



Catholic Focus

"Promoting Whatever is Good, True, Right and Noble"

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POLITICAL CHOICES

To all the Catholic Faithful in the diocese of St. George's-in-Grenada and to all citizens of good will

Statement From The Bishop of St. George's-In-Grenada on
The 2018 GENERAL ELECTIONS

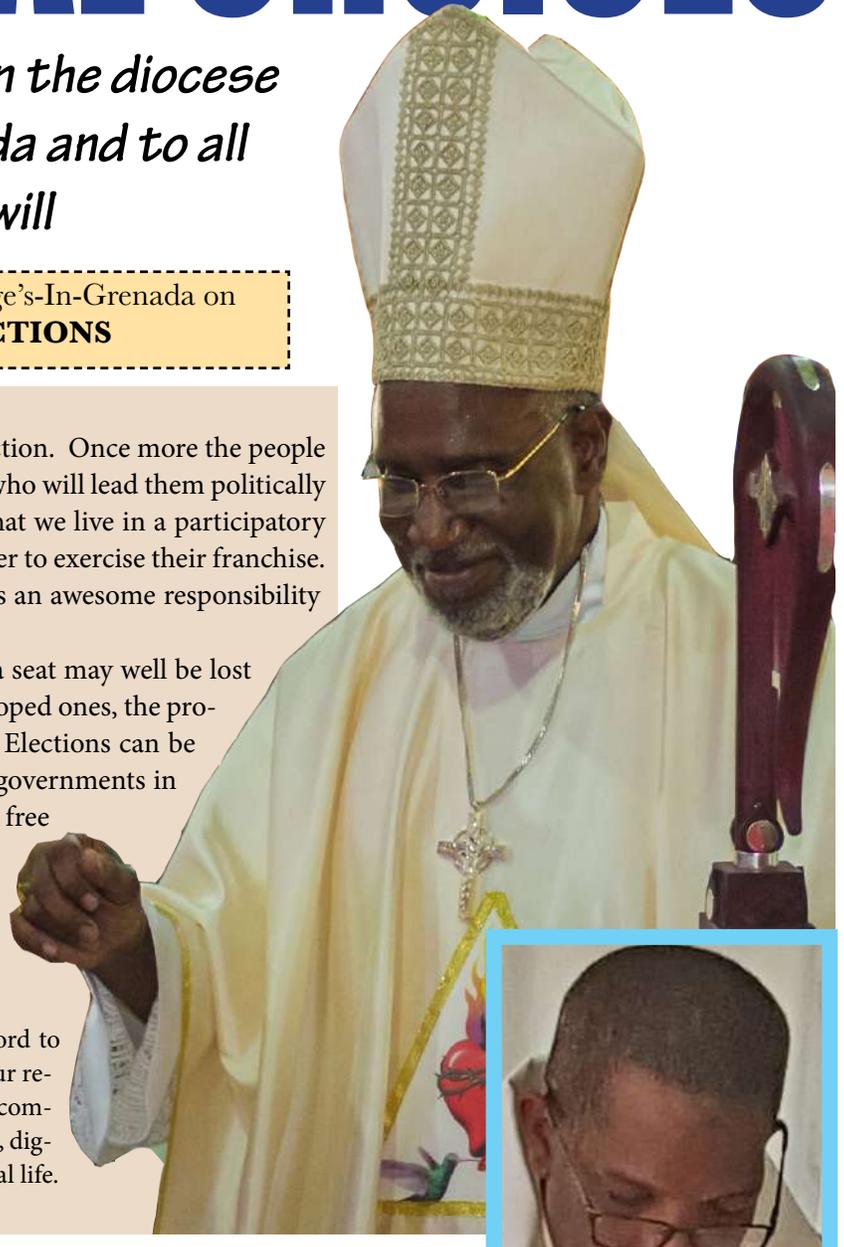
Beloved in Christ,

Grenada stands on the verge of another general election. Once more the people of God in Grenada have the opportunity to choose who will lead them politically and economically. We can all be grateful to God that we live in a participatory democracy which allows all citizens 18 years and over to exercise their franchise. This is our right in a democracy which places on us an awesome responsibility to use our vote in the best interest of the nation..

In small countries like ours every vote counts and a seat may well be lost by a single vote. In many countries, including developed ones, the process is corrupted by fraud, bribery and deception. Elections can be bought by those who would control countries and governments in their own self-interest. Grenada can still boast of free and fair elections. As your Bishop, I strongly urge you to participate in the process by listening to the debates in the media, at political meetings and in friendly encounters with friends who may be of a different political persuasion.

As Catholic Christians, we respond to the call of the Lord to work to bring about the reign of God in our land. It is our response to God in Christ which challenges us to build in community, village, town and nation a world in which respect, dignity, equality, justice and peace are the pillars of our social life.

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*What's
inside**

Congratulations to Fr. Carl Haynes on his appointment as Vicar General to Bishop Clyde Martin Harvey.

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Statement From The Bishop Of St. George's-In-Grenada On The 2018 GENERAL ELECTIONS

We thank God for all those who offer themselves, as candidates, to be servants of the people and nation and are clearly committed to these Gospel values.

The Catholic Church takes no side in this election. Grenada's history has created an electorate which values its democracy and is committed to protecting their rights and values. The history of the Catholic Church teaches us that Church leaders should not

directly involve themselves in partisan politics by seeking to be candidates for political parties or by urging church members to vote for any particular party. The Church, both leaders and members, must always respect the political choices of every citizen.

I have therefore instructed the clergy that they are not to preach in favour of or against any particular party, whether in church or at political meetings. Clergy are not to appear on

political platforms to lead prayers for candidates or parties. Other churches may act differently, We act in the wisdom of a 2,000 year experience which other churches may not yet have. When we enter the House of the Lord, especially for Eucharist, we ought to be united around the Table of the Lord, regardless of our political affiliation.

Lay Catholics are free to support openly whomsoever they wish and may invoke the blessing of God on political occasions. The Church leaves them free to make their own political choices, trusting that they will do so in accordance with God's will after prayerful reflection on the issues.

I cannot urge you strongly enough to do your best to keep the level of political discourse high over these days. No Catholic, candidate or ordinary citizen, should descend into the gutter of character assassination. We now clearly see that as a form of murder, and against the Fifth Commandment. In our quest for office, hopefully a genuine desire to serve, we sometimes lose our moral and spiritual moorings. We cannot put our words back into our mouths. Apologies and excuses do not heal these wounds. We still have to live together beyond this election.

When I first saw the new Parliament Building rising on the Hill, it reminded me of the Acropolis of Athens, the birthplace of Western democracy. I dared to hope and pray that Grenada could become the Athens of the Caribbean where the political discourse may be known for its quality and that full mature citizen participation may be always assured.

"Remembering the mercies of God, let the renewing of your minds transform you, so that (in this election and beyond) you may discern what is the will of God (for Grenada, Carriacou and Petite Martinique) what is good and acceptable and mature. (cf. Romans 12:1-2). God bless our tri-island nation now and always. Amen.

*Clyde Martin Harvey
Bishop of St. George's-in-Grenada,
Carriacou and Petite Martinique.*

*January 25th 2018 - Feast of the Conversion
of St. Paul*

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Editorial

Charity begins at home but should not end there. Exactly what does that mean? Charity as we know, simply means generosity of spirit. This generosity of spirit which comes from God, must be demonstrated. In the home, if we have old, disagreeable parents, we need to exercise patience and most of all show unconditional love to them, for without them, we could never be, not that that we could ever repay them for bringing us forth! If we have siblings who are greedy and selfish, let us be kind, loving and devoted, for it is in pardoning that we are pardoned. Should we have drunken, lazy relatives who could be like parasites, what do we do? It is our responsibility to do the best we can to ensure that their lives are improved, even though it may be very difficult to do.

Furthermore, in the world outside the domestic sphere, when we are treated badly by others we need to summon up the strength which keeps us from rendering an eye for an eye. Perhaps in the workplace we are wrongfully accused, or otherwise mistreated. It is quite easy to feed people their own medicine, but let us find that resolve which is from God to deal with the matter fairly and ultimately forgive where necessary.,

Additionally, consider this, now that we are in election mode, what do we do when our fellow citizens assault us, accost us, malign us and even threaten us, just because we happen to in a different political camp to them? Do we give them back in full dosage and perhaps even more, do cut them down to size? Or do we turn the other cheek? It is not easy to do so but try we must. We must remember that we still have to live together, work together, and build together despite our differences. This is charity beyond the boundaries of the home.

OUR NEW

VICAR GENERAL



Fr. Carl is from Woodford in St. John's. He attended Concord Government School and Presentation Brothers College.

He entered the Regional Seminary of St. John Vianney and the Uganda Martyrs and, as part of his preparation for the priesthood he obtained the degree of Bachelor of Theology from the University of the West Indies. Fr. Carl was ordained to the priesthood by Bishop Vincent Darius on 7 June 2008. As Vicar General of the diocese he will represent the bishop and administer the diocese in his absence.

Food and Lent

What do you eat during the Lenten season. Well – fish, saltfish, and more fish. That is a whole lot of fish, isn't it? Perhaps you might try cutting out fish altogether. Perhaps we must return to making calaloo soup with coconut milk, and just a little vegetables, but NO FLESH. Perhaps you might try lentil, or pumpkin fritters – NO FLESH. Perhaps you might try sandwiches with roasted aubergines - NO FLESH. In Grenada, fresh fruit and vegetables abound, so let us get creative and use them widely this Lent.

Readers are invited to submit articles, letters, pictures, etc. for publication in the next issue of Catholic Focus by Friday, 12th January 2018.

Email: seandggt@gmail.com

LENT

(Adapted from Catholic Online)

The key to understanding the meaning of Lent is simple - Baptism. Preparation for Baptism and for renewing baptismal commitment lies at the heart of the season. Since the Second Vatican Council, the Church has reemphasized the baptismal character of Lent, especially through the restoration of the Catechumenate and its Lenten rituals. Our challenge today is to renew our understanding of this important season of the Church year and to see how we can integrate our personal practices into this renewed perspective.

Why is Baptism so important in our Lenten understanding? Lent as a 40-day season developed in the fourth century from three merging sources. The first was the ancient paschal fast that began as a two-day observance before Easter but was gradually lengthened to 40 days. The second was the catechumenate as a process of preparation for Baptism, including an intense period of preparation for the Sacraments of Initiation to be celebrated at Easter. The third was the Order of Penitents, which was modeled on the catechumenate and sought a second conversion for those who had fallen back into serious sin after Baptism. As the catechumens (candidates for Baptism) entered their final period of preparation for Baptism, the penitents and the rest of the community accompanied them on their journey and prepared to renew their baptismal vows at Easter. Lent, then, is radically baptismal.

Let us consider some of the familiar customs of Lent and show how we can renew some of our Lenten customs to bring forth the baptismal theme.

Take the Lent quiz now!

Why do some refer to Easter as Easter and others use Lent or Pentecost and what is the significance of each?

In the Catholic Church, the year is divided into liturgical seasons based on significant events in the life and earthly ministry of Jesus Christ as well as the great Mysteries of our Faith. The Church Year, as it is called, begins with Advent, which is celebrated as four weeks of preparation before Christmas.

Catholics are called to live liturgically by actually entering into the Church year. Such an approach to life and worship is not simply about re-enacting

the great events of Salvation history - or what is called the “Paschal Mystery”, the life, death and resurrection of Jesus Christ. Rather, it is an invitation to all the baptized, living their lives now in the Church which is the Body of Christ and thus to enter into the deeper meaning of our faith; to experience our Salvation as an ongoing process as we cooperate with grace and allow the Holy Spirit, the same Spirit which raised Jesus from the dead, to change us from within making us more like Him.

Easter, where we celebrate the resurrection of Christ, is preceded by Lent, a season of self-examination, fasting and penance in preparation for our Easter Day observance. So Lent is a 40 period prior to Easter Day. Also, beginning the Sunday before Easter we have Holy Week, with Palm Sunday (also called Passion Sunday), Holy Thursday, Good Friday and Holy Saturday.

Easter Day actually begins on Saturday evening with the Easter Vigil. The celebration of the Vigil is in keeping with the Jewish tradition of celebrating the day from sundown to sundown. Thus, the Saturday evening Vigil Mass is a Sunday Mass.

Easter is also a season that lasts 50 days and ends on Pentecost Sunday, which is an observance based on the second chapter of the Book of Acts where the Holy Spirit came down upon the apostles. This day is considered the birthday of the Church.

Why do we put ash on our forehead?

Ashes are applied to our forehead in the sign of the cross as the words, “Remember, you are dust and to dust you shall return” are spoken to us. The other formula which is used, “Turn away from sin and be faithful to the Gospel” emphasizes our call to continual conversion and holiness of life. This act symbolizes our mortality as well as our need for ongoing repentance. It is a reminder that this life is short and merely a foreshadowing of what we shall become through the redemption of Jesus Christ on the cross. The work of our redemption will not be complete until we are raised from the dead, in resurrected bodies like His own and called to the eternal communion of heaven.

Where do the ashes come from?

The ashes for Ash Wednesday normally are made from blessed palm branches from the previous Palm Sunday. The ashes are sprinkled with Holy Water and incensed before distribution.

When do I wash the Ashes off my face?

There is no specific instruction on how long ashes are to be worn. You can, in fact, wash them off immediately after the service if you want. Many people choose to wear their ashes for the remainder of the day both as a reminder of their own mortality and as a witness before those around that they are a follower of Christ and are entering into a season of examination and abstinence.

What is Fat Tuesday?

As the Church anticipates the Season of Lent, the evening before Ash Wednesday is called “Fat Tuesday” or Shrove Tuesday. Rich foods are consumed as the faithful prepare for time of fasting, abstinence, confession and penance.

Customs and practices arose for Fat Tuesday where people would empty their pantries of many items restricted during Lent.

One of the terms often used with Mardi Gras is “carnival.” We picture huge public celebrations or parades. Anyone who visits one of the big carnivals held on this day usually bring back stories of self-indulgence and hedonism that make most people blush.

Ironically, carnival comes from the Latin “carne vale” which means “farewell to meat” or “farewell to flesh” indicating the end to certain pleasures has come.

In some parts of the Christian world the commonly used term for the day is “Shrove Tuesday.” To “shrive” means to present oneself for confession, penance and absolution. In some early practice, Lent was preceded by Shrovetide the week before Lent. The faithful were called to go to confession during that time in preparation for the Lenten observance.

By Jeanette Du Bois

Penitential Rite

Some of us walk into the Mass as late as the Offertory. Some always miss the Penitential Rite which in my opinion is a very important part of our preparation for the Eucharist. Additionally some of our priests omit the “I Confess” in preference to the shortened form of the Penitential Rite which in my opinion should be the exception more than the rule. When we pause and call to mind our sins it is the individual’s conscience that he or she examines and it is our individual sins that are being recalled and not what is perceived by the priest as the sins of the congregation. These few minutes of quietness and reflections are useful and necessary for the preparation of participation in the Eucharist. It is my hope that the importance of the Penitential Rite as highlighted by Pope Francis would help us to better appreciate its importance.

EXTRACTED FROM Pope Francis’s AUDIENCE SERIES ON THE MASSES

What can the Lord give to those who already have a heart full of themselves, of their own success? Nothing, because a proud person cannot receive forgiveness, being full of his supposed righteousness,” said Pope Francis as he continued today his series of catecheses explaining the meaning of the Holy Mass.

During the Penitential Act, part of the In-



The penitential rite was the theme of the first general audience of the New Year

troductory Rites of the Mass, “the priest invites us to recognize our sins, observing a moment of silence. Each of us enters his or her interior to take cognizance of everything that isn’t in agreement with God’s plan.”

“This is why,” the pope explained, “we confess our sinfulness in first person singular, saying, ‘I have greatly sinned in my thoughts and in my words, in what I have done and in what I have failed to do.’”

The pontiff explained that this formula “is accompanied by the gesture of striking your breast to indicate that the sin is yours

and no one else’s.”

Speaking in his own style, with no papers in his hand, the pope told a story to illustrate how the gesture of striking one’s breast should be a heartfelt act of repentance. He described a woman who, in the confessional, listed off the sins of her husband, her mother-in-law, and her neighbours—but who didn’t confess her own sins. Eventually, the priest said to her, “Excuse me, ma’am, but tell me: are you done? Great; you’re done with other people’s sins. Now, begin to tell me yours.”

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ACROSS THE DIOCESE

The Re-Dedication of the Chapel of St. John the Evangelist at Clozier, St. John's.



Attending the Christian Initiation Class at the Cathedral with Sr. Lareisa MC, Kellisha Mark, Shaide George, Kahira Mark and Kaleshur Franklyn

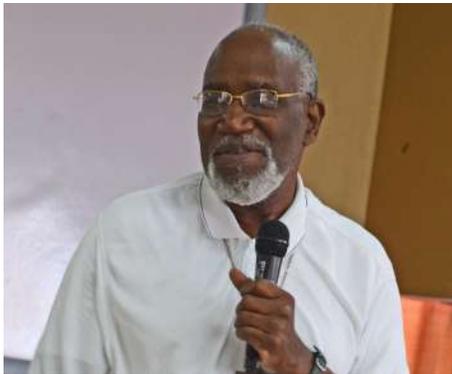


Blessing the new Memorial Wall at the Holy Rosary parish Church, Roxborough. The first two names on the wall are those of Bishop Justin Field O.P. and Bishop Vincent Darius O.P.

**ACROSS THE
DIOCESE**
Our Lady Help of
Christians School
Sports Day at Tenteen.



CONVERSATIONS WITH BISHOP HARVEY



January 29th marked 6 months since my ordination as Bishop of St. George's-in-Grenada. I have sought to live out the watchwords, LOOK, LISTEN, LEARN, LOVE, with many moments when LAUGH capped the four. We have been involved in a process of diocesan review, Saturday meetings which saw over 100 adult laity sharing with one another in the presence of the bishop. They shared their experiences of Church, their concerns for the future, as well as making commitments to work on various aspects of Church life. All these meetings evidenced a frankness of word and a deep respect for all concerned. On one Saturday, the youth of the diocese had their own encounter with the bishop,



Frs. Anthony and Francis



Fr. Carl Haynes and David Hopkin

sharing their own frustrations and dreams.

Eight areas of diocesan life were identified for more in-depth review and action.

1. The spiritual re-vitalization of the clergy and religious. While the diocese has known some holy and deeply committed priests in the past, the perceived behavior of some priests has led to gossip and waning respect for the priest as the presence of Christ in the midst of the Christian community.

2. The reawakening of diocesan processes and structures so as to ensure the efficient running of the diocese. A major focus here has to be proper functioning of parishes, deaneries, the College of Consultors, the Finance Council, as well as the CEBM, Liturgical Commission, Family Life and Youth Ministries. This will have to co-ordinated from a properly organized Chancery in which those who work are committed volunteers or justly paid employees.

Cont'd on page 09



Participants in deep discussion!



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CONVERSATIONS WITH BISHOP HARVEY

Continued from page 08



Petra Charles and Anne Dufont

3. Youth Ministry has fallen down in recent years. We must not be afraid to launch into the deep as we seek ways to give our young people a sense of belonging to the Church as well as a deeper knowledge of the rich heritage which is theirs as members of this 2000-year-old family which has always constantly renewed itself. Sacramental preparation is just one part of the wider faith development which our youth need.

4. Communications. Catholics need to have better communications among themselves, with their leaders and with the wider church. We need to be more present in the secular media. Decisions have already been taken to develop as fully as we are able Radio Good News, Catholic Focus, Signis Grenada, as well as our printing enterprise. Communication is about people and message. We have to get both things right.

5. Catholic Education has always been of supreme importance in the Church. The world is changing rapidly. The people we have to educate are themselves strangers whom we must



Fr. John George

meet if we are to share faith. A Catholic Education Review Committee is to be appointed immediately. We are committed to making our Catholic schools the best in the nation for the formation of persons who are deeply human, committed Christians and citizens.

6. The Ongoing Spiritual and Human Development of the Laity within the parish community. Jesus came that we may have life to the full (John 10:10). Our parishes must come alive as centres of worship and human community. People should experience that they are really cared for in the parish. Priests and lay ministers must be primary agents of that communion and caring.

7. Church and Grenadian Society. The Church must be the leaven in the society, in the capital as well as in the smallest village community. We have to form persons, especially in the social teachings of the Church, so that they can take their place as committed Catholics in the professional, social, economic and political life of the country. We have to find our specific voice and transformative deeds on the various issues which challenge the quality of national life.



Argar Alexander and Donna Noel

8. Finance. We have been facing serious financial problems, living a life of dependency on foreign donors for development and even survival. We must work towards our financial sustainability. That calls for a radical change in consciousness among our Catholic population. Over the next year, we will work to deepen our sense of Stewardship. A Fundraising Committee will function separately from the Finance Council.

In the final stage of the Review, priorities will be set for all these areas. I hope that we will have enough persons willing to share their time, talent and treasure in revitalizing the Church in Grenada. Committees can easily become talk shops. We have looked and listened. We still have a lot of learning to do, especially as to what exactly the Lord is asking us to do. Some of us think that we know what the Lord wants. The Church comes to know what the Lord wants – not when I claim to hear the Lord – but when we together as His Body live and act together in His name in the loving kindness that visits us from on high. May God be glorified in the Church in Grenada, Carriacou and Petite Martinique.



Fr. Emmanuel Offiong



Fr. Dan Duru



Fr. Michael Opoku



Pamela Duncan & Margaret Granger

Beating Cancer



Did you know that cancer is the number one cause of death among Grenadians in the last 10 years. Did you know that each year more people die of cancer than the year before? Grenada ranks among the countries of the world with the highest rates of cancer. These are the unfortunate truths that face us.

What is Cancer? Cancer occurs when abnormal cells divide in an uncontrolled way and it may happen in any part of the body. They also possess the potential to invade or spread to other parts of the body. Although there are many different forms of cancer, there is grave concern for those that affect the cervix and breast in women and the prostate in men.

Breast Cancer

This is the most common type of cancer that occurs mostly in women aged 40 to fifty-five years of age. Although this is rare, it may also affect MEN. It generally appears as a lump that may, or may not, be painful or tender. Some persons may experience no symptoms, while others may have discomfort or pain in the affected breast, bleeding or other secretions from the nipples, redness or dimpling of the skin over the area of the lump or swelling or a hard lump of varying size. In later stages of breast cancer, there may be an abscess or an open infected wound and "glands" in the armpit. One in every 8 women is likely to develop cancer of the breast in her lifetime. This serves to remind all women to be alert and to look for early signs of the disease by using the screening opportunities that are available. Screening means that a person is tested to determine whether a disease occurs even before it manifests itself.

Women who are at greatest of developing breast cancer:

- Those between 40-55 years. This does NOT say others may not be affected
- Whose relatives may have had cancer: mother, sister, aunts, including paternal relatives.
- Those who have had breast cancer in the past
- Obese women
- Smokers
- Those who consume alcohol, especially YOUNG women.

- Those who have not breast fed a baby

Screening for breast cancer

Screening early leads to early diagnosis and improves the likelihood of surviving after 5 years. May women in Grenada today are surviving for over 25 years because of early diagnosis and subsequent treatment.

1. Regular breast exam by a trained person. All women over 25 are encouraged to have their breast examined annually
2. Regular self breast examination: This is a technique that every Grenadian woman (and man) can master. It allows for convenient self-examination in an atmosphere of comfort and privacy within the home. There is no cost and women may be taught how to do this by their community nurse, family doctor or by other trained people at health fairs etc. Remember, however, to seek the opinion of your physician if a suspicious lump is found.
3. Mammogram and Ultrasound:- These are investigations that require specialized equipment and personnel and are indicated by the doctor. In some countries, mammograms are routinely and regularly indicated as part of the annual check-up. The cost and lack of facilities may prohibit access, so women are encouraged to ensure their breasts are examined regularly.

What happens if a lump is found?

There is often the inclination to panic and expect the worse since all lumps are caused by cancer. The woman must seek the advice of her family doctor and avoid the use of home-made remedies and unconventional therapies. The doctor will ask for a mammogram or ultrasound examination to confirm the presence of a suspicious lesion. Following that, a biopsy is performed by taking a small sample of the lump and examining it under the microscope. If it were cancer, the person then visits the surgeon and the oncologist (specialist in cancers). Recent treatment includes the removal of the lump. Chemotherapy or the use of medications, by mouth or through the veins, and radiation therapy may then be given. Oral medications may be given at the end, to prevent recurrence of cancer in either breast.

Effects of Cancer

Cancer is devastating to families. The treatments are extremely costly, and more so when cancer is diagnosed late. When we consider the changes in the quality and expectancy of life of the victim, the emotional and physical suffering they may experience, the loss of income and opportunities, and the possibility of early death, the thought of prevention and screening for early diagnosis must be foremost and practised.

The origin of breast and other cancers remains unclear and, in many cases, a natural or affordable cure is yet unknown unless they are discovered very early. Women are therefore encouraged to lead healthy lifestyles like maintaining optimal weight, avoid alcohol and tobacco and engaging in regular physical activity especially where there is a family history of breast cancer. Every Grenadian woman MUST learn SBE!! We must stage an all out war on breast cancer.

Redemptive Suffering

By Fr. Isidore Clarke

Greetings from Fr. Isidore Clarke. We all know what it's like to suffer. We are angry, depressed, confused, hurt. We look for answers, but find none. As a Lenten meditation, I'm going to share Pope Saint John Paul's approach, which he called 'Redemptive Suffering.'

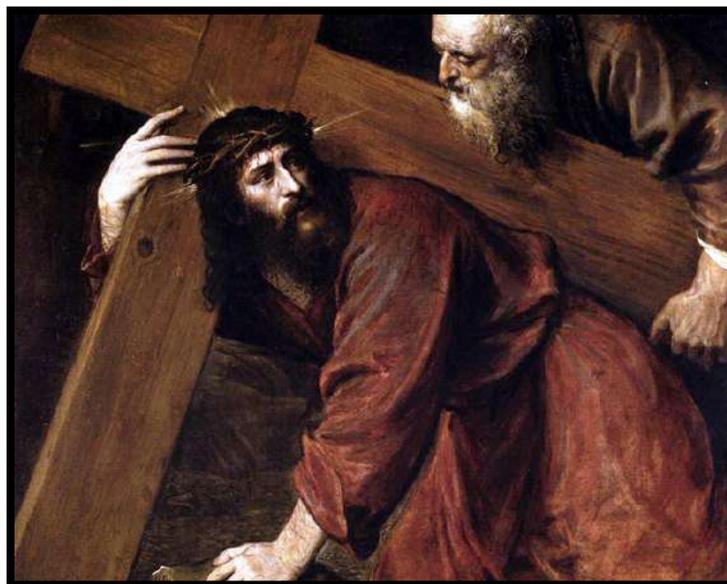
“Redemptive Suffering!” Surely a title likely to make us furious! It seems to suggest that suffering is good for us. For most of us suffering is seen to be something evil, something to avoid. If not, why doctors! We do our utmost to bring it to an end. And so did Jesus. He lived, died and rose from the grave to banish suffering!

In a remarkable Encyclical, entitled, ‘Salvifici Doloris’ – ‘Redemptive Suffering’ - Pope St. John Paul II tackled the never-ending problem of evil. He stressed the central part the Cross of Jesus played in its defeat. This is not a question of abstract theorising, but of our personal survival, as we try to cope with suffering.

The Pope certainly knew what he was talking about! His homeland had been occupied by communist rule. An assassin's bullet had seriously wounded him. In trying to make sense, not only of his personal suffering, but that of the world, the Pope wrote, not only from the head, but from the heart.

In the face of suffering we instinctively ask, ‘Why?’ Jesus, our Redeemer, doesn't answer the question with words, but through His own suffering. His Passion, the very instrument of death becomes the way to eternal life. The crucified Christ was not victorious in spite of His pain, but through His suffering and death.

This anguish only had value because it was freely chosen as God's deepest expression of His love for us. Paul tells, ‘But God proves his love for us in that while we still were sinners Christ died for us...For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life,’ [Rom 5:8, 10]. By freely accepting the suffering of the cross Jesus expressed His love, not only for His Heavenly Father, but also for the human race. Through the love shown in



accepting the pain of the cross, Jesus has made our peace with God. The suffering of Christ has become redemptive, the means to our salvation!

In a telling sentence the Pope then says, ‘In the cross of Christ not only is the redemption accomplished through suffering, but also human suffering is itself redeemed,’ (para. 19). In our pain we can identify with the crucified Christ, and He with us. With Christ we can become living, loving sacrifices freely offered to the Father for the salvation of the world. For Christ and for us the cross becomes the way to the glory of the resurrection. Our suffering is now given a positive value. It becomes redemptive. With Jesus we can generously offer ourselves to God for the salvation of the world.

Paul writes, ‘I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church,’ [Col. 1:24]. Not that Christ failed to do sufficient to save us, but the whole Church must become Christ-like in His Passion if she is to share in His glorious resurrection. St. Paul wrote, “by our baptism into His death we were buried with Him, so that as Christ was raised from the dead by the Father's glorious power, we too should begin living a new life,” (Rom.6.4)

Pope St. John Paul concludes this encyclical magnificently, ‘Christ does not explain in the abstract the reasons for suffering, but before all else he says, ‘Follow me!’ Come take part through your suffering in the work of saving the world, a salvation achieved through my suffering! Through my cross...The Gos-

pel of suffering is being written unceasingly, and it speaks unceasingly with the words of this strange paradox: the springs of divine power gush forth precisely in the midst of human weakness. Those who share in the suffering of Christ preserve in their own sufferings a very special particle of the infinite treasure of the world's Redemption, and can share this treasure with others,’ (26-27).

Society of St Vincent de Paul (SSVP) Improves Housing Conditions



The Blessed Sacrament Conference of the SSVP in collaboration with the National Council of the SSVP and the Special Services Unit (SSU) have brought significant improvements to the living conditions of two households in the Grand Anse Area.

In the first household inhabited by a physically challenged senior citizen, the assistance took the form of repairs to his home. The repairs consisted of building concrete pillars that lifted the wooden structure and secured it unto the pillars, building a new verandah, which increased the living space and provided easier access to the house and paving a three-foot concrete walk-way to replace the muddy foot path. The indoor plumbing facilities were also addressed.

In the second household inhabited by a family of seven, including five children, the Conference undertook to put indoor bathroom and toilet facilities. An attachment to the original house was constructed and the toilet facility was installed..

These two projects have improved the quality of life for the affected families and is consistent with the mission of the SSVP to create a network of charity to serve the most vulnerable among us.

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