism of information, we risk finding ourselves adrift in a mire of confusion, prey to the interests of the market or of the powers that be. It is unacceptable that the use of artificial intelligence should lead to groupthink, to a gathering of unverified data, to a collective editorial dereliction of duty. The representation of reality in “big data”, however useful for the operation of machines, ultimately entails a substantial loss of the truth of things, hindering interpersonal communication and threatening our very humanity. Information cannot be



separated from living relationships. These involve the body and immersion in the real world; they involve correlating not only data but also human experiences; they require sensitivity to faces and facial expressions, compassion and sharing.

Here I think of the reporting of wars and the “parallel war” being waged through campaigns of disinformation. I think too of all those reporters who have been injured or killed in the line of duty in order to enable us to see what they themselves had seen. For only by such direct contact with the suffering of children, women and men, can we come to appreciate the absurdity of wars.

The use of artificial intelligence can make a positive contribution to the communications sector, provided it does not eliminate the role of journalism on the ground but serves to support it. Provided too that it values the professionalism of communication, making every communicator more aware of his or her responsibilities, and enables all people to be, as they should, discerning participants in the work of communication.

### *Questions for today and for the future*

In this regard, a number of questions naturally arise. How do we safeguard professionalism and the dignity of workers in the fields of information and communication, together with that of users throughout the world? How do we ensure the interoperability of platforms? How do

we enable businesses that develop digital platforms to accept their responsibilities with regard to content and advertising in the same way as editors of traditional communications media? How do we make more transparent the criteria guiding the operation of algorithms for indexing and de-indexing, and for search engines that are capable of celebrating or canceling persons and opinions, histories and cultures? How do we guarantee the transparency of information processing? How do we identify the paternity of writings and the traceability of sources concealed behind the shield of anonymity? How do we make it clear whether an image or video is portraying an event or simulating it? How do we prevent sources from being reduced to one alone, thus fostering a single approach, developed on the basis of an algorithm? How instead do we promote an environment suitable for preserving pluralism and portraying the complexity of reality? How can we make sustainable a technology so powerful, costly and energy-consuming? And how can we make it accessible also to developing countries?

The answers we give to these and other questions will determine if artificial intelligence will end up creating new castes based on access to information and thus giving rise to new forms of exploitation and inequality. Or, if it will lead to greater equality by promoting correct information and a greater awareness of the epochal change that we are experiencing by making it

possible to acknowledge the many needs of individuals and of peoples within a well-structured and pluralistic network of information. If, on the one hand, we can glimpse the spectre of a new form of slavery, on the other, we can also envision a means of greater freedom; either the possibility that a select few can condition the thought of others, or that all people can participate in the development of thought.

The answer we give to these questions is not pre-determined; it depends on us. It is up to us to decide whether we will become fodder for algorithms or will nourish our hearts with that freedom without which we cannot grow in wisdom. Such wisdom matures by using time wisely and embracing our vulnerabilities. It grows in the covenant between generations, between those who remember the past and who look ahead to the future. Only together can we increase our capacity for discernment and vigilance and for seeing things in the light of their fulfilment. Lest our humanity lose its bearings, let us seek the wisdom that was present before all things (cf. *Sir* 1:4): it will help us also to put systems of artificial intelligence at the service of a fully human communication.

*Rome, Saint John Lateran, 24 January 2024*

FRANCIS

<sup>[1]</sup> *Letters from Lake Como.*

<sup>[2]</sup> The 2024 Message for the World Day of Social Communications takes up the preceding Messages devoted to *encountering persons where and how they are* (2021), to *hearing with the ear of the heart* (2022) and *speaking to the heart* (2023).

<sup>[3]</sup> Cf. “*The Truth Will Make You Free*” (*Jn* 8:32). *Fake News and Journalism for Peace*, Message for the 2018 World Day of Social Communications.

<sup>[4]</sup> Message for the 57th World Day of Peace, 1 January 2024, 8.

[00154-EN.01] [Original text: Italian]

## POPE FRANCIS ANNOUNCES YEAR OF PRAYER TO PREPARE FOR 2025 JUBILEE

Pope Francis gives his Angelus address from the window of the Vatican's Apostolic Palace on Jan. 21, 2024.

Pope Francis announced the start of a Year of Prayer on Sunday in preparation for the Catholic Church's 2025 Jubilee Year.

In his Angelus address, the pope said that a Year of Prayer starting on Jan. 21 will be “a year dedicated to rediscovering the great value and absolute need for prayer in one's personal life, in the life of the Church, and in the world.”

“Dear brothers and sisters, the coming months will lead us to the opening of the

Holy Door, with which we will begin the jubilee,” Pope Francis said from the window of the Apostolic Palace.

“I ask you to intensify your prayer to prepare us to live this event of grace well and to experience the power of God's hope. That is why today we begin a Year of Prayer.”

The pope said that the Vatican's Dicastery for Evangelization will publish resources to help Catholic communities to more fully participate in the Year of Prayer. The Holy See Press Office has also announced that a press conference on the Year of Prayer will take place on Jan. 23.

The Vatican and the city of Rome are expecting an estimated 35 million people to flock to the Eternal City for the 2025 Jubilee Year of Hope — the first ordinary jubilee since the Great Jubilee of 2000.

A jubilee is a special holy year of grace and pilgrimage in the Catholic Church. It typically takes place once every 25 years, though the pope can call for extraordinary jubilee years more often, such as in the case of the 2016 Year of Mercy or the 2013 Year of Faith.

Jubilees have biblical roots. The Book of Leviticus called for jubilee years to be held every 50 years for the freeing of slaves and forgiveness of debts as manifestations of God's mercy. The practice was reestablished by Pope Boniface VIII in 1300.

The 2025 Jubilee Year begins on Dec.

24, 2024 (Christmas Eve), and concludes on Jan. 6, 2026.

The Holy Doors are a central part of any jubilee. These doors, found at St. Peter's Basilica and Rome's other major basilicas, are sealed from the inside and opened during a jubilee year.

The opening of the Holy Door symbolizes the offering of an “extraordinary path” toward salvation for Catholics during a jubilee. Pilgrims who walk through a Holy Door can receive a plenary indulgence under the usual conditions. Pope Francis announced the Year of Prayer from the window of the Apostolic Palace after presiding over Mass in St. Peter's Basilica for the Sunday of the Word of God.

In his reflection on Sunday's Gospel in his Angelus address, Pope Francis said that “the Lord loves to involve us in his work of salvation.”

“Bringing God's salvation to everyone was for Jesus the greatest joy, his mission, the meaning of his existence ... And in every word and deed with which we join with him in the beautiful adventure of giving love, light, and joy multiply not only around us but also within us,” he said.

**Courtney Mares (a Rome Correspondent for Catholic)**

# EVOLUTIONS ON THE SERVICES OF THE DAUGHTERS OF CHARITY IN AFRICA TO CONTRIBUTE ON THE TO THEIR DEVELOPMENT AND THAT OF PERSONS WHO LIVE IN POVERTY IN AFRICA

## Introduction

The Daughters of Charity have always been at the service of those in poverty in Africa, this poverty have different faces and categories; homelessness, victims of insecurity, orphans, people who live with disabilities, trafficked persons, sickness, children, youths and elderly persons etc. the needs are very enormous, For many years we took responsibility for the needs of the poor and they become “our poor” or “the poor of sister this or that” or “the poor of this community” we to took responsibility for them their children and everything around them

On the other way round the sisters depended greatly on oversea aids to cater first of all for their own needs and the needs of those who live in poverty

Through many evaluations and reflection, we have discovered that;

- The person who live in poverty were perpetually dependent us
- That we sometimes cut them off the realities around them
- They get use to handout from us for example if something gets spoils from a house built by a poor person she will call upon the

sisters to come and repairs their house

- Sometimes we made decisions on them behave, thinking we knew what they need

These are many other things made us to reflect further on how to better accompany persons who live in poverty Moreover, the challenge of poverty is more urgent than ever. More and more people live in poverty, there is an increasing rate in the number of persons who need our services, with such an increments, addressing poverty in new and more effective ways became a priority for us as Daughters of Charity. Fortunately, these days we have new perspectives, new approaches and new energy to the challenge. These includes; 1 initiatives taken for the development of the sisters

- Income generating activities  
Most of our communities now have some activities that can support the up keep of the sisters and sometimes to serve the poor persons who come to us, most of the activities includes; poultry farming, gifts shops, craft centers, bakeries, water factories etc. these activities at the same time created for the support of the sisters also help to create job for those who live in our immediate environment of our communities
- Payment for sisters where they work  
This is another initiative that have



helped the sisters to cater for the needs of the community, Sisters who work in our schools, hospital etc. get just pay just as we struggle to pay the lay Staff who work with us

**2 Initiatives taken for the service of the poor**

➤ Income generating activities  
Income generating activities are activities that help persons who live in poverty to stand on their own instead of depending on us perpetually, this requires a lot of follow up and sometimes.

**Some Basic Training To Help The Beneficiaries Master What Activity They Want To Be Engaged In**



**Exemples Of Income Generating Activities**



➤ Micro Credits.  
We have in the past years develop initiatives especially with the women, first of all organizing they into corporative group not more than 20, the common aim of the group is to be involve in activities that will help them generate fund for their needs; we also accompany them to get the necessary documents that can enable them to have finance from finance institutions

**The Experience Has Been Very Effective, Even Though Sometimes We Register Cases Of Failure, This Has Helped Us To Greatly Reduce Dependency**



**Examples Of Cooperatives Group Created By The Sisters**



➤ Creating network in our services  
In recent times we have realized our limited capacity in tackling the needs of the poor alone, there is a gradual move

to partnership with other actors, like government, development actors, and other NGOs to give durable services to those who live in poverty, for example in Burkina Faso, there is a network created for the development of persons with disabilities by the Daughters of Charity, in this network, we have different ministries, like health, social, education, sports, justice, municipality and the civil society, the organization of person with disabilities and their families. We even went to the extent of signing accords in which every ministry engages in some commitments for those who live with disabilities. This has yielded many results and have helped us to give more quality services to those who live in poverty.

#### ➤ Advocacy

The Daughters of Charity have in the recent past got involved in advocacy for the right of persons in live in poverty, this is done by involving those concern with the advocacy, we have gradually moved from hand out to the poor to accompanying the poor to get what they need. These have yielded more lasting fruits,

Written By SR. TOYIN ABEGUNDE DC.



## The Holy See

### MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2024

Through the Desert God Leads us to Freedom

Dear brothers and sisters!

When our God reveals himself, his message is always one of freedom: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Ex 20:2). These are the first words of the Decalogue given to Moses on Mount Sinai. Those who heard them were quite familiar with the exodus of which God spoke: the experience of their bondage still weighed heavily upon them. In the desert, they received the “Ten Words” as a thoroughfare to freedom. We call them “commandments”, in order to emphasize the strength of the love by which God shapes his people. The call to freedom is a demanding one.

It is not answered straightaway; it has

to mature as part of a journey. Just as Israel in the desert still clung to Egypt – often longing for the past and grumbling against the Lord and Moses – today too, God’s people can cling to an oppressive bondage that it is called to leave behind. We realize how true this is at those moments when we feel hopeless, wandering through life like a desert and lacking a promised land as our destination.

Lent is the season of grace in which the desert can become once more – in the words of the prophet Hosea – the place of our first love (cf. Hos 2:16-17). God shapes his people, he enables us to leave our slavery behind and experience a Passover from death to life. Like a bridegroom, the Lord draws us once more to himself, whispering words of love to our hearts.

The exodus from slavery to freedom is no abstract journey. If our celebration of Lent is to be concrete, the first step is to desire to open our eyes to reality. When the Lord calls out to Moses from the burning bush, he immediately shows that he is a God who sees and, above all, hears: “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good

and broad land, a land flowing with milk and honey” (Ex 3:7-8). Today too, the cry of so many of our oppressed brothers and sisters rises to heaven. Let us ask ourselves: Do we hear that cry? Does it trouble us? Does it move us? All too many things keep us apart from each other, denying the fraternity that, from the beginning, binds us to one another.

During my visit to Lampedusa, as a way of countering the globalization of indifference, I asked two questions, which have become more and more pressing: “Where are you?” (Gen 3:9) and “Where is your brother?” (Gen 4:9). Our Lenten journey will be concrete if, by listening once more to those two questions, we realize that even today we remain under the rule of Pharaoh. A rule that makes us weary and indifferent.

A model of growth that divides and robs us of a future. Earth, air and water are polluted, but so are our souls. True, Baptism has begun our process of liberation, yet there remains in us an inexplicable longing for slavery. A kind of attraction to the security of familiar things, to the detriment of our freedom.

In the Exodus account, there is a significant detail: it is God who sees, is moved and brings freedom; Israel does not ask for this. Pharaoh stifles dreams, blocks the view of heaven, makes it appear that this world, in which human dignity is trampled

upon and authentic bonds are denied, can never change. He put everything in bondage to himself. Let us ask: Do I want a new world?

Am I ready to leave behind my compromises with the old? The witness of many of my brother bishops and a great number of those who work for peace and justice has increasingly convinced me that we need to combat a deficit of hope that stifles dreams and the silent cry that reaches to heaven and moves the heart of God. This “deficit of hope” is not unlike the nostalgia for slavery that paralyzed Israel in the desert and prevented it from moving forward.

An exodus can be interrupted: how else can we explain the fact that humanity has arrived at the threshold of universal fraternity and at levels of scientific, technical, cultural, and juridical development capable of guaranteeing dignity to all, yet gropes about in the darkness of inequality and conflict.

God has not grown weary of us. Let us welcome Lent as the great season in which he reminds us: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Ex 20:2). Lent is a season of conversion, a time of freedom. Jesus himself, as we recall each year on the first Sunday of Lent, was driven into the desert by the Spirit in order to

be tempted in freedom.

For forty days, he will stand before us and with us: the incarnate Son. Unlike Pharaoh, God does not want subjects, but sons and daughters. The desert is the place where our freedom can mature in a personal decision not to fall back into slavery. In Lent, we find new criteria of justice and a community with which we can press forward on a road not yet taken.

This, however, entails a struggle, as the book of Exodus and the temptations of Jesus in the desert make clear to us. The voice of God, who says, “You are my Son, the Beloved” (Mk 1:11), and “You shall have no other gods before me” (Ex 20:3) is opposed by the enemy and his lies.

Even more to be feared than Pharaoh are the idols that we set up for ourselves; we can consider them as his voice speaking within us. To be all-powerful, to be looked up to by all, to domineer over others: every human being is aware of how deeply seductive that lie can be. It is a road well-travelled. We can become attached to money, to certain projects, ideas or goals, to our position, to a tradition, even to certain individuals. Instead of making us move forward, they paralyze us.

Instead of encounter, they create conflict. Yet there is also a new humanity, a people of the little ones



and of the humble who have not yielded to the allure of the lie. Whereas those who serve idols become like them, mute, blind, deaf and immobile (cf. Ps 114:4), the poor of spirit are open and ready: a silent force of good that heals and sustains the world.

It is time to act, and in Lent, to act also means to pause. To pause in prayer, in order to receive the word of God, to pause like the Samaritan in the presence of a wounded brother or sister. Love of God and love of neighbour are one love. Not to have other gods is to pause in the presence of God beside the flesh of our neighbour. For this reason, prayer, almsgiving and fasting are not three unrelated acts, but a single movement of openness and self-emptying, in which we cast out the idols that weigh us down, the attachments that imprison us. Then the atrophied and isolated heart will revive. Slow down, then, and pause! The contemplative dimension of life that Lent helps us to rediscover will release new energies. In the presence of God, we become brothers and sisters, more sensitive to one another: in place of threats and enemies, we discover companions and fellow travelers. This is God's dream, the promised land to which we journey once we have left our slavery behind.

The Church's synodal form, which in these years we are rediscovering

and cultivating, suggests that Lent is also a time of communitarian decisions, of decisions, small and large, that are countercurrent. Decisions capable of altering the daily lives of individuals and entire neighbourhoods, such as the ways we acquire goods, care for creation, and strive to include those who go unseen or are looked down upon. I invite every Christian community to do just this: to offer its members moments set aside to rethink their lifestyles, times to examine their presence in society and the contribution they make to its betterment. Woe to us if our Christian penance were to resemble the kind of penance that so dismayed Jesus. To us too, he says: "Whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting" (Mt 6:16). Instead, let others see joyful faces, catch the scent of freedom and experience the love that makes all things new, beginning with the smallest and those nearest to us. This can happen in every one of our Christian communities.

To the extent that this Lent becomes a time of conversion, an anxious humanity will notice a burst of creativity, a flash of new hope. Allow me to repeat what I told the young people whom I met in Lisbon last summer: "Keep seeking and be ready to take risks. At this moment in time, we face enormous risks; we hear the painful plea of so many

people. Indeed, we are experiencing a third world war fought piecemeal. Yet let us find the courage to see our world, not as being in its death throes but in a process of giving birth, not at the end but at the beginning of a great new chapter of history. We need courage to think like this” ( *Address to University Students*, 3 August 2023). Such is the courage of conversion, born of coming up from slavery. For faith and charity take hope, this small child, by the hand. They teach her to walk, and at the same time, she leads them forward. [1]

I bless all of you and your Lenten journey.  
Rome, Saint John Lateran, 3 December 2023, First Sunday of Advent.

POPE FRANCIS

## THE TESTIMONY OF DANIEL CHUKWUEMEKA NDUBUISI

Dear Daughters of Charity of St Vincent DE Paul, As I reflect on the incredible milestone of your 60th anniversary, I am filled with immense gratitude for the love and care you have shown not only to me but also to those who are in need. Throughout the years, your unwavering commitment to providing shelter, food, clothing, and education has been nothing short of remarkable. Your selflessness and dedication have created a nurturing environment where countless lives have been positively impacted. From the early days of my childhood, I witnessed

firsthand the profound impact of your generosity. I was rescued from the dirty streets of mile one market where the bus-stops and market tables were my sleeping spot, the jungle was my only hope of survival, into the safe and loving home you provided becoming a sanctuary, a place I could call home, a place where I felt secured and cherished. Waking up the next day food and clothing were never problem knowing the commitments you put in to make sure we visit dinning 3 times each day. I felt confident and ready to take on the world. And the emphasis you placed on education through morale instructions instilled in me a thirst for knowledge and a drive to achieve my goals.

Your commitment to my education from primary school right from basic 4, all the way to secondary. Starting my journey from JSS 1 in one the best schools as a boarding house student in St Andrew's Catholic College Emu Edo State Nigeria and graduating from one the best in Port Harcourt (Randolph Comprehensive College). Now a unique 200 level student of the University of Port Harcourt studying Human Physiology in the Faculty of Basic Medical Science.

Your countless efforts have shaped the person I am today. The countless sacrifices you made to ensure that I had access to quality education have not gone unnoticed. It is through your guidance and support that I have been able to pursue my dreams and reach for the stars.

On this special occasion, I want to express my deepest gratitude for everything you have done for me and for the many lives you have touched. Your unwavering love and support have been a beacon of light in my life, and I am forever grateful.

May your 60th anniversary be filled with joy, laughter, and cherished memories. May the love that has carried you through six decades continue to grow stronger each passing day. Here is to many more years of love, happiness and togetherness.

With all gratitude and admiration,

# DANGERS OF SELF MEDICATION

WRITTEN BY THE PROVINCIAL  
HEALTH COMMISSION

## Introduction

Self-medication is a practice common in our environment and globally, sometimes one watches with great surprise the number of people, men, women, young and old who engage in self-medication. Those who indulge in self-medication do not see anything wrong with it because they are ignorant of its dangers /risks and off course on a good day, they experience no adverse effect and find the practice beneficial.

The effect of self-medication has its degrees in different people and care must be taken to avoid preventable dangers occurring from it.

Definition: Self-medication can be defined in different ways but with the same meaning

1. Self-medication is the use of drugs with therapeutic intent but without professional advice or prescription.
2. It is the taking of drugs, herbs or home remedies on one's own initiative or on the advice of another person without consulting a doctor.
3. It is a human behavior in which an individual uses unprescribed

drugs to treat undiagnosed medical ailments

4. It can also be defined as medication of oneself especially without the advice of a physician

Causes of self-medication

Different people have different reasons for self-medicating, the following are different views about the causes of self-medication.

- Extreme poverty
- Non availability of some prescribed drugs
- Incompetency on the part of some physicians
- Large circulation of fake drugs
- Ignorance of some people on the dangers of self-medication
- Occupational vulnerability
- Sea of information available on the internet
- Mild illness
- Non availability of qualified doctors in rural areas
- Weak health institution
- Cultural preference for traditional medication

The opinion of some women in a certain part of Nigeria was sampled on their reason for self-medication and these were their answers;

- Protection from witches and witchcrafts
- Prevention of abortion
- For blood
- Poor sleep
- Fever and vomiting

- Infection
- Dangers of self-medication
- v Allergy
- v Resistance to treatment
- v Over /under dosage of medication
- v Double spending /inappropriate spending
- v Habituation and addiction
- v Dependency and abuse
- v Delays in seeking appropriate medical advice and treatment
- v Worsening of the condition the individual is trying to self-treat
- v Potential adverse reactions
- v Hypervitaminosis or vitamin poisoning
- v Misdiagnosing the illness
- v Masking of severe disease
- v Risk of stroke
- v High blood pressure
- v Mental health problems
- v Drug-interaction
- v In pregnant women; Fetal malformation, abortion, permanent brain damage to the baby, deafness in young children, prolonged illness in the mother
- v Other medical complications

Self-medication has both social and economic implications which could impact positively or negatively on the individual and families, health care providers and health care system;

- ü It is in line with the growing desire of everybody to take more responsibility for their own health
- ü When practiced correctly, self-medication can save expenses
- ü Responsible self-medication can be used to prevent and treat symptoms and ailments

that do not need medical consultation

- ü People living in rural areas where access to medical services may be difficult are able to control their own conditions to a greater extent
- ü It has negative implication of chronic pain, high pain intensity, depression and low socioeconomic level
- ü Consumption of more analgesics and sedatives is pocket draining
- ü When the complications of self-medication arise, it leads to more visits to health care centre/hospital and prolonged hospitalization and also to psychiatric problem which affects one's integration into the society and distort his/her economic productive ability

Recommendation

PLEASE, SEE YOUR DOCTOR WHEN NEED BE, Self-medication may be beneficial but the consequence/s may be fatal.

## SPREADING THE LOVE OF ST. VALENTINE IN THE LENTEN SEASON

The pupils of St. Vincent Inclusive Education Centre Adiaha-Obong, Uyo were excited to go out and share their little widow's might with the less privileged in the vicinity of Nwaniba Road in Uyo Town. What started as an idea devolved to something great and beautiful like the drops of water that form the ocean. The idea came to the Administrator to



mark this year's St. Valentine's day with alms giving as 14<sup>th</sup> February coincided with Ash Wednesday which was a day of Prayer, fasting and alms giving as set aside by the church. This was then communicated to the teachers and pupils of St. Vincent to be used to reach out to other less privileged children as a way of marking the feast day of St. Valentine, a day to share our love with our neighbours.

Little did we know that they took it seriously that by the said week of the Ash Wednesday, gifts and cash donations trickled in from different pupils and their parents. At the end of the 13<sup>th</sup> of February, the items received were reassuringly worthwhile to go out for the said visit.

After the Mass and the children had been given Ash on their foreheads, they joyfully went out by midday to distribute the gifts to some children on the streets whom they identified themselves. It was heart-warming watching them express their love and sympathy for these other children who were not in school at that time of day. Items like soap, toothpaste, detergent, rice, yam, garri, beans, spaghetti and tissue papers were given to different children and vulnerable adults we found on the streets. And they were very grateful.

The climax was the visit to St. Luke's Hospital, Anua where the children were led to the post natal section of the ward to see the new-born babies and their mothers.

The pupils then gave some cash donations worth 20,000.00 naira to a particular woman whom was identified as having financial constrains. She was

elated with joy for this singular acts and said that angels visited her and God had heard her prayers for that day!

And lastly, another lad, who had been very sick, was given the sum of 6,000.00 to help her offset her medical bills. She was also immensely grateful at the children's kind gesture to her and prayed for them and the school.

The children also participated in the stations of the Cross in one of the Fridays, led by the teachers.



It was a way of inculcating the Catholic faith and helping them understand the reason why Jesus suffered and died for us.



In all these, we tried to fulfil the scriptural passage that says, "Train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22:6).

**Written By:**

**Sr. Janet Deinanaghan DC.**



# CONFERENCE OF MAJOR SUPERIORS OF NIGERIA

*Motto: Collaboration in Service*

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A Communique issued at the end of the Joint Conference of Major Superiors of Nigeria held at the Daughters of Divine Love Retreat and Conference Centre (DRACC), Aco-Estate Lugbe, FCT Abuja from January 21-27, 2024

**Theme: “Formation of Consecrated Persons for the Modern World  
 in the face of Neo-Paganism”**

## 1. Preamble

We, the Major Superiors of Nigeria, held our Annual Conference at Daughters of Divine Love Retreat and Conference Centre (DRACC), Aco-Estate Lugbe, FCT Abuja from January 21-27, 2024. Having prayerfully reflected on the theme, *Formation of Consecrated Persons for the Modern World in the face of Neo-Paganism*, we issue this communique:

## 2. Formation of Consecrated Persons for the Modern World in the Face of Neo-Paganism

As Consecrated Persons called to form men and women for evangelisation in the modern world, we hold that “Consecrated Life is a stable state of life recognised by the Church, characterised by public profession of the Evangelical Counsels of chastity, poverty and obedience” (CCC. 944). Consecrated Life in the modern world is faced with many realities, especially that of Neo-paganism which stands against God. It is a dethronement of God and enthronement of self and falsehood.

## 3. Issues and Trends in the Church and Society

Since Neo-paganism craves to redefine the Evangelical Counsels with the intent to distort the foundation of Consecrated Life, many of our institutions are challenged by the following realities:

- Secularism promoted by over-dependence on the social media
- Sentiments about LGBTQIA+

- Wrong interpretation of our African Identity in an attempt to escape from the authentic demands of Consecrated Life
- Syncretism
- Superstitious beliefs, sorcery and divination
- Deviating from our charisms in the quest for viability and sustainability
- Disregard for constituted authority
- Inordinate ambition for material things e.g., wealth, power etc.
- Replacing prayer life with apostolate
- Consecrated Persons visiting unauthorized prayer places
- Exaggerated sense of entitlement

#### 4. Way Forward

We acknowledge these trends of Neo-paganism in our Church and various religious institutions. We call on Consecrated Persons:

- To a renewed faith in God, prayer and a return to basic Catechesis and holistic formation;
- To exemplary living and authentic witnessing to the Gospel values; *“my food is to do the will of the one who sent me”* Jn 4:34,
- To rediscover the spirit of the founder/foundress in order to be true to our charisms;
- To be committed to proper formation of formators;

#### 5. Conclusion

We acknowledge the growing falsehood in our time and society that masquerades as truth. As St. Paul says *“For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths”* (2 Timothy 4:3-4).

As we prepare for the Jubilee Year for Consecrated Life in 2025, we admit that Neo-paganism requires a New Evangelization to stem the tides that it exhibits; an evangelization that is new in ardour, method and approach. The new evangelization *“...needs to integrate the intellectual dimension of the faith into the living experience of the encounter with Jesus Christ”* (Africae Munus, 165). This encounter invites us to remain true to our calling as authentic witnesses and avoid double standards that profess faith in Christ Jesus yet, cling to practices that promote Neo-paganism.

Therefore, we invite all Consecrated Persons, Christians and people of goodwill to work towards eradicating Neo-paganism in all its manifestations. May Jesus Christ, who is the Way, the Truth and the Life, continue to enlighten our minds and guide us in living fully our Christian calling and commitment. We turn to our Mother Mary, the most authentic witness to the Christian faith, to intercede for us.

Signed:



.....  
Very Rev. Fr. Anthony Kanu, OSA  
President, CMSN (Men)



.....  
Sr. Regina Adenike Oke, SSMA  
President, NCWR



.....  
Rev. Fr. Gregory Ezeokeke, CMF  
Executive Secretary, CMSN (Men)



.....  
Sr. Patricia Nwamaka Nwafor, OP  
Executive Secretary, NCWR



## EASTERN ZONE INTER-NOVIATE CHARISM SHARING

The annual inter-novitate charism sharing of this year 2024, was hosted by us the Daughters of charity of St. Vincent de Paul, province of Nigeria, at St. Louise provincial house Eleme, Rivers state on the 22 March, 2024.

Commenced with a holy mass celebrated by rev. Fr. Dr. Donatus Ukwulor, representing most rev Dr. Camillus Etukudoh the catholic Bishop of Porthacourt diocese and concelebrated by other priest-formators in attendance. The mass began at about 10; 45am, and Rev. Fr. Donatus in his homily urged us all to be in touch with our God-given charisms [gifts] and make efforts to carry them out as God himself will demand an account of what and how we have used our gifts either as individuals or institutes.



There were fourteen congregations across the eastern zone in attendance with a total number of 120 participants [novices and their formators]. And all participated actively by taking part in the holy mass and sharing of our different charisms by the different institutes and congregations, some through dramas and many other captivating ways that could pass clearly our different charisms and apostolates.



It was an enriching encounter and experience that we all learnt from each other and we were enlightened by each other's charisms and services and above all we were encouraged and strengthened to keep burning the

lights of our charisms handed down to us by our founders.

## LIST OF INSTITUTES THAT PARTICIPATED AT THE CHARISM SHARING, 2024

1. Order of mother of God [OMG]
2. Sisters of the sacred heart of Jesus of Ragusa[SSHJR]
3. Order of preachers[Dominicans]
4. Claretian missionary sisters[RMI]
5. Daughters of Divine love[DDL]
6. Missionary sisters of the holy Rosary[M SHR]
7. Sons of Mary mother of mercy[SMMM]
8. Society of the catholic apostolate[PALLOTINES]
9. Daughters of Mary mother of mercy[DMMM]
10. Servants of charity[SOC]
11. Holy innocent sisters of our lady queen and mother[HISL]
12. Franciscan handmaids of the

most pure heart of Mary[FHM]

13. Dominican sisters of the holy rosary of Pompeii [DSHRP]
14. Daughters of charity of St. Vincent de Paul[DC]



**PROVINCE OF NIGERIA  
1<sup>ST</sup> QUARTER PLACEMENT AND CHANGES,  
JANUARY – MARCH, 2024**

S/N	NAME	COMING FROM	GOING TO	REASON FOR CHANGE
1	Sr. Angelina MARK	St Louise House, Ikot Ekpene	Lindalva Community, Ikhueniro	To teach in Lindalva Inclusive School, Ikhueniro, Benin
2	Basilia ANOZIE	The Child, Port Harcourt	ANOZIE 's Family	Departure from the Company
3	Sr. ElmaMary EKEWUBA	Ozanam House Agidingbi	Adiaha Obong, Uyo	To work at Providence Home, Adiaha Obong
4	Sr. Ifeanyi OPARA	De Marillac, Port Harcourt	Provincial House Eleme	To Work in Project Development Office
5	Sr. Immaculate LUGUGIA	Lindalva Community, Ikhueniro	St. Vincent's Community, Drobonso	Attached as a student
6	Sr. Nwamaka MUONEKE	The Child, Port Harcourt	St Louise House, Ikot Ekpene	To teach in St. Louise Special School, Ikot Ekpene
7	Sr. Ojonoka ACHENEJE	De Paul House Ossiomo	Ile Maria Iwaro- Oka	To work in Destitute Women Centre, Iwaro Oka
8	Sr. Rosemary AMANFO	Mother of Good Counsel, Kano	St. Vincent's Abuja	To work in St. Vincent's Hospital Abuja
9	Sr. Sylvia EFEKALAM	Divine Mercy House, Ikorodu	The Child, Port Harcourt	To teach in the Child Special School, Port Harcourt
10	Sr. Stella MBANU	St. Vincent's Abuja	Adiaha Obong, Uyo	To work at the women Development Centre, Uyo.



# BIRTHDAY Celebrants



## JANUARY

## FEBRUARY

## MARCH

- 02-Sr. Charity Ejalense
- 05-Sr. Bernadette Onuoha
- 07-Sr. Mary-Clare Olekamma
- 11-Sr. Eno-Obong Ukoh
- 11-Sr. Chinyere Oguajanma
- 12-Sr. Mary Ijegwa
- 13-Sr. Scholastica Ashibogwu
- 17-Sr. Anthonia Ojogwu
- 18-Sr. Angelina Mark
- 19-Sr. Fidelia Okezie
- 20-Sr. Angela-Rose Ogu
- 23-Sr. Scholastica Achinkumbur
- 31-Sr. Janet Deinanaghan

- 03-Sr. Olivia Umoh
- 06-Sr. Gertrude Gima
- 11-Sr. Rose-Mary Ologbonde
- 15-Sr. Florence Igoche
- 17-Sr. Ginikachukwu Ossai
- 27-Sr. Grace Umoren

- 02-Sr. Theresa Archibong
- 06-Sr. Bridget Abbah
- 09-Sr. Francisca N. Opara
- 12-Sr. Millicent Okoihue
- 13-Sr. Lynda Okparaeke
- 14-Sr. Mavis Ayamga
- 16-Sr Beatrice Alaribe

**BORN IN JANUARY**

AMBITIOUS AND POWERFUL. BORN LEADER. STUBBORN NATURE. YOU ALWAYS STAND OUT IN THE CROWD. YOU LOVE TO LIVE THE GOOD LIFE. ROMANTIC AT HEART. DEEP THINKER. LOYAL TO FRIENDS. EVER READY TO LEARN AND TRY OUT NEW THINGS. SERIOUS ABOUT LIFE. LIKE TO MAKE OTHERS HAPPY. NOT TOO INTROVERT, NOT TOO EXTROVERT. SMART AND WELL DRESSED.

WishAFriend.com

**February Born**

Witty and intelligent. Outgoing person. Smart and attractive. Altruistic. Peace lover. Faithful towards your near and dear ones. Very sensitive. Honest to the core. Loves to spend money. Modest and humble. Creative mind. Dominating personality. Ambitious towards life. Never give up spirit. Good listener. Superstitious. Entertainment lover.

**March Born**

Exuberant and cheerful. Outgoing and affectionate. Dreamer. Attention lover. You desire respect. Good sense of humor. You appreciate kindness and return it. Love to indulge in creative stuff. Peace lover. Magnanimous. Sexy personality. Good at keeping secrets. Sympathetic. Trustworthy.