



# Contact

Newsletter of Sisters of St. Louis, Nigeria Province



■ L-R: Sr. Monica Ibrahim (Headmistress), Sr. Christiana Biyab, Most Revd Dr. John Namaza Niyiring, OSA, Sr. Isabel Mann (SSL Provincial Leader) and staff, pupils, parents and invited guests at the cutting of the anniversary cake

## ST. LOUIS NURSERY & PRIMARY SCHOOL, KANO CELEBRATES 70<sup>TH</sup> ANNIVERSARY

by **Anthonia Nnabuihe (Mrs)**

It was all pomp and celebration as St. Louis Nursery and Primary School, Kano marked the foundation Day on 18 January 2019 in preparation for the grand finale of her Platinum Jubilee celebration. Like the Bay of Portugal, the joy of the school management, staff, pupils, parents old pupils and all present knew no bounds.

The celebration kicked off with a Holy Mass officiated by the Catholic Bishop of Kano Diocese, Most Revd Dr. John Namaza Niyiring, OSA. During the Mass of Thanksgiving, the Bishop gave an opening remark and welcomed the priests, religious, lay faithful and all invited guests present at the occasion. He recognized and welcomed the Provincial Leader of the Sisters of St. Louis Nigeria Province, Rev. Sr. Isabel Mann. His homily was centred on "Thanksgiving." He thanked God for giving Sisters of St. Louis the gifts of the strength and ability to serve in Kano State. He stated that St. Louis Nursery and Primary School began on 18 January 1949 when Monsignor John McCathy (SMA) who was in Archdiocese of Kaduna invited the Sisters of St. Louis from Ireland to Kano.

The school started at the St. Louis Secondary School Hall, Bompai and was later moved to Airport Road in June 1949. Since then so much has been achieved by the

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L-R: Srs. Monica Ibrahim (Headmistress); Sr. Isabel Mann and Christiana Biyab



L-R: Most Revd Dr. John Namaza Nijiring, OSA (far left) and Priests during the sacrifice of the Holy Mass

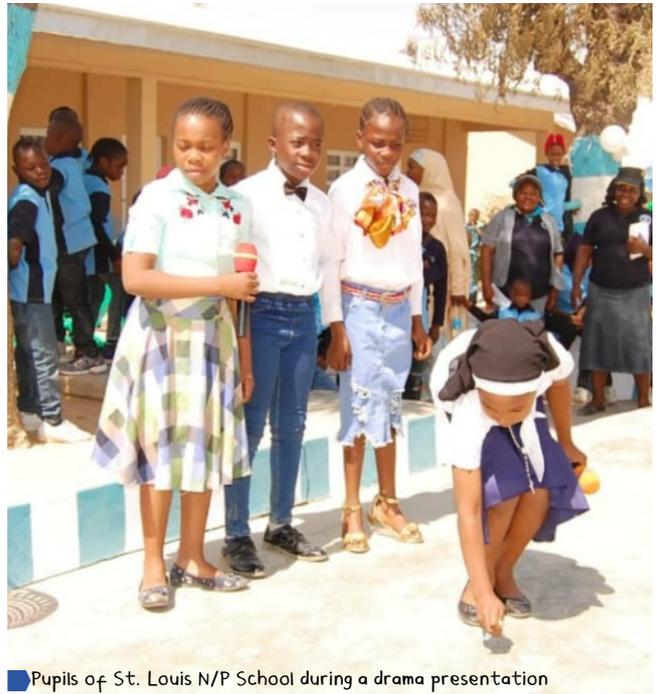
noble institution. Christian and Muslim communities have benefited from the school. Just as their motto has it, "Dieu Le Veut" (God Wills It), the Sisters have been running it very efficiently and effectively as God has willed. The school has produced generations of pupils who today are working for the good of our country Nigeria. This noble institution has produced Rev. Fathers, Rev. Sisters, pastors, doctors, lawyers, governors, journalists and so on. Wherever you go, you hear about St. Louis Nursery and Primary School, Kano and it gives joy.

The Bishop appreciated the Sisters of St. Louis for their selfless service in Kano State. He also thanked the PTA past and present, the pupils and the teachers for doing their best to make the society proud. He also appreciated the Kano State Government for collaborating with the school in order to achieve its mission and vision.

He related the service and dedication of St. Louis Sisters in Nigeria to the understanding of the mystery of the Kingdom of God as portrayed by the gospel of the day. He pictured them as infants who listened and were open to the message of Jesus and followed it. It was the love of Jesus Christ that compelled St. Louis Sisters to come from Ireland to Kano. He emphatically stated that they have served the school from their hearts one hundred percent. He therefore asked all to pray for the diocese as they celebrate 100 years of existence in Kano and to have total dependence on Christ at all times.

Meanwhile, the Muslim teachers, pupils and their parents in their own section equally prayed and thanked God for His mercies, enjoining their sect to purify their minds, that Allah is one and they should believe in him.

The second segment of the event took place at the same venue in the school, children showcased various talents depicting the image of the school. Some of the activities were parade, welcome song by the choir, the School Anthem, drama and choreography by St. Louis Got Talents.



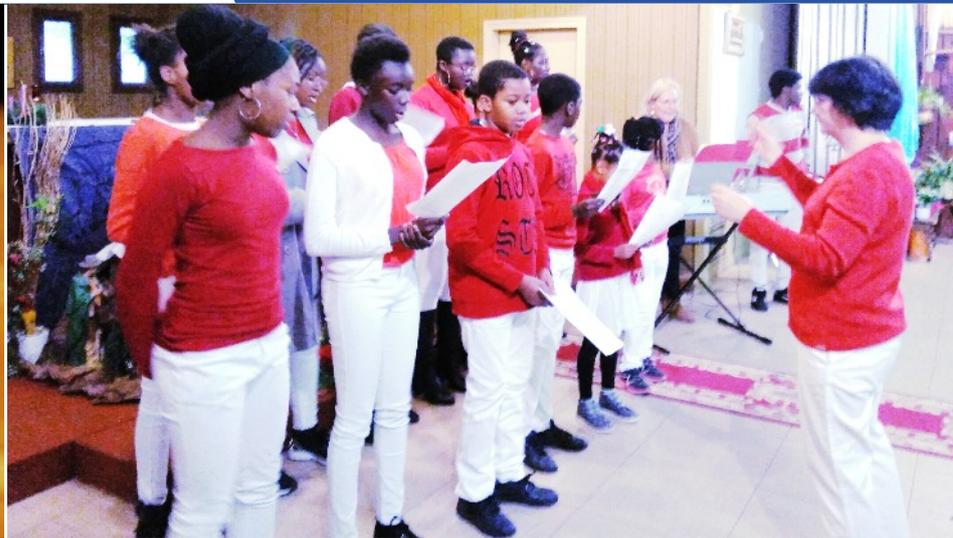
Pupils of St. Louis N/P School during a drama presentation



Pupils of St. Louis N/P School rendering a song



Light of peace from Bethlehem



Choristers at the Christmas Carol

# The “Gilet Jaune” (Yellow Vests) Crisis and Christmas Celebration in France

by Sr Gladys EKHAREAFO

This 2018 Christmas celebration in France as a whole and in our parish in particular was very calm and on a very low key. This was partly as a result of the Gilet Jaune (Yellow Vests) crisis in France. The “Yellow Vests” crisis started on the 17 November 2018.

The crisis revealed, among others, factors that we might never ever know, a very deep and long standing social unrest. This resulted in a serious distrust of political leaders and their unfulfilled campaign promises. The great violence during the various demonstrations were an expression of the anger, the frustration and the fear of a good percentage of the population. Unfortunately, some extremists found their ways into the demonstrations.

However in the midst of the crisis, we had our traditional Christmas Carols in the Parish on 16

December. It was very simple and lively. There were songs in different languages: French, Creole, Lingala, Tamul, Yoruba and English with the participation of the St Louis Choir. The Christmas Carols ended with the ceremony of the **Light of Bethlehem**, the symbol of peace which the Christian Scouts brought to the Parish. The Peace Light of Bethlehem is a Christian Scout event that takes place every year during the Advent season. Lit in the cave of the Nativity in Bethlehem, the light is transmitted from hand to hand through Europe. It is a symbol of peace, which can be broadcast, received or sent to a loved one. Our world, France is in a dare need of light, the Light of Christ that we awaited at Christmas.

We had a lovely Christmas celebration on the Eve. After Mass on Christmas day we visited some elderly parishioners that were alone.



Parishioners during the Christmas Carol



Lighting of the Light of peace from Bethlehem

The school equally used the opportunity to send forth Rev. Sr. Christiana Biyab, the immediate past Headmistress of St. Louis Nursery and Primary School, Kano. She was appreciated by teachers, pupils and parents for the discipline she instilled in students, for her dedication and commitment to duty.

Some highlights of the event include the cutting of the Jubilee cake and the presentation of gift to Rev. Sr.

Biyab by the School Welfare Committee. Rev. Sr. Biyab responded by appreciating the school and attributed the success made so far by the school to God who is the giver of all good things.

Priests, religious and other dignitaries graced the occasion.



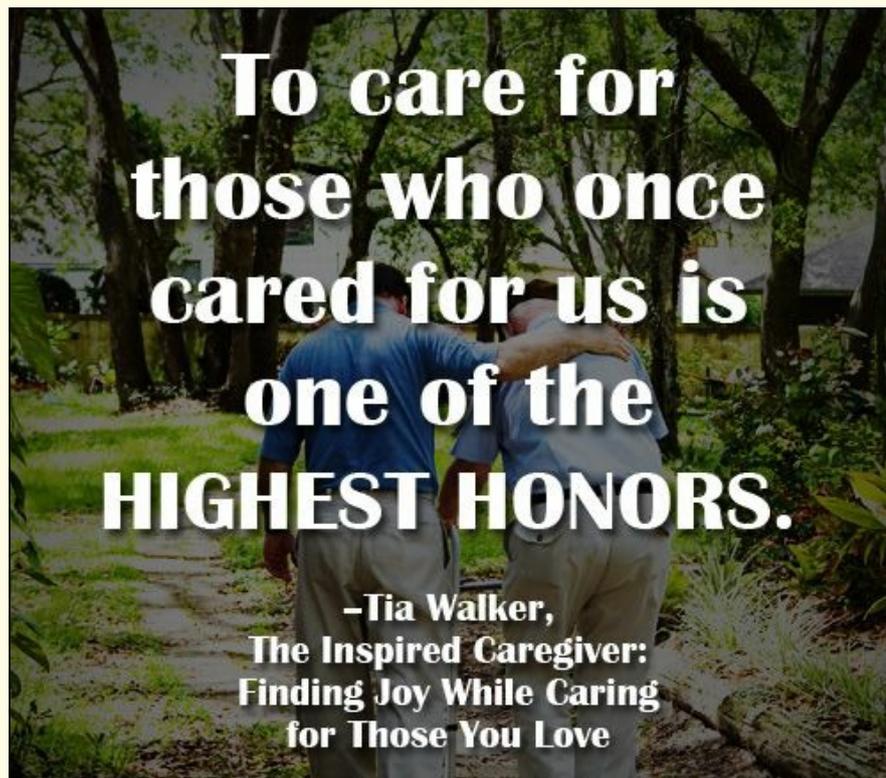
Sr. Christiana Biyab receiving her senthforth gift from school representatives



Sr. Julianah Ajayi conducting the school choir during their rendition at Mass

# SSL Ibadan Area visits Mama Fagbemi at Christmas

by **Anthonia ENEANYA SSL**



**C**hristmas is a time to remember and share our joy especially with those who are dear to us. The Ibadan area Sisters represented by Sisters Christie Udebor and Kehinde Ojo on December 29, 2018 visited late Sister Carmel Mary Fagbemi's mother to share the joy of the season with her.

This is a tradition that has come to stay. That every year, the families of the deceased Sisters of St. Louis around the Province are officially visited by delegates from the Province with gift items. It is a way of reassuring the deceased Sisters' parents and members of the family that they are not forgotten.

# NCWR Ibadan Archdiocese hold their Christmas Party



Sr. Felicia Ogundana (first from the left), Sr. Christie Udebor (fourth to the right) with members of the NCWR during the cutting of the cake



Sr. Felicia Ogundana with her Christmas friend

by **Anthonia ENEANYA SSL**

The women Religious in Ibadan Archdiocese on January 13, 2019 gathered at the novitiate formation house of the Medical Missionaries of Mary to celebrate the end of the year 2018 and the beginning of the year 2019. The programme which started with the sacrifice of the Holy Mass was followed by the reception of all the Sisters by the MMM Sisters and their novices with a welcome song.

The programme was full of exciting activities. Each congregation present was called out for a dance. This was followed by the exchange of gifts. Each Sister had the opportunity of picking from among Sisters' names wrapped in a paper, a Christmas friend whom she was obliged to share her well-wrapped Christmas gift with. This friendship would not end at the party. The two friends were encouraged to check on each other during the year.



Sr. Anthonia Eneanya with her Christmas friend

There was cutting of cake to mark the event. Sixteen (16) congregations were present at the event. They sang, danced and shared their foods and drinks with one another.



FEBRUARY		
2nd	<b>Sr. Agnes Kehinde Ojo</b>	<b>Birthday</b>
5th	<b>Sr. Agatha Nwanyanwu</b>	<b>Feastday</b>
6th	<b>Sr. Dorothy Yayock</b>	<b>Feastday</b>
8th	<b>Sr. Felicia Ogundana</b>	<b>Birthday</b>
12th	<b>Sr. Roseline James</b>	<b>Birthday</b>



# EDUCATION SEMINAR ATTENDED BY STAFF OF LOUISVILLE NURSERY & PRIMARY SCHOOL, IBADAN

by Oleru Julia



Srs. Felicia Ogundana and Angela Ogu (front row) with Members of Staff

On Friday 4 January 2019, the teaching staff of Louisville Nursery and Primary School, Mokola, Ibadan attended an education seminar that was organized by the Catholic Archdiocese of Ibadan. The seminar was held at St. John Paul II Conference Centre, Our Lady Seat of Wisdom Catholic Church, University of Ibadan. The theme was Catholic Education in Nigeria: Challenges of Child Protection and Human Sexuality. .

Upon arrival, the participants from different schools started registration as early as 8.00am. The Vicar General of the diocese, Very Rev. Fr. Gregory Sanmi Oyelami, said the opening prayer before the commencement of the lectures.

Dr Tony Marinho, founder, Educare Trust, a consultant and Gynaecologist, delivered the first lecture. He spoke extensively on: **School Health Programme for Catholic Schools - Strategy for Educability and National Productivity**. He said parents should pre-educate children before school. School heads and teachers on the other hand should make the school interesting, make use of posters and pictures in teaching and make sure the school is able to impact the surrounding for improvement in the society.

Prof. Adenike Emeke, professor of Educational Evaluation, Science Education and Counselling Psychology, delivered the second lecture. She spoke on **Sex and Media Education in Catholic Schools: Imperative for Child**

Psychologist and creativity expert. He made it known that sadness that persists over three (3) weeks is depression and that it affects an individual's biological, psychological and social behaviour. He listed some of the symptoms of

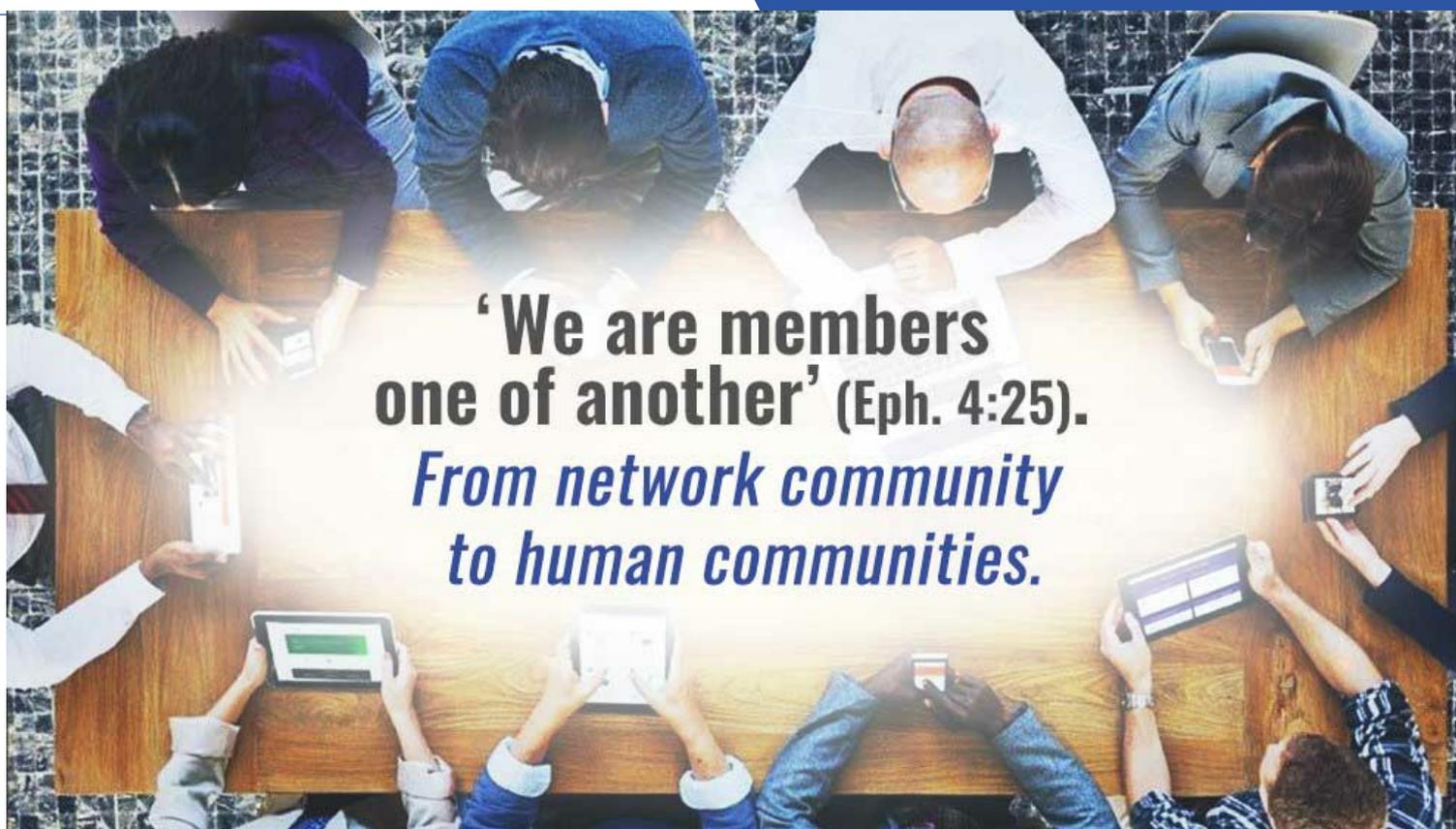
Sadness that persists over three (3) weeks is depression and ... it affects an individual's biological, psychological and social behaviour.

**Protection against Sexual Abuse.** She said sexuality education deals with the biological make up of the human body. It also involves the physical, emotional, social and spiritual behaviour of an individual. She mentioned some of the negative effects of the social media and relevant solutions.

The third lecture, titled: **Depression Awareness and Prevention in Our Schools** was presented by Rev. Fr. Dr. Felix-Kingsley Obialo, a clinical

depression such as (i) depressed or irritable mood (ii) decreased interest or pleasure (iii) significant weight loss or gain, etc.

The fourth and last lecture was presented by Dr. Chioma Asuzu, a clinical Psychologist, Head of Department, Counselling and Human Development Studies, University of Ibadan. The topic of the lecture was **Catholic Ethos as the Foundation for Ideal Catholic Education**.



**‘We are members  
one of another’ (Eph. 4:25).  
*From network community  
to human communities.***

## MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 53rd WORLD COMMUNICATIONS DAY

Dear Brothers and Sisters,

Ever since the Internet first became available, the Church has always sought to promote its use in the service of the encounter between persons, and of solidarity among all. With this Message I would like to invite you once again to reflect on the foundation and importance of our being-in-relation and to rediscover, in the vast array of challenges of the current communications context, the desire of the human person who does not want to be left isolated and alone.

### **The metaphors of the net and community**

Today's media environment is so pervasive as to be indistinguishable from the sphere of everyday life. The Net is a resource of our time. It is a source of knowledge and relationships that were once unthinkable. However, in terms of the profound transformations technology

has brought to bear on the process of production, distribution and use of content, many experts also highlight the risks that threaten the search for, and sharing of, authentic information on a global scale. If the Internet represents an extraordinary possibility of access to knowledge, it is also true that it has proven to be one of the areas most exposed to disinformation and to the conscious and targeted distortion of facts and interpersonal relationships, which are often used to discredit.

We need to recognize how social networks, on the one hand, help us to better connect, rediscover, and assist one another, but on the other, lend themselves to the manipulation of personal data, aimed at obtaining political or economic advantages, without due respect for the person and his or her rights. Statistics show that among young people one in four is involved in episodes of cyberbullying.[1]

In this complex scenario, it may be useful to reflect again on the metaphor of the net, which was the basis of the Internet to begin with, to rediscover its positive potential. The image of the net invites us to reflect on the multiplicity of lines and intersections that ensure its stability in the absence of a centre, a hierarchical structure, a form of vertical organization. The net works because all its elements share responsibility.

From an anthropological point of view, the metaphor of the net recalls another meaningful image: the community. A community is that much stronger if it is cohesive and supportive, if it is animated by feelings of trust, and pursues common objectives. The community as a network of solidarity requires mutual listening and dialogue, based on the responsible use of language.

Everyone can see how, in the present scenario, social network communities

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are not automatically synonymous with community. In the best cases, these virtual communities are able to demonstrate cohesion and solidarity, but often they remain simply groups of individuals who recognize one another through common interests or concerns characterized by weak bonds. Moreover, in the social web identity is too often based on opposition to the other, the person outside the group: we define ourselves starting with what divides us rather than with what unites us, giving rise to suspicion and to the venting of every kind of prejudice (ethnic, sexual, religious and other). This tendency encourages groups that exclude diversity, that even in the digital environment nourish unbridled individualism which sometimes ends up fomenting spirals of hatred. In this way, what ought to be a window on the world becomes a showcase for exhibiting personal narcissism.

The Net is an opportunity to promote encounter with others, but it can also increase our self-isolation, like a web that can entrap us. Young people are the ones most exposed to the illusion that the social web can completely satisfy them on a relational level. There is the dangerous phenomenon of young people becoming “social hermits” who risk alienating themselves completely from society. This dramatic situation reveals a serious rupture in the relational fabric of society, one we cannot ignore.

This multiform and dangerous reality raises various questions of an ethical, social, juridical, political and economic nature, and challenges the Church as well. While governments seek legal ways to regulate the web and to protect the original vision of a free, open and secure network, we all have the possibility and the responsibility to promote its positive use.

Clearly, it is not enough to multiply connections in order to increase mutual understanding. How, then, can we find our true communitarian identity, aware of the responsibility we

have towards one another in the online network as well?

### **We are members one of another**

A possible answer can be drawn from a third metaphor: that of the body and the members, which Saint Paul uses to describe the reciprocal relationship among people, based on the organism that unites them. “Therefore, putting away falsehood, speak the truth, each to his neighbour, for we are members one of another” (Eph 4:25). Being members one of another is the profound motivation with which the Apostle invites us to put away falsehood and speak the truth: the duty to guard the truth springs from the need not to belie the mutual relationship of communion. Truth is revealed in communion. Lies, on the other hand, are a selfish refusal to recognize that we are members of one body; they are a refusal to give ourselves to others, thus losing the only way to find ourselves.

The metaphor of the body and the members leads us to reflect on our identity, which is based on communion and on “otherness”. As Christians, we all recognize ourselves as members of the one body whose head is Christ. This helps us not to see people as potential competitors, but to consider even our enemies as persons. We no longer need an adversary in order to define ourselves, because the all-encompassing gaze we learn from Christ leads us to discover otherness in a new way, as an integral part and condition of relationship and closeness.

Such a capacity for understanding and communication among human persons is based on the communion of love among the divine Persons. God is not Solitude, but Communion; he is Love, and therefore communication, because love always communicates; indeed, it communicates itself in order to encounter the other. In order to communicate with us and to communicate himself to us, God

adapts himself to our language, establishing a real dialogue with humanity throughout history (cf. Second Vatican Ecumenical Council, Dogmatic Constitution *Dei Verbum*, 2).

By virtue of our being created in the image and likeness of God who is communion and communication-of-Self, we carry forever in our hearts the longing for living in communion, for belonging to a community. “Nothing, in fact, is as specific to our nature as entering into a relationship one with another, having need of one another,” says Saint Basil.[2]

The present context calls on all of us to invest in relationships, and to affirm the interpersonal nature of our humanity, including in and through the network. All the more so, we Christians are called to manifest that communion which marks our identity as believers. Faith itself, in fact, is a relationship, an encounter; and under the impetus of God’s love, we can communicate, welcome and understand the gift of the other and respond to it.

Communion in the image of the Trinity is precisely what distinguishes the person from the individual. From faith in God who is Trinity, it follows that in order to be myself I need others. I am truly human, truly personal, only if I relate to others. In fact, the word “person” signifies the human being as a “face”, whose face is turned towards the other, who is engaged with others. Our life becomes more human insofar as its nature becomes less individual and more personal; we see this authentic path of becoming more human in one who moves from being an individual who perceives the other as a rival, to a person who recognizes others as travelling companions.

### **From a “like” to an “amen”**

The image of the body and the members reminds us that the use of the social web is complementary to an encounter in the flesh that comes

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# 2019 SET OF POSTULANTS SET TO BEGIN THEIR FORMATION TRAINING

The new set of Postulants of the Sisters of St. Louis, Nigeria Province arrived St. Louis Provincialate, Kolapo-Ishola, Ibadan on January 4, 2019 en route Dassa Zoume, the Postulancy formation house. The convergence at Ibadan was to enable them obtain the necessary documents required for their trip and stay in Dassa. The postulants have since January 11, 2019 arrived Dassa Zoume for their postulancy training. The postulant are introduced below.



**Joy Pius  
Kaduna State**



**Ruth Tobias  
Kaduna State**



**Rosemary Ometa Nzube  
Enugu State**



**Helen Falaye  
Ekiti State**



**Anastencia Agbo  
Enugu State**



**Tabitha Jonathan  
Kaduna State**



**Cynthia Adomi  
Cross River State**



**Mercy Wakili  
Niger State**

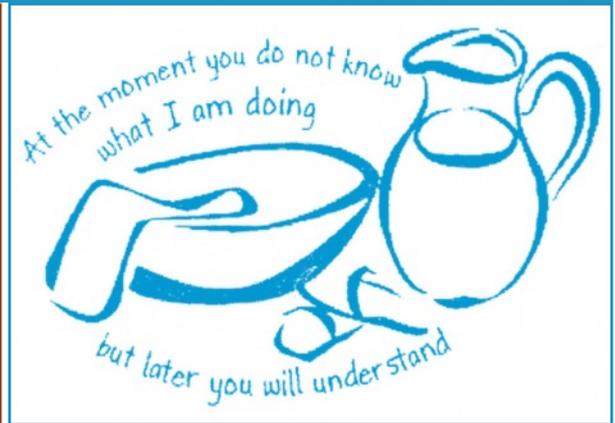


**Anne Omotayo  
Ekiti State**



**Benedicta Adesua  
Ekiti State**

## Deepening GC 2015 Calls



From St. Louis Convent Zonkwa

**"I am a mission on this Earth, which is why we are here in this world."**

**- Pope Francis, 2018**

**M**ission can be understood as being sent to accomplish a task. This requires that one knows and is in touch with the person who sent one. It also requires understanding the different aspects of what the task can include. There must be understanding between the one who sends and the one sent. Mission is willingness to serve God wherever we find ourselves. Mission involves continuing what Christ started when he came to earth --- giving of self to others by proclaiming the good news of the kingdom, bringing God's love to his people, healing the sick, feeding the people both physically and spiritually and being present to them.

Mission for life could be understood as one being on mission for the whole of one's life and could also mean "giving life to people". Mission for life is what I do in my vocation, apostolate and community; it is a lifelong activity. It does not stop with a particular individual; the mission of Jesus still continues. In

mission, we are invited to share in God's work, to step in the shoes of Jesus while He walked here on earth. In the picture above is Marian who have journeyed with the sisters who had earlier been in Zonkwa and still in very much a part of the sisters presently in Zonkwa. The mission of Christ through the Sisters of St. Louis in Zonkwa still very much alive.



L-R: Sr. Roseline Familade, Marian, Srs. Dorothy Yayock and Eunice Aranmonise

### WORLD COMMUNICATION DAY MESSAGE—continued from page 8

alive through the body, heart, eyes, gaze, breath of the other. If the Net is used as an extension or expectation of such an encounter, then the network concept is not betrayed and remains a resource for communion. If a family uses the Net to be more connected, to then meet at table and look into each other's eyes, then it is a resource. If a Church community coordinates its activity through the network, and then celebrates the

Eucharist together, then it is a resource. If the Net becomes an opportunity to share stories and experiences of beauty or suffering that are physically distant from us, in order to pray together and together seek out the good to rediscover what unites us, then it is a resource.

We can, in this way, move from diagnosis to treatment: opening the way for dialogue, for encounter, for

"smiles" and expressions of tenderness... This is the network we want, a network created not to entrap, but to liberate, to protect a communion of people who are free. The Church herself is a network woven together by Eucharistic communion, where unity is based not on "likes", but on the truth, on the "Amen", by which each one clings to the Body of Christ, and welcomes others.

# Heart of the MATTER

by Rita Akin-Otiko, SSL

## Nigerian Politics: *A Do or Die Menance?*



It is less than a month to the Presidential elections when Nigerians will go to the polls to vote for the new or next President and Commander-in-Chief of the Armed Forces of our beloved Motherland. It may therefore be helpful to take a deeper look at the political arena of the country which for now is really the heart of the matter on the lips of every Nigerian at home and abroad.

In retrospect, I remember when I was a young child in the 1960s, there was a politically motivated crisis tagged operation, “Wetie”, that is, “Wet it” in Ibadan, where there was burning of houses, cars and other valuables.<sup>1</sup> Later on in life, as an adult, I also witnessed another political crisis in Akure<sup>2</sup> the day after some of our Sisters took their first vows. The Akure mayhem started in the early hours of August 16, 1983. It has since gone down in history as one of the most horrific “civil strife” in Nigeria since independence in 1960. Also, on record was the northern and eastern crises. Both the Eastern Regional crisis of 1953<sup>3</sup>, and the Kano riot<sup>4</sup> in the same year were also politically motivated. So, from north to south of Nigeria, and from east to the western parts, there remain scars of politically-induced calamities, an indication of the catastrophe political insensitivity and desperation for power and control can unleash on unsuspecting

citizens who are often reduced to mere bystanders because their votes and voices do not count.

For the first time in the history of Nigerian politics, young people have indicated their intention to vie for the number one and two seats in Nigeria. This is heartening. Their courage in challenging the status quo has opened the eyes of many Nigerians to the reality of the rot in Nigerian politics, government and public service. In November 2018, the Global Coalition for Security and Democracy in Nigeria (GCSDN) a fast-spreading political platform for Nigerians in and outside the diaspora for “addressing public office holders and institutions that continue to loot the Nigerian treasury and disenfranchise Nigerians”<sup>5</sup> organized an election for the choice of one single Presidential candidate to be presented at the February 16, 2019 election. GCSDN has since then been rooting for the candidate who had over 80% votes from Nigerians in Diaspora.

Political campaigns have been waxing hotter since the beginning of the year, although, not without calumny from one party against their opponents. Really sad, isn't it? There is also crisscrossing of political members from one party to the other. There are biased political debates where some prominent parties are either intentionally left out by the debate organizers or they

themselves choose to opt out of the public conversations. Already fights break out at rallies and people get injured or even killed. Also, it is increasingly becoming a common practice and spectacle to have customized “gifts” systematically distributed to unsuspecting individuals. “Godfatherism” and its attendant oppressive wind has left many people feeling helpless and inundated even with their Permanent Voter’s Card” (PVC) and initial determination to vote for real and positive change. The current political cadence and climate are indeed worrisome.

Nigeria has had unbroken democratic rule since May 29, 1999<sup>6</sup>. There is, however, so much anxiety about the fragile state of this hard-earned democracy. The current tension-filled, precarious and low-economic state of affairs in the country, and the many unanswered questions about the readiness of the Independent National Electoral Commission (INEC) to conduct a peaceful and fair election leaves much to be desired. How independent and unbiased is INEC? That is a question on the lips of many Nigerians. The current state of the political climate in Nigeria is a cause of genuine trepidation. Fellow Nigerians, is politics meant to be a do or die affair? This is a red alert! Let us pray!

<sup>1</sup><https://oldnaija.com/2018/01/28/operation-wetie-and-the-1962-action-group-crises-how-power-tussle-between-awolowo-and-akintola-plunged-western-region-into-crises/>

<sup>2</sup><https://oldnaija.com/2019/01/08/the-1983-ondo-political-conflict-how-governorship-elections-caused-violence-in-old-ondo-state/>

<sup>3</sup><https://oldnaija.com/2018/08/23/the-eastern-nigerian-regional-crisis-of-1953/>

<sup>4</sup><https://oldnaija.com/2015/06/19/the-kano-riot-of-1953/>

<sup>5</sup>[http://www.inecnigeria.org/?page\\_id=43](http://www.inecnigeria.org/?page_id=43)

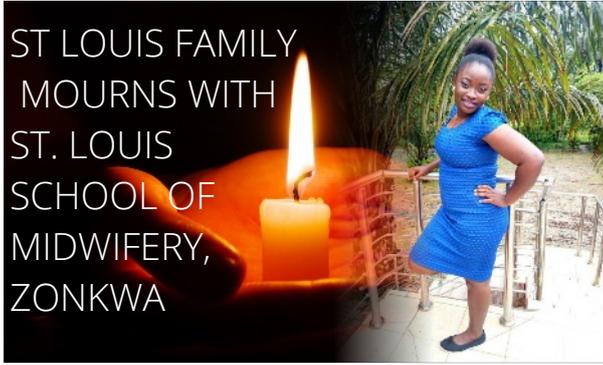
<sup>6</sup><https://www.grin.com/user/1351313>



# Contact

EDITORIAL

## Happy new year



by Perpetual Oloba SSL

The 3rd day of December 2018 started out beautifully as usual like every other day. However, the lovely mood and tempo of the day changed into a mournful one at about 3.55 pm when the news of the death of Kadiri Kehinde Khadijat (KKK) broke. It was a big shock. The news became a reality as one of the sisters in conversation with the staff heard the cries and wails of the students as the corpse arrived the hospital premises.

A memorial Mass was held in her honour on 5 December 2018. In his homily, Rev. Fr. Henry Boman, the school Chaplain urged all to be prepared as death comes at any time with no prior notice to anybody. Death is a debt we all must pay. When alive, one is revered, sought after, honoured and esteemed but after death, the body becomes something that must be quickly gotten rid of and buried in the earth. Also, when alive one might have been well known and admired for wisdom, wit, intelligence and pleasing presence, but after death, you are quickly forgotten. At ones death, different remarks are made by many people such as "He/She was a good man/woman, very prayerful, always at others peoples call", etc. Some will lament the death; some will even rejoice because your death is beneficial to them. Either way, after a while, hardly anyone will speak of you anymore. But one question of note is where will your soul be after death? It is important that we always keep in mind those powerful words being used at Ash Wednesday, "Remember that you are dust and to dust you shall return". Let us make good use of the time given to us from the abundance of God's mercy, to always prepare our souls for that final day.

KKK, we pray God to have mercy on your and grant you merciful judgement, console your immediate family and the St. Louis Family at large. Rest on in the bosom of your Creator.

Dear Sisters & Friends,

Happy new year to you all! We once again give thanks to our God who has brought us safe and sound into the new year 2019. His words are truly TRUE! And His promises truly sure! See how though the youths grow tired and weary, and young men stumble and fall; yet to us, because we hope in HIM, He promises to renew our strength and make us soar on wings like eagles; we shall run and not grow weary, walk and not be faint! Praise the Lord!

With hearts full of joy, we bring you another edition of our *Contact* newsletter. Grateful notes to all who have continued to send us articles and pictures of events happening around them. In a special way, we thank communities who took time to send us their reflections on **MISSION FOR LIFE**. Everyone who took time to read the articles will agree with us that everyone's experiences are unique, and the stories we shared on Mission for life from different perspectives have actually expanded our initial understanding of Mission. Thank you all for your participation. Please watch out for our next topic of discussion. Let us be ready to participate as we have always done! God bless us all!

Please don't forget to send us comments and feedbacks!

*Anthonia Eneanya*



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« Word to Live By »

*Owe no one anything, except to love each other, for the one who loves another has fulfilled the law —Rm. 13:8*



**CORPORATE EMAIL**  
The Communications Office now has a corporate email, [sslcomm.ng@gmail.com](mailto:sslcomm.ng@gmail.com). Expect to get *Contact* and updates via the mail address regularly. Write to us too.