

INTRODUCTION

“The New Evangelization is a time of awakening, of new encouragement and new witness that Jesus Christ is the center of our faith and daily life.” (Pope Benedict XVI)

The team left Ghana on Thursday, August 6, 2015, for Accra. The flight for Lagos, Nigeria, took off from Accra on Friday, but the team had to wait until late evening before setting off from Lagos to Banjul, Gambia. Therefore, the team arrived in Gambia on Saturday, August 8, 2015, at 12 a.m. The team comprised of:

- Emmanuel Tamakloe
- Eunice Dzameh Tamakloe
- Athanasius Sasu Amuzu
- Samuel Aduse-Poku
- Bridget Akua Nkrumah

YOUTH CAMP 2015

This camp was organized from Monday, August 10, 2015, to Sunday, August 16, 2015, for all the youth of the Renewal in the Diocese of Banjul. In all, about 300 youth partook in the conference. The theme for the conference was **“Pressing towards the Mark: Phil 3:13-14.”**

MONDAY, AUGUST 10, 2015

MORNING SESSION

The session began around 10:30 a.m. The main input for the morning was given by Samuel Aduse-Poku on the theme: **ACCOUNTABILITY TO GOD’S CALL.**

The input was to make participants realise that God has a purpose for creating each and every individual (Jer 1:4-10), and this purpose is His call on the life of each person He created. As a result, we are accountable to the One who has called us and given us resources to accomplish the purpose for which we were created.

The input made participants understand that to be able to fulfill the will and plan of God, it is important that they ask God about how to fulfill the plan, for God will hold each and every one accountable for the resources He has given him/her. The input highlighted that to every calling, God expects that results are produced. (Mt 25:14-30) Those who give good account with the good fruit they bear will merit the promise of God—eternal life.

After the input, Rev. Fr. Jack, a resource person from Australia, gave the next input on the **Catholic Charismatic Renewal (CCR) and the Church.** The input was to help participants understand that the CCR is not an association outside the Church, but part of the one Holy, Catholic, and Apostolic Church, and operates together with the institutional dimension of the Church.

The evening session started around 9 p.m., and the evening's input was given by Emmanuel Tamakloe on the topic: **"PRESSING TOWARDS THE MARK."** (Phil 3:13-14) The input helped participants to realise that what is most important is remaining focused in the race they have begun and finishing it as God has destined them to. In pressing towards the mark, the input revealed, one only moves forward, and never backwards. To be able to move towards the mark, a person must know what his/her mark is, in order to remain focused.

Tuesday: Two inputs were given on this day. The first one was given by Rev. Fr. Jack on **"Being Led by the Spirit."** This input was to help participants understand the importance of the Spirit in the life of the believer. The second was given by Amuzu on the **"Role of the Praise and Worship Ministry."** The input revealed that all are created to worship the Lord, and though some people are called into the ministry of worship, all humans are called to offer praise and worship to God. (Rev 4:11) The input also made participants understand that if they are to truly worship God, they must give Him all the attention and love He deserves. At the end of the input, participants understood that as worshippers, we render praise, worship and honour to God alone, and this offering is made in the power of the Holy Spirit. After the input, Samuel led a healing and deliverance ministration.

On Wednesday, two inputs were given. The first was given by Bridget on **"The Role of the Intercessory Ministry."** The input was to help participants understand the ministry of intercession and the duties that come with being an intercessor. The input also helped them to understand that all are called to pray, and for that matter, the ministry of intercession is not for a selected few, but for all God's people. (Is 65:1)

After the input, participants took a break and later gathered to receive the next input by Emmanuel. His input was again on the theme of the camp. However, the focus was on the second part of the theme text, which said: **"Run Therefore, Intending to Win It."** (1 Cor 9:24)

The input communicated that in running, one must run to win a price; one must run towards the prize that is set before him/her. In addition, one must realise that Jesus has already given a motivation that whoever asks receives, whoever seeks finds, and whoever knocks has the door opened to him. (Mt 7:7) This motivation should lead one to keep his/her focus in running, as he/she keeps in mind that:

- Every divine plan is time bound and waits for no one/Timing is of essence.
- Promptness is a vital requirement to winning.
- If you miss the mark, you will mess up.
- If you miss the peak, you will end up in the pit.
- If you miss the appointment, you will end in disappointment.
- Divine plan covers a vacuum.
- God's plans for us at God's time cannot be destroyed.
- Prompt action provokes grace (1 Cor 15:10)

THINGS BEHIND THE CALL

The input also specified that the call to run a race to the finishing line is also a call to:

- New faith that overcomes fear.
- New values that overcome self.
- Great grace that overcomes failure.

On Thursday, two inputs were given. The first was captioned: “**Following the Plan of God for Your Life,**” and it was given by Bridget. The input was to help participants understand that God has a specific plan for their lives, and He is faithful to carry them through His plans if only they will surrender to His will. At the end of the input, participants came to understand that the plan of God is unchanging, it is perfect, (Jer 29:11) and it is fashioned to help them live fruitful lives under God’s guidance. Therefore, it is important that they surrender everything to God and let go of fears and excuses in order to faithfully follow the plan of God for their lives.

The next input was a marriage and single life seminar, which was jointly handled by Emmanuel and Eunice. Eunice gave an input in which she explained what marriage is, what it entails, and the purity the youth need to wait. Afterwards, Emmanuel joined Eunice to answer questions from participants.

On Friday, Rev. Fr. Jack gave an input in the morning on “**Baptism in the Holy Spirit,**” and the evening was an empowerment session led by Samuel and Joe Jatta, a member of local team of The Gambia.

Saturday, August 15, was the feast of the Assumption of Mary, that day in the Gambia is a national holiday. The capital is dedicated to Mary, so it a great celebration in the country. After the morning inputs, the afternoon was the celebration of the Holy Eucharist in honor of the Blessed Virgin Mary, led by Rev. Fr. Jack. In his homily, he stressed the importance of Mother Mary in the life of the church and the significant role she plays in the lives of those who revere her as their mother. This challenged participants to get opened to the numerous graces they can receive by affiliating with the Mother of God.

In the evening, the celebration continued with a praise night in which participants sang songs of praise and worship in honor of Mary and also to appreciate God for all He’s done for them throughout the camp.

On Sunday, participants, as well as the team, joined the Holy Family Community for the celebration of the Holy Eucharist at 8 a.m. and formally brought the camp to an end. During the camp, there were other activities beside the daily inputs, like Eucharistic celebrations, praise and worship, personal prayer time, and games.

CATECHISTS’ SESSION

On Monday, August 17, 2015, the session for catechists began in the evening. After the opening prayer led by Samuel, Rev. Fr. Peter Lopez, the director of Gambia Parish Institute (GPI), the centre where the team was lodging, and the place where this session was taking place, came to introduce the team to the house. Afterwards, Emmanuel briefed participants on what will be going on in the entire session. After the briefing, the house prayed the Divine Office

(Vespers) and received the final blessing from Fr. Peter. In each day of the session, participants joined the GPI community for the celebration of the Holy Eucharist at 7 a.m.

Tuesday morning, after the celebration of Eucharist, quiet time, and breakfast, Emmanuel gave the first input in this session. He talked on the theme: “**Call to Follow.**”

As an introduction to this input, he gave for a number of the participants an opportunity to share how they became catechists. From their sharing, he made them understand that they did not become what they are because that is what they wanted to become, but because Jesus made a call upon their lives. Therefore, whichever means led them to become catechists was God’s way of calling them into the ministry of the catechist.

As catechists, they have been called to follow a master, and this master is Jesus. Therefore, they must learn to sit at His feet and learn.

LEARNING TO FOLLOW

The input pointed out that the one who is called to follow must take note of the following:

- The urgency of the calling—The call is so urgent and prompt that responding cannot be postponed to a later date. This call is a call to follow a Master, not a creed.
- The Master’s call is revolutionary. Though revolutionary, it must be responded to not in fear, but in love.
- The call comes with an enticement: follow Me and I will make you fishers of men.

MARKS OF A DISCIPLE

The following were also given in the input as the things that distinguish the disciple:

- Bearing fruit: Jn 15:8.
- Loving one another: Jn 13: 34-35.
- Keeping the Word of God: Jn 8:31.
- Giving up everything: Lk 14:33.

In the end, participants learnt that in their bid to follow Jesus, they must have the following attitude:

- Seeing oneself as a helpless sinner and going to Jesus.
- Knowing and acknowledging Jesus as Lord.
- Having faith and trusting totally that God can provide. (Phil 4:19)
- Saying “yes” to Jesus and “no” to other things.
- Listening to and obeying Jesus.

The second input was given by Athanasius. As he began, he stated that the desire for God is written in the human heart, and it is only in God that man can find the satisfaction for which he never stops searching. Therefore, it is important that man turns away from any kind of life that draws him away from God, in order to rest in Him.

The input also stated that failing to respond to the love of God is a sign of disobedience and rebellion, (Gal 5:19-21) and God calls all to come to Him in order to reason together (Is 1:18) and to turn away from all rebellious acts.

The call to conversion, the input highlighted, has three dimensions:

- Conviction: Convicted of one's position of sin and rebellion
- Conversion: A change of mind that results in a change in action.
- Consecration: The Lord's cleansing and purification that restores one's identity.

The input also clarified that repentance

- Is not a return to the law in order to make amends, but a return towards God in order to let Him into one's life.
- Is not merely being sorrowful for past sins, but is a willingness to let the love of God take precedence in one's life; a willingness to live a new life of love, and a willingness to share in Jesus' vision as true heirs of the Kingdom of God. (2 Cor 5:17, Gal 4:7)

Samuel gave the afternoon's input on the theme "**Call to Freedom.**" (Jn 10:10) He explained that Jesus has come to give men freedom from all that they fear. Therefore, as catechists, Jesus desires to free them totally, so that they can, in turn, through the power of God, help others access freedom in Christ.

Until they allow Jesus to set them free, they cannot help others access freedom. (Rom 7:1-25) The input brought participants to the realisation that any time they seek freedom outside of God, they fall into the hand of the enemy. It was also specified that to be in bondage is to swallow the lies of the enemy; to access freedom in Christ, one must vomit out all the lies he/she has swallowed.

WHAT IT MEANS TO BE FREE IN CHRIST

- To live no longer as slaves, (Rom 6:6) but as people saved from every form of sin. The only way to have this freedom is to believe totally.
- To receive freedom freely in the heart.
- To be delivered from any power that torments and worries.
- To be set free from the control of lustful desires. (Gal 5)
- Rom 8:15, Mt 11:28-29

After the input, there was the celebration of the Cross, where participants demonstrated their total surrender of everything to God by making a journey to the cross of Jesus and making a prayer of surrender. After this, there was

Sacrament of Reconciliation, which was followed by the praying of Vespers at 6 p.m. In the evening, participants had group discussions on the three inputs they received during the day.

On Wednesday, Bridget gave the first input on: **“Call to Prayer.”** In the delivery, she brought participants to the awareness that God calls all to remain in relationship with Him through prayer. Using Isaiah 65:1 and Jeremiah 33:3, she explained that God desires to help His people, and as catechists, they must have faith in Christ and go in sincerity to Him for help. The input further stated that they as catechists are called as shepherds of God’s flock; as people who must take care of God’s lambs by feeding the congregation with the Word of God and praying for them. However, they can only pray for them if they themselves are prayerful. When they are themselves vessels of prayer, they can teach their congregation to pray and intercede, and God will work miracles in their lives.

The second input was given by Eunice on **“Call to Love and Build Relationship.”** Eunice explained that this call of God is a call for Christians to share God’s agape love with one another; to share a love that looks beyond what one can gain; to share a love that sacrifices for the sake of the good of others.

In her description of love, she explained that the best way to express love is through actions. Therefore, as catechists, they must be able to express love and reach out to their congregation where they are. They must care, love, and establish relationships with them. In trying to do this, they are called to love their congregation as Christ loves the Church; they must walk as Jesus did and love without any conditions.

She explained further that one sure way to move members of the congregation is to love them; for this opens their hearts up and helps them to trust in order to share.

BUILDING BLOCKS TO BUILDING A CHRISTIAN RELATIONSHIP (Mt 22:37-39)

The input slated the following as the building blocks to establishing good relationships:

- Love (Phil 2:2-4)
- Encouragement (Eph 4:29)
- Respect (Eph 4:31, Eph 5:33)
- Accepting responsibility (1 Cor 11:28)
- Breaking dead-logs (dialoguing to trash out issues) (Phil 4:2-3)
- Managing emotions (Eph 4:31-32)
- Prayer (Phil 1:9, Mt 5:44, Rom 12:14)

Emmanuel gave the third input on **“Call to Proclaim the Good News.”** (Mk 16:15) The input defined evangelisation as sending the Good News to others. Quoting from Evangelii Nuntiandi, he stated that “evangelisation means bringing the Good News to every structure of humanity.” Catechists, he added, are called not to do anything strange, but to let the Good News permeate everything they do, that the whole of humanity can come to witness the Good News they preach in the very little and simple things they do.

He told them their catechesis must help people have an encounter with the person of Jesus; thus, evangelization's sole aim is to convert people and bring them to know and experience Jesus.

BASES OF EVANGELIZATION

The input outlined the following:

- Recognition that evangelization is based on God Himself, for He wants all people to be saved.
- The content of evangelization is the Good News: Jesus died, rose, and will come again.
- The Good News is not restricted to any group of people; it is for all.

WHY EVANGELIZATION?

The input pointed out that the church has been commissioned to evangelise, (Mt 28:19) and as catechists, they must hold this dear:

- Because of their love for God.
- Because it is a command.
- Because of the signs of the time.

As they preach, they must preach the Gospel with joy, in the power of the Holy Spirit, and through loving and holy communities. When this is done, people will know, live, and share Jesus.

After this input, participants watched a movie on the Martyrs of Uganda, in order to take inspiration from the faith of these martyrs who died for the sake of the Gospel.

In the evening, participants went into their small sharing groups to discuss and share their ideas on the inputs they had received in the day.

THURSDAY, AUGUST 20, 2015

MORNING SESSION

INPUT ONE: CALL TO SERVE AND WITNESS

The first input on "*Call to Serve and Witness*," given by Athanasius, and had the aim of bringing participants to the realization that in proclaiming the Good News, service comes to play. It further pointed out that our service is first to God, who gives us all our abilities and calls us to serve. The input also helped participants understand that as we render services to God, He assures us of His protection, (Is 43:2) gives us His blessing, (Pv 10:22) and provides for our needs (Phil 4:19).

Service to God, participants learned, also means service to mankind; for one cannot claim to love and serve God whom he cannot see, without realizing the God in others, and serving them as he would God Himself. As services are

rendered to God and to mankind, witnessing becomes the utmost outcome. Athanasius stressed that service helps people to see God in us and leads them to be open up to be witnessed to. Therefore, out of service comes witness, and it is in this that we demonstrate love.

THE CULTURE OF WITNESSING (Jn 13:34-35)

Emmanuel gave this input on the culture of witnessing. He began by saying that the foundation of the culture of witness is love. The core of his message comprised the following:

- Evangelisation testifies of the transformative power of the Gospel.

THE BLOCKS OF WITNESSING

- Conversion (A process of transformation that does not end)
- Methodological— It is based on faith in the Scripture and traditions of the church as applicable.
 - Learning to disciple people.
 - Living a good liturgical life.
 - Building good Christian families.
- Ensuring that catechumens become disciples and not simply “sacramentalized” Christians.
- Commitment to living the Christian life.
- Having a good, loving, and communal parish life.
- Seeing the liturgical life of the Church as the most powerful source of power.
- Letting the faith take root in Catholic institutions.
- Developing skills and methods for diocesan and parish formations.

The afternoon, Samuel shared on “**Empowered for Ministry and Service.**” In his input, he led the participants to understand that Jesus empowers them for the ministry that He has called them into. Samuel explained that Jesus is the source of all power and authority, and He promised that all who follow Him will do greater things than He did. Therefore, all who obey Him gain power from the Holy Spirit to fulfill the ministry God has called them into.

Since Jesus knew the importance of the Holy Spirit in ministry, He charged the disciples to wait in Jerusalem until the Spirit descended on them. (Acts 1:4-5, Acts 19:11-20, Lk 1:35)

- It is by the empowerment of the Spirit that they, as catechists, are anointed and commissioned for their ministry.
- In the same way, it is through the power of the Holy Spirit that you will be able to bear fruit.
- The Holy Spirit strengthens you to endure suffering.
- The Holy Spirit empowers you to serve others.
- The Spirit seals and makes you heaven-bound.

Samuel also used Scriptural texts to exalt participants (2 Cor 5:18, Acts 1:8, Jn 15:16, Acts 4:29-31).

He ended his sharing with a prayer time for empowerment.

EVENING SESSION

After dinner, the participants went into groups to have discussions on the inputs received within the day and also shared their experiences.

On Friday, August 21, 2015, the sessions finally came to a formal end and, after Mass and breakfast, participants left the centre to their respective stations and parishes.

CCR LEADERS SESSION

This session took place at GPI from Tuesday, August 25, 2015, to Friday, August 27, 2015. Sixty CCR Leaders were taken through the Growth in the Spirit Seminar within this period. On Tuesday, August 25th, Emmanuel and Bridget respectively gave the first two teachings on “Loving God” and “Christian Love.” On Wednesday, August 26th, Samuel gave the third input on “Faith,” and Amuzu the fourth on “Guidance.” Thursday, August 27th, saw Bridget giving the fifth input on “The World and Christian Community” and Emmanuel on “Overcoming the Flesh.” On Friday, August 28, which also happened to be the last day for this session, three inputs were given. The first was on “Repairing Wrongdoing,” by Eunice, the second on “Overcoming the Work of Evil Spirits” by Amuzu, and the third on “Empowered for Ministry and Service,” by Samuel.

Emmanuel’s input on “Loving God” stated that God’s ideal for man is contained in the first and greatest commandment, “Love the Lord your God with all your heart and with all your soul and with all your mind.” (Mt 34:37) The input stressed that the source of man’s unhappiness and the cause of his separation from God is his neglect of God’s ideal, and this ideal is to love God first and foremost. However, instead of loving God first, many people seek to love earthly things and pursue their own independent ideals. The input emphasized that God desires that men live with one unified ideal: to love God with all their heart, mind, and soul and to subordinate everything else to this inclusive vision. This manner of love, participants learned, is expressed and embodied in a personal committed relationship with God.

The second input on “Christian Love,” by Bridget, communicated the following:

- Christian love is largely a “commitment,” and not simply an “emotion.”
- It is embodied in committed personal relationships rooted in care, concern, and service.
- A decisive personal commitment to love overflows in actions undertaken for the benefit of others. It is sacrificial. (Jn 15:12-13 and 1 Jn 3:18)
- It is true that Christian love is a commitment of the will, but it is not dry and impersonal. It should be affectionate, sensitive and warmly personal.

- Christian love does not stem from emotional attachment, yet it should express emotional acceptance and support.
- Positive feelings of affection, compassion, admiration, and the likes are not love in themselves, but they are dispositions that aid love and help love to grow. They should therefore not be discouraged and suppressed.
- Love of the brethren is a tremendous joy Christians can experience on daily basis.

The third input which was given by Samuel on faith captured the following points:

- True Christian faith is reliance upon God which allows Him to fulfil His purposes within and through his people.
- A Christian must grow from believing faith, trusting faith to an expectant faith—a faith which stands in expectation of God’s works.
- Faith clears the road on which God is moving and offers him free access to the lives of his people.
- To God, faith is not a task to be accomplished, a hurdle to overcome, a harsh test or prerequisite to be fulfilled in order to merit His favour, but a state of complete rest in His goodness and strength.
- When a Christian exercises faith, he abandons himself into the hands of a loving God, acknowledging His greatness and his own smallness, His ability and his own limitation.
- Faith is a gift from God; it is freedom from the bondage of self-will.
- A Christian’s faith is his response to God’s revelation of His nature and plan.
- The faith which is expectant is active and dynamic; it is never passive
 - To look to Jesus for specific help, to reach out and touch the fringe of his garment, to call to him and anticipate an answer- this is expectant faith.
 - It is an active response and a constant outlook; it is communicated in an eternal response, not an internal emotion.

Amuzu’s input on “Guidance” also cantered on the following:

- God guides His people through three major ways:
 - Teachings
 - General direction of Life
 - Specific Direction (Immediate and Mediated)
- In order to grow in receiving guidance, one must surrender the will totally to God and adopt the following practical steps:
 - Living a life of prayer.
 - Constant study and meditation on the word and other Spiritual writings on the Christian faith.
 - Getting actively involved in the body of Christ.
 - Trusting God fully: God does not condemn an honest mistake, but He is displeased by a fearful, mistrusting heart.
 - Patience: Receiving guidance is essentially the fruit of a personal relationship with God; we grow in receiving guidance as this relationship develops over time.

The fifth input by Bridget was on **“The World and Christian Community,”** and it is summarised as follows:

- The world is a system of relationships, ideas, and values opposed to the kingdom of God
 - This “world” is the Christian’s enemy. (Jas 4:4-10)
- It is society and culture separated from God and locked into patterns controlled by the kingdom of darkness.
- The world is a force which exerts a tremendous influence on Christians and non-Christians alike.
- The world and the kingdom of God exist side by side in the same physical environment, (Jn 17: 9, 11-15) but a Christian cannot (and must not) share in the distorted beliefs and ideas the world hold dear.
- At any point in time, the Christian must be able to find out whether a particular environment is of the world or not by answering the following questions:
 - Is Jesus Christ honoured here?
 - Is he the Lord here?
 - Do people in this environment openly proclaim and acknowledge him?
- Irrespective of these, the Christian is not a “world-hater,” for even God so loved the world as to give His only Son (Jn 3:16). However, the Christian cannot get aligned to a system which, as a whole, denies God and opposes His kingdom
- To overcome the influence of the world on the life of the Christian, the Christian Community is very important.
 - A Christian community is a group of people who openly proclaim the lordship of Jesus and declare their love of God by sharing their lives with other Christians. (Acts 2:42-47; 4:32-37)
 - Christian community is not a set of activities; it is a set of committed relationships
- People who are committed to the Christian community receive teachings, pastoral guidance and build personal relationships which help them live in the world and yet not be of it.

“Overcoming the Flesh” was the sixth input given by Emmanuel. In this input, participants learned the following:

- “The flesh” is human nature separated from God, functioning apart from Him and acting in opposition to Him.
- It is frail human nature tainted by sin and accustomed to acting independently of God.
- In order not to gratify the desires of the flesh, (Gal 5:16) one must yield totally to the Holy Spirit, from Whom man gains strength and power to become like Christ (2 Pt 1:4).
- In addition to yielding to the Spirit, the following are also necessary to overcoming the flesh:
 - Having Jesus as Lord
 - Faith
 - Rejoicing in All Circumstances
 - Not seeing problems as “Crosses” in all circumstances
 - Exercising Authority over sin and human frailty
 - Dealing With Resentments
 - Being actively involved in the Christian Community
 - Patience: Approaching our yielding to the Spirit with patience.

After the input there was a prayer ministration, participants were led to the cross to surrender every burden to the LORD. Some participants testified about how the Lord had delivered them from fear, unforgiveness, bitterness, etc.

The next input was given by Eunice on “**Repairing Wrongdoing.**” The following were the major communicated ideas:

- Wrongdoing is a form of sin, and sin refers to actions, thoughts, patterns of relationships, orders of society, and anything else that is not in accord with God’s plan.
- Wrongdoing is sin in the realm of actions and attitudes. It does not refer to a general condition or state of disobedience, but to specific sinful acts and attitudes which disrupt right relationships.
- Men live in a state of sin, but they commit wrongdoing. In other words, wrongdoing is an objective set of actions and attitudes for which men must take responsibility.
- Wrongdoing is a product of the flesh, the world, and Satan: if left unresolved, it spawns guilt, mistrust, suspicion, fear, and lack of confidence.
- Thus, wrongdoing is a destructive force in itself.
- The way to resolve wrongdoing is through repentance and reconciliation.

Input eight was given by Amuzu on “**Overcoming the Work of Evil Spirits.**” Participants gleaned the following from the input:

- Satan is real, and his activities are present in the world in some of these forms:
 - The Occult
 - The bizarre
 - Irrational feelings
 - Addictions
 - Emotional problems
 - Illness
 - Spiritual problems
 - Fear of God’s work

To overcome the work of Satan in the life of the Christian, the Christian must put on the armour of God as expressed in Ephesians 6:10-20. This is the only way for the Christian to stand firm in this Spiritual warfare that all Christians are engaged in.

The last input was given by Samuel on “**Empowered for Ministry and Service.**” This input was to make participants aware of the power that is available unto them as co-heirs with Christ and as people who have been called to share in the ministry of Christ. Samuel therefore exhorted participants on the authority and the power that God is ready to bestow on them in order to make the work He has entrusted to them easy. After the exhortation, he led participants to pray and beseech God for empowerment.

As this session was the last program for the team, the team got ready on Saturday. Before leaving Gambia, the bishop, Most Rev. Robert P. Ellison met with us. He expressed for the support from Renewal Ministries to his diocese. He also appreciated the team for coming to revive, renew, and strengthen his people. He said, “I am praying for you and your mission. I will be looking forward to more of this mission to my diocese.”

APPRECIATION

To the Almighty God be all the praise and honour for counting us worthy to share in His ministry. We also express our appreciation to Renewal Ministries for calling us to be part of what the Lord is doing, and for sponsoring our expenses to and from Gambia. Our prayer is that the Lord will continue to oversee to the activities of Renewal Ministries and bless all its plans and aspirations, so that, through its efforts, the gospel message can spread to the ends of the world.

Evangelization in general is the everyday work of the Church. With the assistance of the Holy (The New Evangelization for the Transmission of the Christian Faith)

Report by
Bridget Akua Nkrumah