

## Natural disasters, refugees, crime among Caribbean problems reported to Pope



While in Rome, mainly for their *ad limina* visit to Pope Francis, Bishop Francis with his brother Bishops from the Caribbean participated in a number of events, here: Mass at St John Lateran. (photo: AEC Facebook page)

President of the Antilles Episcopal Conference (AEC) Bishop Gabriel Malzaire of Roseau expressed sincere gratitude to Pope Francis for taking the lead in seeking to create, through the publication of *Laudato Si*, a consciousness and appreciation of the earth as our common home and inspiring a sense of responsibility to care for it.

The constant challenge of relief and reconstruction after natural disasters, the bishop said, has also inspired the AEC bishops to establish a Disaster Fund to assist in the response to immediate post-disaster needs in the region. In his opening address at the *ad limina apostolorum* visit on Monday April 16 last, Bishop Malzaire identified some

significant challenges affecting the AEC territories.

He observed that most of the small island states exist at the mercy of the hurricane season (June to November) with the 2017 mega hurricanes (Irma and Maria) leaving much destruction. He mentioned that the AEC bishops have been working with other Christian ([please turn to page 11](#))

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## Cluster leadership moves to deepen personal, community spirituality

From Fr. Godfrey Veerasammy SJ

The first sessions of an ongoing faith-formation initiative organised by the Jesuits in Guyana were held on the weekend of April 6<sup>th</sup> to 8<sup>th</sup> at St Teresa's Parish Hall. Thirty-five participants of the Georgetown Cluster communities gathered for a conversation and reflection on **Spirituality and Ecclesial Leadership**. This initiative is one of the components of the parish plan for ongoing formation for new leadership and sustainable ministry as stated in the recommendations nos. 3 & 5 of the 2015 Visioning Exercise.

- **Formation (both initial and ongoing) will be given to all clergy, parishioners/ community members to enable them to carry out and grow in their respective ministries;**
- **Parishes and communities will grow so as to ensure their ongoing viability (growth both**

**numerically and developmentally).**

The follow up days are scheduled for May 11<sup>th</sup>-13, by way of continuing the accompaniment of the group. As the group continues to meet it is our hope that the pastors and other resource persons help us facilitate our growth in the art of praying, learning more about spirituality, discernment of Spirits and journeying with others in their prayer lives.

The three evenings of conversation and reflection offered the participants some clarity about our understanding of Spirituality and the way this can be expressed in our Guyanese context. Spirituality, as we learnt, requires an intimacy with God through the encounter with God, the response to God's invitation for our life and allowing God's spirit to initiate the transformation of our lives. *God calls. We*

*respond. It is the fundamental dynamic of the spiritual life.*

The second evening brought us to a place of rediscovery of our understanding of prayer and the many ways of praying.

Prayer is a relationship with God. We pray, then, at our deepest level, because we are drawn by the bonds of love. We pray because we love, and not just for practical purposes. Here, God meets me in my prayers, increases my ability to hope, and inspires actions for me to take. There is need to hope in God, to feel heard by God, and to know that God can answer our prayers. "Prayer leads us forward in hope," Prayer opens us to God, and God shines light into our darkness, enabling us to take a step forward, and then another, and then another.

We were able to talk about and practice for a little while a few ways of ([please turn to page 11](#))



## Bishop's Engagements

**Saturday April 28th**

Return to Guyana

**Sunday April 29th**

07:30hrs Mass at Cathedral

14:30hrs Attend Ordination of Moravian Bishop

**Saturday May 5th**

11:00hrs Camp Kayuka Fun Day

**Sunday May 6th**

09:30hrs Meet with Confirmation Candidates, Cathedral

17:00hrs Mass at Cathedral



✠ Francis Alleyne OSB



## Octogenarian nun fights America's nuclear weaponry

become the symbol of justice as regards to nuclear weapons.

In July 2012, the octogenarian Sr. Megan breached security to stage a protest at the self-styled "Fort Knox of uranium" the Y-12 National Security Complex in Oak Ridge, Tenn. The facility creates and houses materials for making nuclear weapons. Sr. Megan, then 82, and two middle-aged companions cut through fences and reached the warehouse that stores bomb-making uranium. There, they splashed blood on the wall, hung banners and spray-painted messages condemning nuclear weapons. The action sparked national shock and outrage and led to a congressional investigation of the security at Y-12.

Sr. Megan and her companions were sent to prison. It also caught attention of filmmaker and Emmy-winning producer Helen Young, who was already working on a documentary about America's nuclear arsenal. Upon release, she

expressed her strong opposition on America's nuclear arsenal. She expresses the view that it is illegal to deal in weapons of mass destruction – immoral and illegal - and America is not being taken to the International Court of Justice and indicted the way Iran or some other place would.

The bold nun's protest showed how important it is to notice how America can be a big daddy for the others whilst their own house needs cleaning up. No one is pointing at the reality that the house needs cleaning.

I commend Sr. Megan and her companions for their bravery and commitment to justice. I am sure she has upheld the true teaching of the Church on justice in a most powerful nation. I am also elated that this protest does not stop since it has caught attention of the people of America and the world.

*Father Jerri Dias SJ*

## EDITORIAL

### Women are in charge

**T**he more one looks around, the more the realization hits home that women are in charge in Guyana. Sure, they could do with the muscle of greater numbers, but they are present in very pivotal places. What they lack in numerical strength is more than made up in power and influence. From ruling the roost at home to many offices, companies, and the courts, they play pivotal roles. In the early church, as attested to in the Gospels and the Acts of the Apostles, women were present at particular times and places, even as their roles may be termed to be understated. The same could be said with reasonable accuracy of the secular world in the local arena today, where women strive tirelessly and too often without fanfare. Here is an incomplete survey.

There is a woman at the helm of the Public Utility Commission, which covers a lot of territory and impacts all citizens through oversight of such key necessities as water, electricity, and telephone; the responsibility of managing the rate of spending in the home transfers to the management of the rate of increases (or not) of vital everyday utilities for the nation's households. There is another woman leading Public Procurement, which has significant say in how tens of billions in the spending sector are reviewed and approved. Government is the biggest buyer in the nation, hence this is a huge oversight obligation, and one which demands high standards of fairness and transparency.

Travelling further up, down, along, and across the local terrain, there is one area where women have a near monopoly: education. There is willingness (even safety) to take the risk and state that most school heads are women; and that women are by far the majority of teachers. There has been the personal good fortune of encountering some real outstanding ones. This country arguably is all the better for that extensive traditional presence that nurtures the present toward the future. The nursing profession all would agree is overwhelmed by females, even though that superiority translates to little by way of prestige or strength or reach. Locally, they are just there, and with not much to show for it in terms of recognition or rewards.

All of this is reasonably impressive in a male-centric society. But by far and away, the thinking is that the most powerful and meaningful presence of women in Guyana has to be in the judicial system. They are in positions of oversight, call many shots, and have the final say on urgent,

Dear Editor,

Allow me to express my opinion on the recent missile strikes by American military on Syria. It is a sticky and a complex reality with regard to America helping other nations especially nations which are marred with dictator style leadership.

I would like to take a neutral position on this missile strikes but I would like to condemn any attacks that involve lives of the people. I want to empathize with the people of Syria who have been targeted by the current regime, rebel regime and other countries trying to save them. In all this, people pay a heavy price.

I would like to highlight Sr. Megan Rice from America. She served two years of a prison sentence along with other two nuns. She has

## Misleading headline on story about sodomy

Dear Editor,

I think you had a very misleading headline over the story that followed under "Church supports move to legalise homosexual acts in Trinidad and Tobago," in the Catholic Standard of April 20, 2018.

First of all homosexuality is having an attraction - sexually and/or emotionally - towards a member of your own sex. This is also known as man to man or woman to woman attraction. So, homosexuality and heterosexuality are about more than sex; they are about romantic relationships. Romantic relationships are not defined by sex, and taking sex away from a romantic relationship does not change it.

In fact Bishop Benedict Singh in a pastoral letter years ago acknowl-

edged that many persons do have a homosexual orientation but urged them to refrain from sexual activity. So when you speak about "homosexual acts" you are really being unfair at least. Sodomy is a physical act. Homosexuality is a state of being. So what are you referring to when you speak about "homosexual acts"?

Secondly, it is clear that the article is more about sodomy which is any sexual act involving the sex organs of one person and the mouth or anus of another. It can be between men and women or the same sex. As Father Martin Sirju said in the same article heterosexuals have anal sex (sodomy) just like gay men do, so to make one synonymous to the other is really not fair.

controversial, and very crucial matters. The Chief Magistrate, The Chancellor and the Chief Justice (regrettably both acting), the Solicitor General, and a couple of Registrars are all women. These are not women of straw, but of substance. They are running major constitutional arm of this country, doing a good job of it, and none more so than the two ladies at the top of the judicial pyramid.

In terms of the latter two, where the political men, who believe themselves gods, failed to tread, these women have dared to venture and decide. The men, and the men behind them, could not find agreement on the searing divisive issues (aren't they all?) that plague: elections chair, definitional differences, severance

money, oil money, and so forth; the rifts are so sharp, so palpable that reciprocal detestations are easily detected. The men have abandoned the pretense of intellect; jettisoned reaching for reason; and refused any moving of the mind. This is what sells and excites; it also preserves.

On the other hand, the women have proven themselves capable and ready to hand down hard decisions on sensitive issues. They do so with a minimum of flair or disturbance; they have delivered without delving into a universe of sophisticated elaborate rationalizations (which never fooled anyone) through courage and spinal steel to call matters as they appeal to their minds and consciences. The fact that both are acting only highlights further their fearlessness and pursuit

of what is just. However looked at, on the roiling matters of the day, the conclusion is that this is tantamount to leadership and governance by the judiciary. Since the elected distanced themselves continuously from hazardous duty, the non-elected women have had to step forward by force of circumstances and fill the breach. The results have been encouraging. This is also a tweak of the nose for the flint-faced, who are forced to admit to judicial supremacy. The constructive conquerers the clever.

While I am very happy to live to live in a Region country where you can be and act different and it not cause you to be stoned to death or beheaded or jailed for 25 years, how strongly do we believe in what we profess to believe.

They may only be two women, among a host of others, but already they have executed the trenchant thinking, the heavy lifting, and firm deciding for the close to a hundred leading men. ❖

*Richard Persaud*

# Venezuela's bishops call on Maduro to postpone elections

....Thank neighboring countries for welcoming Venezuelan refugees



Presidential elections scheduled to be held in Venezuela next May "are not the solution" to the serious humanitarian and political crisis afflicting the country, where the people are starving and afflicted by countless problems. The Venezuelan bishops thus asked to postpone elections "to the last trimester of the year", if not, the situation in the country could "aggravate" further risking an "unprecedented humanitarian crisis". The bishops' stand was expressed in a statement on the "political and

"Hyperinflation has increased the poverty rate of the population", coupled by "the widespread absence of public services such as electricity, water and gas", "which makes life more difficult throughout the country." "This is taking place – they pointed out – while the government's leaders, tasked with solving these problems, remain surprisingly indifferent".

The bishops denounced "a steady rise in unemployment and hunger", with increasing "diseases and disabilities among the most vulnerable brackets, aggravated by severe medicine shortages". This situation sparked off "protests throughout the country, amidst silenced media", along with a dramatic increase in "emigration, involving all social brackets", having to cope with "increasingly precarious living conditions."

The first deaths have been registered among emigrants crossing the border into Columbia and Brazil, "causing further desperation among the families." The bishops expressed their gratitude to neighbouring countries that welcomed and helped Venezuelan people through humanitarian organizations, "ecclesial institutions providing support to migrants, Caritas." "Before this humanitarian tragedy – they said – the presidential elections scheduled to take place May 20 are delegitimized." "For the way in which they were planned, lacking the guarantees required by any free and transparent electoral process", they pointed out, "far from solving the situation in the country they could aggravate it and drive the country towards an unprecedented humanitarian catastrophe. It must be urgently postponed to the last trimester of the year."

The bishops addressed a final appeal to "national government leaders" to acknowledge "the responsibility of this disastrous situation, to listen to the cries of the people" and pledge, "with the support and cooperation of private enterprises, including our sister countries", to "tame hyperinflation and facilitate the identification of political solutions" to these "disaster situations, before they spiral out of propor-

tion and escalate tragically in terms of destruction and death."

The bishops reminded the Venezuelan people that "the matter at stake today is not holding yet another political assembly" or "the temporary deterioration in the quality of life of a people, but its very

existence as a free, fraternal and democratic country." "The force of faith and of hope – they concluded – has the power of ushering in courageous and determined acts of solidarity and change the course of this story of death."

"They are not solving Venezuela's problems." "It makes no sense to worry about elections, and it does not solve the challenges faced by Venezuela today", Father Pedro Pablo Aguilar, director of the Communications Department of the Venezuelan Bishops' Conference, said. In fact "the situation grows worse every day, the country is facing far too many problems: families emigrate, children and old people are left alone, there is a shortage of medicines and food." The bishops appealed to the government "to listen to the people experiencing this difficult situation." "We don't know if the government is listening to our words – Father Aguilar pointed out -. "But we must always raise our voices to denounce wrongs and injustices. In the present situation there is no guarantee that the elections will be truly democratic, because the National Electoral Council is biased in favour of the government." Postponing the election, said the spokesperson of the Venezuelan Bishops' Conference, would leave time enough to "enable candidates, currently unable to participate, to run for presidency," and "resolve the humanitarian crises caused by the shortage of food, medicines, and electricity", along with skyrocketing inflation. ❖

## Raffle Results

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*Tameisha Cox*

**2nd Prize**  
One Ansa McAl Food Hamper:  
*Johanna Layne*

**3rd Prize**  
One Hamilton Beach Blender:  
*Onya Yearwood*

**4th Prize**  
One Iced Fruit Cake:  
*Michael Ramatar ❖*

## Pope's Intentions

**May Monthly Intention:**

*The Mission of the Laity*

That the lay faithful may fulfil their specific mission, by responding with creativity to the challenges that face the world today. ❖

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## 'Listen to Him' is a call to action

By Leela Ramdeen, Chair, Catholic Commission for Social Justice (CCSJ) and Director, Catholic Religious Education Development Institute CREDI, Trinidad and Tobago

The Gospel, Mark 9:2-10, tells the story of the transfiguration of Jesus. God's message to Peter, James and John via the voice from the cloud, applies to us also, particularly in the times in which we live. He said: "This is my Son, the Beloved. Listen to him."

You will recall that in Matthew 3:13-17, as soon as Jesus was baptised and came out from the water, "the heavens opened and he saw the Spirit of God descending like a dove and coming down on him. And a voice spoke from heaven, 'This is my Son, the Beloved; my favour rests on him.'"

The transfiguration shows Jesus in all His divine glory. As followers, we are called to listen to Him. But are we listening or, as the saying goes, 'stick break in our ears'?

Jesus taught us how to live as authentic disciples and this involves, as is stated in Micah 6:8, DOING justice. Our God is a God of justice and He wants us, as a Eucharistic people, to promote justice in our daily lives. Justice is a cardinal virtue. Are we rendering what is due to God and to others?

I urge you all to resolve this year to be missionaries of justice and peace. Canon 222:1 states that "the Christian faithful are obliged to promote social justice, and, mindful of the precept of the Lord, to assist the poor from their own resources". And Canon 528:1 states that pastors are "to foster works through which the spirit of the gospel is promoted, even in what pertains to social justice".

How can we ensure social justice? Our Catechism, 1928, tells us that: "Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. Social justice is linked to the common good and the exercise of authority."

If we really listen to the voice of the Lord we will be transformed and be able to read the signs of the times and discern what we need to do to play our part in building a just society/world. The command: "Listen to him", is a call to action.

The World Synod of Catholic Bishops 1971 document: Justice in the World, makes it clear that: "...unless the Christian message of love and justice shows its effectiveness through action in the cause of justice in the world, it will only with difficulty gain credibility with the people of our times...The members of the Church, as members of society, have the same right and duty to promote the common good as do other citizens. Christians ought to fulfil their temporal obligations with fidelity and competence. They should act as a leaven in the world, in their family,

professional, social, cultural and political life" (35, 38).

Pope Francis' challenge to youth in Poland during the 31st World Youth Day in 2016, applies to all of us. Inter alia, he urged them to reject being a 'couch potato' who retreats into video games and computer screens and instead engage in social activism and politics to create a more just world. He said: "Dear young people, we didn't come into this world to vegetate, to take it easy, to make our lives a comfortable sofa to fall asleep on. No, we came for another reason: To leave a mark...Jesus is the Lord of risk ... not the Lord of comfort, security and ease. Following Jesus demands a good dose of courage, a readiness to trade in the sofa for a pair of walking shoes and to set out on new and uncharted paths."

At a Mass earlier that day, he had told priests, nuns and young seminarians that Jesus wants the Church "to be a Church on the move, a Church that goes out into the world". Let us dedicate ourselves to go out in our communities and reach out to those in need; become advocates for justice—speaking truth to power. Do not be afraid. Remember the words in 2 Timothy 1:7: "God's gift was not a spirit of timidity, but the Spirit of power, and love, and self-control. So you are never to be ashamed of witnessing to the Lord..."

St Gregory Palamas said, during the transfiguration, "Jesus did not become what he was not already, but appeared to the disciples as he was, opening their eyes, giving sight to those who were blind." Like them, let us SEE-JUDGE-ACT—a process affirmed by Pope St John XXIII in Mater et Magistra, #236, 1961. ❖

(From Catholic News of T&T)

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**FAMILY FUN DAY!** At Camp Kayuka!

Camp Kayuka Committee invites you to bring out the family & picnic baskets to a family fun day!

BBQ will be on sale & other side table snacks

Fun & Games for all!

**Saturday May 5th, 2018**  
Starting at 11:00 AM  
Tickets: \$300  
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# Sunday Scripture

## April 29th - Fifth Sunday of Easter, Year B

**FIRST READING**

Acts 9:26-31

*Barnabas explains how the Lord had appeared to Saul on his journey.*

When Saul got to Jerusalem he tried to join the disciples, but they were all afraid of him: they could not believe he was really a disciple. Barnabas, however, took charge of him, introduced him to the apostles, and explained how the Lord had appeared to Saul and spoken to him on his journey, and how he had preached boldly at Damascus in the name of Jesus. Saul now started to go round with them in Jerusalem, preaching fearlessly in the name of the Lord. But after he had spoken to the Hellenists, and argued with them, they became determined to kill him. When the brothers knew, they took him to Caesarea, and sent him off from there to Tarsus.

The churches throughout Judaea, Galilee and Samaria were now left in peace, building themselves up, living in fear of the Lord, and filled with the consolation of the Holy Spirit.

**RESPONSORIAL PSALM**

Psalm 21

**Response:** *You, Lord, are my praise in the great assembly.*

1. My vows I will pay before those who fear him.  
The poor shall eat and shall have their fill.  
They shall praise the Lord, those who seek him.  
May their hearts live for ever and ever!
2. All the earth shall remember and return to the Lord,  
all families of the nations worship before him.  
They shall worship him, all the mighty of the earth,  
before him shall bow all who go down to the dust.
3. And my soul shall live for him, my children serve him.  
They shall tell of the Lord to generations yet to come,  
Declare his faithfulness to peoples yet unborn:  
"These things the Lord has done." *Response*

**SECOND READING**

1 John 3:18-24

*His commandments are these: that we believe in his Son and that we love one another.*

My children,  
our love is not to be just words or mere talk,  
but something real and active;  
only by this can we be certain  
that we are the children of the truth  
and be able to quieten our conscience in his presence,  
whatever the accusations it may raise against us,  
because God is greater than our conscience and he knows everything.

My dear people,  
if we cannot be condemned by our own conscience,  
we need not be afraid in God's presence,  
and whatever we ask him,  
we shall receive,  
because we keep his commandments  
and live the kind of life that he wants.  
His commandments are these:  
that we believe in the name of his Son Jesus Christ  
and that we love one another  
as he told us to.

Whoever keeps his commandments  
lives in God and God lives in him.  
We know that he lives in us  
by the Spirit that he has given us.

**Gospel Acclamation Jn 14: 10**

*Alleluia, alleluia!  
Make your home in me, as I make mine in you.  
Whoever remains in me bears fruit in plenty.  
Alleluia!*

**GOSPEL**

John 15:1-8

*Whoever remains in me, with me in him, bears fruit in plenty.*

Jesus said to his disciples:  
"I am the true vine,  
and my Father is the vinedresser.  
Every branch in me that bears no fruit he prunes

he cuts away,

And every branch that does bears fruit he prunes  
to make it bear even more.

You are pruned already,  
by means of the word that I have spoken to you.

Make your home in me, as I make mine in you.

As a branch cannot bear fruit all by itself,

but must remain part of the vine,

neither can you unless you remain in me.

I am the vine,

you are the branches.

Whoever remains in me, with me in him,

bears fruit in plenty;

for cut off from me you can do nothing.

Anyone who does not remain in me

is like a branch that has been thrown away

- he withers;

these branches are collected and thrown on the fire,

and they are burnt.

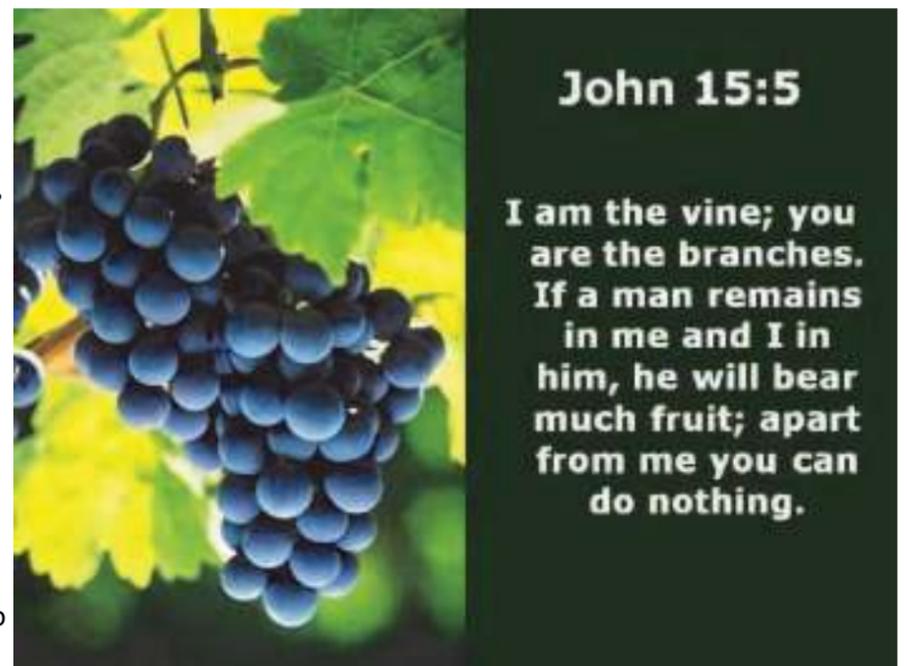
If you remain in me

and my words remain in you,

you may ask what you will

and you shall get it.

It is to the glory of my Father that you should bear  
much fruit, and then you will be my disciples." ❖



By: The Diocesan Stewardship  
Council of Guyana

St. John captures the essence of what kind of love is expected from us toward our neighbour and those in need as he opens our Second Reading with "Let us love not in word or speech but in deed and truth." Jesus made that point several times in His own teachings. It follows the old adage that "Actions speak louder than words."

We have pointed out numerous times that being a good steward requires action. It may be easy for us come to an understanding of what it means to love one another; and additionally, we

may speak of doing it; but the true measure is what we do, how we live our lives.

The best examples of stewardship of that we may be aware in our parishes and community involve what we see and experience in others. That is the most effective way to be taught and it is the best way to teach others. Do it and live it.

That is John's point is it not? He continues his instructions in the Second Reading by saying, "We should believe in the name of his Son Jesus

Christ, and love one another as He commanded us." The Norwegian playwright and poet Henrik Ibsen, who had a great appreciation for the written word, once stated, "A thousand words will not leave so deep an impression as one deed."

The point of Jesus' Parable of the Two Sons (Mt 21) in which one son says he will do his father's will but does not while the other says he will not obey, but repents and does what his father asked, is quite clear that deeds mean more than intentions.. ❖

[<http://www.catholicsteward.com/blog/>]

# Gospel Reflection



**Fr. Michael Barrow SJ is away, and will be back on May 25th**

In last week's Gospel, we were given the image of Jesus as the Good Shepherd who knows his sheep and takes good care of them. This week we are given the lovely image of the vine and the branches that illustrates the close unity that exists between Jesus and his disciples.

Both the vine and the branches need each other; one cannot do without the other. The branches can only have life and bear fruit because of the vine that supports and nourishes them. The vine itself cannot bear fruit without the branches. Branches need to be pruned, that is, to be trimmed of old and dead leaves and twigs that are a burden to it.

We who are the branches in the Gospel image need to be pruned regularly of old and dead habits that burden and remove us from Jesus, the vine, that gives us the nourishment to grow and bear good fruit.

The question is often asked: why do we need to go to church to worship God? Can't we worship God on our own? Of course we can, but it isn't the Christian way! From the beginning of Christianity, its followers have always seen themselves as community. The unity that Jesus speaks of does not exist only between vine and branch but between branch and branch. As such there is no such thing as a solitary Christian in relationship with God.

The fruit that Christ requests from us is mainly that of love and unity among ourselves. The relationship that exists between us and the care we show for one another are indications that we are fruitful branches of the life-giving Vine. ❖

[From: *Journeying with the Word of God, The Religious Education Department, Diocese of Georgetown, Guyana* ]

## Youth say they want a Church that's transparent, up-to-date



(CNA/EWTN News) At the end of a week-long meeting held at the Vatican, young people from around the world have urged the Church to be more authentic, modern and creative in the way it interacts with young people, and in addressing controversial contemporary issues.

"We want to say, especially to the hierarchy of the Church, that they should be a transparent, welcoming, honest, inviting, communicative, accessible, joyful and interactive community," the youth delegates said in the final document of the recent pre-synod meeting in Rome.

"A credible Church," they said, "is one which is not afraid to allow itself to be seen as vulnerable."

The document, released in March, is the product of a week-long discussion with some 300 young people from different cultural and religious backgrounds, who gathered in Rome for a March 19-24 pre-synod meeting, which is a precursor to the October synod of bishops on "Young People, the Faith and the Discernment of Vocation."

The young people reflected on a several questions throughout the week. Those who weren't able to attend the meeting took part via social media, specifically through Facebook groups in different languages, which discussed the same topics addressed in the Rome gathering.

Some 15,300 young people took part in the discussion.

The 16-page final document is divided into three sections: the challenges and opportunities of young people; faith, vocation, discernment and accompaniment and the Church's formative and pastoral activities.

According to the document's introduction, it is not written "to establish new Church teaching." Rather, it is meant to serve as "a compass" for bishops in their October discussion as they seek to understand the reality of youth today.

The text said that young people want to be listened to and taken seriously, and noted that they often seek com-

munities that are supportive and which "empower them," giving them a sense of identity and belonging. It noted that for some religion is now "a private matter," and said that at times, it seems that "the sacred appears to be something separated from our daily lives."

"The Church oftentimes appears as too severe and is often associated with excessive moralism."

Rather, the text said "we need a Church that is welcoming and merciful, which appreciates its roots and patrimony and which loves everyone, even those who are not following the perceived standards."

Young people, they wrote, "are deeply vested in and concerned about topics such as sexuality, addiction, failed marriages, broken families as well as larger-scale social issues such as organized crime, human trafficking, violence, corruption, exploitation, femicide, all forms of persecution and the degradation of our natural environment."

However, one paragraph mentioned that among young people there is clear disagreement on certain "controversial" Church teachings dealing with issues such as contraception, abortion, homosexuality, cohabitation, the permanency of marriage, and the priesthood.

The paragraph noted that many don't understand Church teaching on these issues, and that of those who do, not all of them are in agreement. Young people "may want the Church to change her teaching as a result, or at least have access to a better explanation," they said, but "even so, they desire to be part of the Church."

Other young Catholics, the document said "accept these teachings and find in them a source of joy. They desire the Church to not only hold fast to them amid unpopularity but also to proclaim them with greater depth of teaching."

On new technologies, they outlined both the benefits and the risks, noting that while there are endless possibilities for increased connection, education and knowledge, there is also the

danger that technology leads to "isolation, laziness, desolation and boredom."

They also pointed to poor uses of technology such as online pornography, which "distort a young person's perception of human sexuality" and creates a "delusional parallel reality that ignores human dignity."

In this regard, the document encourages the Church to view technology, particularly the internet, as a "fertile place for the new evangelization."

They said that many young people frequently feel "excluded for being Christians in a social environment that is adverse to religion," and highlighted the need to "encounter ourselves and others" in order to form deep bonds.

"Ultimately, many of us strongly want to know Jesus, yet often struggle to realize that He alone is the source of true self-discovery, for it is in a relationship with Him that the human person ultimately comes to discover him or herself," the document said.

Youth also voiced their desire for more authenticity, transparency and openness in the Church's life and structures, saying at one point that "a credible Church is one which is not afraid to allow itself to be seen as vulnerable. They added that the Church should also be "sincere in admitting its past and present wrongs, that it is a Church made up of persons who are capable of error and misunderstanding."

Young delegates also voiced their desire for a Church that is capable of spreading its message through modern means of communication and which is also able to answer young peoples' questions in a way that isn't "watered-down" or "prefabricated."

Rather, "we the young Church, ask that our leaders speak in practical terms about controversial subjects such as homosexuality and gender issues, about which young people are already freely discussing without taboo."

The document underlined a desire that youth would become leaders in their communities, and asked that young leadership programs offering continual formation and development be established.

Youth said they want to be "met where they are," stressed the need for the Church to find "new and creative" ways of encountering people outside of the usual setting, such as in bars, coffee shops, gyms, stadiums or cultural centers.

Going beyond practical, functional and institutional decision-making roles, youth said that ultimately, they want to be "a joyful, enthusiastic and missionary presence within the Church." ❖

(Photo Credit: Dicastero per i Laici, la Famiglia e la Vita )

## The Lord is truly risen, alleluia, alleluia



Bishop Lafont of Cayenne, French Guiana and deacon perform an Easter baptism in Cayenne of a godson by total immersion. In the early church, not only were baptism and Easter strongly linked, but Baptism by total immersion was also quite common.

In early times, converts and candidates for the Catholic Church, known as catechumens, recited a creed on Holy Saturday to signify the completion of their instructions and then, on Easter morning, were immersed in a font and baptized. ❖

## Journeying with the Word of God



Your word is  
a lamp unto my feet,  
a light unto my path.  
Psalm 119:105

### MAKING THE WORD OF GOD YOUR OWN

**Step 1: Look at today's Readings prayerfully.**

**1st Reading:** The Christians in Jerusalem were reluctant to accept Saul but Barnabas persuades the community to receive him.

**2nd Reading:** The quality of our love for one another is a yardstick for measuring our closeness to God.

**Gospel:** Jesus uses an interesting image of a vine and its branches to show how close are the ties that bind him to his disciples.

**Step 2: Applying the values of the Readings to your daily life.**

1. What is there in your life that you feel needs pruning so that you may bear valuable fruit?
2. In what way do we cut ourselves away from the Vine and the other branches?
3. As a result of the sharing of the Word today in this group, how are you informed or challenged by what the Gospel says to us?
4. In your family, in your work, in your community, how are you called to be a Christian in your everyday life?

**Step 3: Accepting the message of God's Word in your life of faith.**

Jesus found a perfect image to express the relationship that exists between himself and his disciples. He says: *I am the vine, you are the branches. He invites us to recognise him and become intimate with him. Cut off from the vine the branch dries up and dies and so is fit only to be burnt. However, if we remain in close union with the vine that nourishes, if we cut away all that hinders that unity, then we will produce valuable fruits.*

**Step 4: Something to think & pray about**

1. Read the Gospel again. What does it say to us about what Church is and what questions does it raise about your relationship with God and with others?
2. When you pray, ask God for forgiveness for the times when you think yourselves better than others and you do not want to share yourselves, your possessions and your talents.
3. Consider the image of the vine and the branches as representing our Christian Community. If Jesus is the Vine and we are branches attached to that vine, do you ever feel different or cut off from the other members of the community? Reflect on why this may be so. ❖

[From: *Journeying with the Word of God, The Religious Education Department, Diocese of Georgetown, Guyana* ]

## Marie of the Incarnation - an Ursuline Saint



**From Sister Shelly Jhetoo, O.S.U.**

The Ursuline Sisters are delighted to share about an Ursuline who was canonized, that is made a Saint, on April 3, 2014 and whose feast we will celebrate on April 30. She was the first woman missionary in North America and ranks among the founders of the Canadian Church!

Born in 1599 in Tours, France, at the age of seven Marie Guyart saw the heavens open. Jesus came to her and kissed her. "Will you be mine?" "Yes!" A question and an answer which, from her childhood, revealed the path she was to tread unerringly, true to her given word. She married Claude Martin to please her parents and had a son. Widowed at 19, she worked to improve and then sell her deceased husband's silk business. She later worked for her brother-in-law by running a major transport company. Marie showed herself to be so capable and hard-working that she became a key manager in

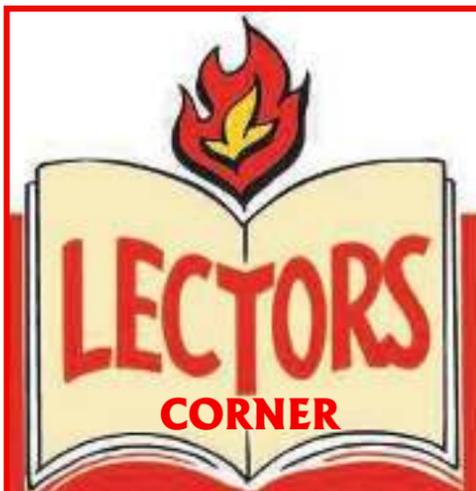
the enterprise. *Simultaneously, she was listening to the Holy Spirit in her heart, growing spiritually and developing a life of prayer.*

In 1631, still drawn to religious life, she entered the Ursuline monastery in Tours and became known as Mother Marie of the Incarnation. Eight years later, having continuously felt the call to be a missionary, Marie sailed with several other sisters from their native France to Quebec in Canada. There, she learned the Algonquin and Iroquoian languages, composed dictionaries, wrote catechisms and lives of saints, established the first school for girls in North America, and worked courageously to help the local Church to grow.

Wife and mother, widow and business woman, religious, mystic and missionary, this Ursuline had an overwhelming sense of mission and dreamed of spreading God's Good News in the vast lands of Canada. 'My body remained within the confines of our monastery, but in spirit I was transported to the

Indies, to Japan, to America, to the East, to the West....' She was an ordinary woman who responded to God with her whole heart. She is fondly called "mother of the Canadian Church" and is also the patroness of Canada. At night, by candlelight, she wrote thousands of letters to her son, to her friends and benefactors in France. In 1654, she answered the insistent demands of her son, who became a Benedictine monk, and sent him the story of her life. It is through her son Claude whom she never saw again, after leaving France that we know about the life of Marie of the Incarnation.

Marie of the Incarnation died in Quebec City on April 30, 1672, having never returned to France. Her canonization by the Holy Father Pope Francis coincided with the 375th anniversary of her arrival in what is today Quebec City. This year we celebrate her 379<sup>th</sup> year of her leaving France for Canada, we rejoice in the enormous goodness poured out over the centuries because of her. ❖



## Proclaiming the Word of God

*Speak, Lord, your servant is listening: you have the message of eternal life*

**April 29th : Fifth Sunday of Easter (B)**



*"Whoever remains in me, with me in him, bears fruit in plenty."*

### The Word This Week

Last week it was sheep: this week, the vine. Jesus offers us another (agricultural) image to explain the mystery of his offering of himself, and our belonging to him, our being part of him, which comes about through the sacrament of Baptism. This is, as was stated earlier, the period of Mystagogy, when the newly baptised are helped to see what life in Jesus Christ really means. Today this comes out strongly for all of us, with two of the three readings emphasising the moral aspects of life in Christ: it is not simply enough to "belong" to him: our belonging must be shown by the works we do, by the fruits we bear - while remembering of course that we cannot bear fruit except in him.

### Notes For Readers

**First Reading: Acts 9:26-31.**

We jump quite dramatically from Saint Peter and the events in Jerusalem, which we have been reading for the past few weeks, to a fragment of the story of Saint Paul. As we join him, he has become a follower of Jesus, after his conversion on the road to Damascus. Let's recall why we are reading this book in Easter: it is the story of what the Resurrection and Appearance of Jesus achieved in the lives of the earliest disciples: it is about the birth of the Church. So we now hear briefly about the beginning of Paul's ministry, which will mean the

great expansion of the Church through the Roman Empire. As you relate this simple account, underline the words which add extra colour to the scene, such as Saul preaching "boldly" and "fearlessly". Also emphasise the final paragraph, which can appear to be a bit of a throwaway line: the key phrase is "building themselves up...", which is the theme of this Easter Season. As we hear of these communities "building themselves up" we can perhaps think of our own Parishes, which may well have welcomed new members this Easter. Also note the reference in the last line to the Holy Spirit: by now our thoughts may well be turning towards Pentecost, so it is good that this mention of the Spirit helps us to think about the coming feast.

**Second Reading: 1 John 3:18-24.**

How do we live as members of Jesus Christ? This is the implicit question that Saint John is answering today. This applies not just to those new to the faith, but to all of us, as we use Eastertide to revitalise our faith and practice. There are some very clear statements in this reading: use them. The first three lines are an example. These should be read carefully and clearly, not challenging people, but inviting them to see the 'common sense' of the statement and apply it to their own lives. The whole of the next section is based on a single premise: that if we keep God's commandments, we have nothing to be afraid of. Make sure you understand this basic idea, and so work out how you can best proclaim John's words in a way that will make sense to your listeners. At the end, note the reference to the role of the Holy Spirit, again perhaps leading us towards Pentecost.



**May 6th: Sixth Sunday of Easter (B)**



*"A man can have no greater love than to lay down his life for his friends."*

There are two obvious themes to today's readings: Saint Peter summarises many of the ideas of Easter - baptism, the name of Jesus, the pouring out of the Holy Spirit; the other readings talk simply of love,

both God's love for us and our love for each other. Our Gospel is taken from the great discourse at the Last Supper, and has at its centre the New Commandment that Jesus gives his disciples - the commandment of love. This love has its origins in the love of the Father, manifested in the love shown by the Son (willing to die for his friends); we, like the disciples, are called to imitate the love we see in Jesus's life and death - not because we are servants, but because we are friends.

### Notes For Readers

**First Reading: Acts 10:25-26.34-35.44-48.**

This reading, with its Psalm, almost hark back to Epiphany, for the message is the same: the Universal Message of Salvation. Or, to put it in Saint Peter's own words: "God does not have favourites." Peter's short speech here is quite momentous: the idea of Israel as the only nation chosen by God was so strong, that for Peter to say that any nation can be acceptable to God would be very startling to his Jewish listeners. Don't forget the enormity of what he says when you proclaim his words. Emphasise the astonishment of the "Jewish believers" when the Holy Spirit is poured out on the listeners. Be careful with Peter's question - it's quite long, but questions are always very powerful devices when read to a congregation. Try and encourage them by your tone to think of the answer. Remember to be positive through-

out this reading: look at the response to the Psalm which follows: "The Lord has shown his salvation to the nations": this is what it is about, and indeed what Easter is about, that all peoples throughout the world can now be part of God's chosen people, his own family.

**Second Reading: 1 John:7-10.**

In essence this is a very simple reading, with short phrases and a clear logic. But the reader should still be careful, because of the frequent repetition of certain words - mainly "love" and "God". These words crop up so often that the reading can easily become garbled and confusing, with the listeners unable to keep track of the argument. So give thought to your phrasing and emphasis, and especially your longer pauses. Let each sentence (until each full stop) stand almost alone, leaving a good space after it. At the very beginning, don't be afraid of the words "My dear people." If you are confident enough to look at the congregation while you read these words, all the better: this will engage them and invite them into the reading. The key phrase in the middle of the reading is "this is the love I mean...God's love for us...": here Saint John is really trying to get the point across, because it is important. If the reader realises how important this teaching is, he or she will give it the weight it deserves for the congregation. ❖

[From: Office for Liturgy of the Roman Catholic Diocese of Salford <http://www.salfordliturgy.org.uk/>]

## The Catholic Charismatic Renewal

Extends an invitation to all to spend a night in prayer at the

### All Night Pentecost Vigil



**8:00pm Saturday May 19<sup>th</sup> - 6:00 am Sunday May 20<sup>th</sup>, 2018**

at the Cathedral of the Immaculate Conception, Brickdam

- Adoration of the Blessed Sacrament
- 6<sup>th</sup> Life in the Spirit Seminar
- Laying on of hands for the Baptism of the Holy Spirit
- Holy Ghost filled Praise and Worship
- Burning of Letters to the Lord
- Testimonies
- Mary's Hour - Crowning of Mary and Praying the Rosary
- Mass at 6:00am

**A Blessing is in Store for Everyone**



# Children's Page

## The Vine and the Branches

Dear Boys and Girls,

In today's Gospel, Jesus told his disciples a story to teach them the importance of staying connected to him. He used the example of a vine. You know what a vine is, don't you? It is a plant with a lot of branches growing out from it. The branches have fruit on them. If it is a grapevine, the branches should have grapes on them.

Have you ever seen a branch that has been broken off of a tree or a vine? What happens to it? That's right, it withers up and dies. Can it ever have any fruit on it again? No, it isn't any good for anything — except firewood.

Jesus said, "I am the vine and you are the branches. If you remain in me, you will have much fruit, but apart from me, you can do nothing." Jesus wants us to produce a lot of fruit. Good fruit like being kind, generous, and faithful. Most of all, he wants us to love others as he has loved us.

Can we do that on our own? No way. Just as the branches must be connected to the vine before they can produce fruit, we must stay connected to Jesus to produce the good fruit that God expects of us.

*Dear Father, help us to remember that we need to stay plugged in to Jesus if we are going to produce the kind of fruit you expect. In Jesus' name we pray. Amen.*

Jesus said:

# "I AM THE TRUE VINE"

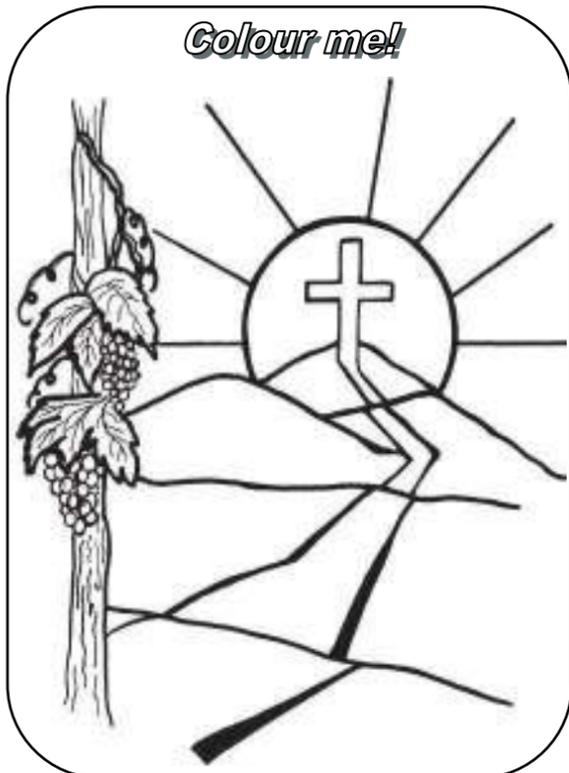
YOU ARE THE BRANCHES"

A vine is a tree that produces g\_\_\_\_\_

Draw more bunches of grapes on the branches of the vine.

I can be a good branch and produce good fruit by ...

Draw or write about some good fruit you "produce".

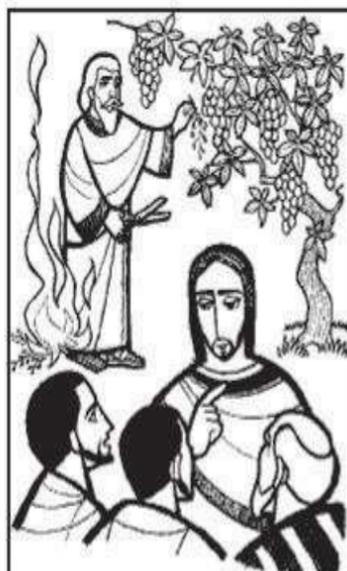


Colour me!

## Word Jumble

Unscramble the four words and use the letters in the numbered boxes to solve the puzzle.

*I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing. John 15:5*



- UTRIF       1
- BNUR      3
- BAER      2
- FIER      4
- 1 2 3 4

### WORD JUMBLE ANSWERS

Words: FRUIT, BURN, BEAR, FIRE Puzzle Solution: TRUE

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

Recently, as we were about to leave the Church after Mass in Jamaica, we met a Guyanese couple who told us how, when they were living in Guyana, they had always admired us, as a couple and as a family, how they always seemed to be so well disciplined, and how they wished their children could be so well disciplined too.

We spent a little while trying to give them a few pointers of how we endeavoured, over the years, to try to set a good example as parents in the hope that they might follow in our footsteps.

We, however, had to cut it short as we had to leave the Church before the start of the following Mass. After they told us that they still get copies of the Catholic Standard that their brother mails to them, we promised them to put our thoughts in writing in one of our future articles.

How do we teach our children to behave? Are we concerned about their bad or thoughtless behaviour? Do we worry that they might lie, cheat, steal, disobey our rules, or use illegal drugs? Do we fear that they might have bad friends who could persuade them in the wrong direction?

Many parents and grandparents often worry about the above topics. They try to have good discipline in their home, but the effects of questionable television shows, movies, parts of the internet, Facebook, texting, and other electronic devices abound, making good parenting and good discipline at home very difficult.

Where does one begin? We suggest that we begin at home - "with love." We suggest you try to make your home a loving place where hugs, kisses, kind words, good compliments, and positive kind words to children

## Discipline



By Chris & Noelma Lam

are a daily occurrence. This loving atmosphere sets the stage for a firm foundation of goodness in the family. Even when children disobey, let them know that you disapprove of their actions, but you still love them. When some type of punishment is required keep it fair, not harsh but meaningful. Another idea to remember is that you are not your child's best friend, instead you are their mom or dad. Sometimes you must say NO, and stand by this. This might make you unpopular with your child, but you must remember, you love them so much that you must say no to bad companions, illegal drugs, to immoral television shows, and to other things you deem likely to lead to immoral behaviour.

Try to keep good influences in your child's life. Joining and playing sports, earning music and playing in a band or a choir, going to Sunday Mass and sitting and receiving communion as a family, visiting with family members - especially grandparents, aunts and uncles, enjoying a special hobby,

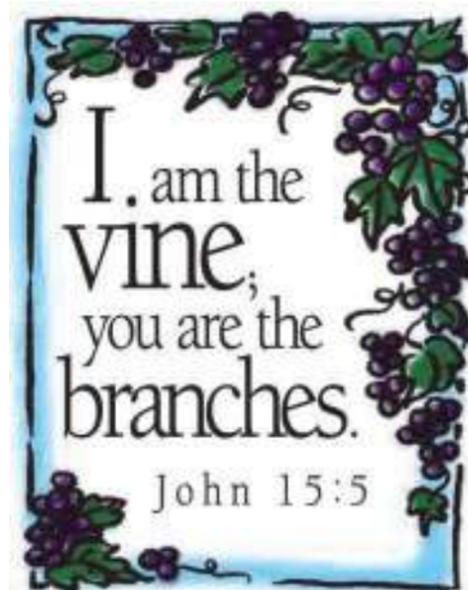
going on family camps or vacations, and so much more. The more we keep good, solid influences in their lives, the less we have to worry about the bad stuff out there.

When they are old enough, encourage them to get a part time job during their school holidays. Work is a good thing. They learn to make money, become responsible, learn to follow the boss's rules, while they keep busy and out of trouble.

Also, remember that children watch the behaviour of their parents. Children are usually kind and good. When parents drive their cars safely, stay away from illegal drugs and alcohol abuse, go to Church regularly, have good friends, and work hard, children often follow their good example.

Discipline is a never ending challenge for parents and children, especially in today's day and age, and the many questionable influences that we mentioned above. We need to pray daily for good decisions, to continue everyday to have unconditional love in our homes, and to set a good example for boys and girls everywhere.

P.S. We have often been told that the Mass is exactly the same in every English speaking Catholic Church in the world. But, while writing about the above meeting after Mass, the thought came to us that, in Guyana, although the Mass is exactly the same as those we experienced in so many other countries, The Lord's Prayer is different. The Lord's Prayer in dozens of churches, in all the countries that we have visited in recent years is the same as we had been taught in our younger days, but Guyana has a completely different one, and we are wondering why Guyana has to be different. ❖



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## TitBits

**-- This Week's Reflection:**

How important are family ties? Many of us would agree that they are very important; crucial to the emotional health and well being of all, as we tried to explain in our article above. As important as they are though, nothing is stronger than the ties that bind us through faith in Jesus Christ. Therefore, even if one comes from a dysfunctional family, as many do, we can experience the love and unity of the family of believers, to which all of us belong.

Praise God for the friend who sticks closer than a brother! (Proverbs 18:24) God Bless You! Have a Great Week!

**-- This Week's Bible Question:**

Q. Why did Absalom cut his hair?

**-- This Week's Teaser:**

Q: The dirtier it is the whiter it becomes. What is it?

**-- Today's Bible Verse:**

Faith is confidence in what we hope for and assurance about what we cannot see. —Hebrews 11:1

**-- Today's Marriage Tip:**

It's a good time to develop the virtue of patience. Focus on being patient today, especially with your children and family members. Offer up the frustrations that come from things not going the way you had planned.

**-- Humour:**

Little Johnny's book had a picture of a pig nursing her piglets.  
 "Mom. What are they doing?" he asked.  
 "Well." Mom replied. "She's giving them milk. Just as I used to give you when you were a baby."  
 Johnny looked closer to the book and remarked: "I didn't know you used to be a pig."

**-- Handy Hint:**

Keep your headlights clear with car

wax! Just wipe ordinary car wax on your headlights. It contains special water repellents that will prevent that messy mixture from accumulating on your lights - lasts up to six weeks.

**-- This Week's Truism:**

To be loved is a good thing, but to love is the greatest privilege of all.

**-- Signs Found at Church:**

Searching for a new look? Have your faith lifted here!

**-- Answer to Bible Question:**

Because it was heavy on him. - see 2 Samuel 14:25-26  
 Now in all Israel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him. And when he cut the hair of his head -- at the end of every year he cut it because it was heavy on him.

**-- Answer to Teaser:**

A chalkboard. ❖

## Mind Puzzler Corner

**Our Last Brain Teaser was:**

Whoever makes it, tells it not. Whoever takes it, knows it not. Whoever knows it, wants it not. What is it?

**Answer:** Counterfeit money.

**This Week's Brain Teaser:**

A man is in an art gallery just standing looking at a painting of a soldier. When someone asks him why is he looking so long at one particular painting. He responds: "Brothers and sisters I have none. But that man's father is my father's son." Who is in the painting?

**Look for the Answer next week**

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## They were going to get married. Now he's a priest and she's a sister



Father Javier Olivera and Sister Marie de la Sagasse. Credit: courtesy photo.

Buenos Aires, Argentina, (CNA) Before discovering their vocations, Fr. Javier Olivera and Sister Marie de la Sagasse were engaged and planning their wedding. God had other plans.

Speaking to ACI Prensa, Fr. Olivera said that they both grew up in Catholic families and that "our parents knew each other when they were young." They saw each other frequently when they were children.

"I had really left the practice of religion. When I was 19, I came back from a back-packing trip to Peru and I met her. I asked her if she believed in

virginity until marriage, because for me this was kind of an invention by the Church. She laid out the principles so well about purity, from faith and reason, that it impacted me. I met a woman who knew how to defend what she believed and who was at the same time very intelligent," Olivera commented.

Soon after that conversation, they began dating. At that time both of them were studying law.

Fr. Olivera said that "it was like any other courtship. We read books together, we'd go out for coffee. We

had a group of friends with whom we attended conferences."

"I started to practice the faith, to pray, to go to Mass. All in large part thanks to her, to God mainly, but to her as an instrument," said the priest. He added that they also prayed the rosary together.

For her part, Sister Marie de la Sagasse, whose baptismal name is Trinidad Maria r, said that what she most appreciated about her then-boyfriend was "his sincere search for the truth without fearing the consequences."

The couple got engaged when they were 21 and decided to get married after college, two and a half years away.

One day Trinidad Maria's older brother broke the news that he would be entering the seminary, and she remembered, "we were reeling from it because we weren't expecting that."

"I had a car and with my fiancée we decided to take him to the seminary, which was in another Province," she said. They both decided to stay in the area a few days so Javier could visit some friends who were in the seminary, and Trinidad Maria could visit some friends in the convent.

"When we got back, we talked about how crazy all that was, that her brother had left everything, the possibility of having a family, an important career. We began to ask ourselves, 'What would happen if God called us to the religious life?' The first thing we said was 'no' and that that was crazy because we were having a really

beautiful engagement and we were already buying things to get married," Fr. Olivera recounted.

Weeks went by "there was this constant thought in my soul about what would happen if God called me, if I had to leave everything, why not be a priest? How to know if the best way to get to heaven for me is the priestly life or the married life? Where can I do the most good?"

After so many doubts he decided to tell his fiancée about his vocational concerns, who confessed to him that she "was thinking the same thing" after her brother entered the seminary. However, neither one of them made a decision. "Since we still had two years before finishing law school, that was a great excuse to not yet enter the seminary or the convent," Fr. Olivera said.

They had "a very prudent monk" as a spiritual adviser, who told them: "Look, that is an issue between each one of you and God. No one can interfere with souls."

For her part, Sister Marie de la Sagasse said that "it was a long period of discernment, at least two years, until God clearly showed me the consecrated life, and I could not doubt that he was asking of me this total surrender."

After finishing their studies, both embraced their vocations. In 2008, when they were 31, he was ordained a priest in the Diocese of San Rafael, and she made her final vows in the congregation of the Sisters of the Merciful Jesus. ❖

## Natural disasters among C/bean problems reported to Pope (From P1)

churches and civic groups to get the international financial institutions to deal with the "debt trap" which some of the countries with external debt experience because of these disasters.

Bishop Malzaire stated one significant problem faced in all dioceses is the escalation of violent crimes, partly caused by the availability and abuse of illegal drugs, guns, unemployment and social problems of all kinds.

These he linked to "a complexity of causes" including lack of proper human formation and guidance from the family. He added, "Needless to say, the most affected are the youth. The struggle of sustaining the youth with a religious/ spiritual ethos is real."

Another concern is a growing phenomenon of refugees and social issues affecting larger territories including Dominica and Trinidad.

Catholic education which has been the backbone of education in the region and has enjoyed high esteem among Catholics and non-Catholics alike, has become a real challenge in more recent years, the bishop said.

In 2011, the AEC Bishops published a Pastoral Letter

entitled *Catholic education in the Territories of the Antilles Episcopal Conference* which deals with the philosophy of Catholic education and provides guidelines for Catholic educators towards an integral understanding of their role.

Bishop Malzaire highlighted that at their annual plenary meeting in 2016, the AEC bishops adopted as its pastoral plan for the period 2016–2021 four priorities for mission and evangelisation: the Word of God that animates all pastoral life; the Eucharist as communion; the evangelisation of the family; and the evangelisation of human structures.

Subsequent pastoral letters were adopted to explore these priorities namely, the *Biblical Animation of All Pastoral Life* (ABP); *Stewardship and the Revitalisation of Parish Life in the Caribbean*; *Towards a Framework for Integrating Pastoral Life*; *New Ways of being Church in a Digital Milieu* and *New Ways of being Church in a Digital Milieu*.

In concluding, Bishop Malzaire invited Pope Francis to visit the region, "the oldest Church in the New World", a gesture he was confident will benefit the faith of the people. ❖

(Catholic News of T&T)

## Cluster leadership moves to deepen personal, community spirituality (From Page 1)

prayer utilizing different media such as: Lectio Divina, Contemplation and Meditation, Music, Drama, Art and Colours. It was to remind ourselves through the words of Carmelite Nun, Ruth Burrows: "Certainly, methods of prayer will differ according to temperaments and abilities [and change at varying times of our lives] but what is of utmost importance is persistent pondering of Scriptures. The New Testament must be the basis of our intellectual knowledge of God and his will for us. Only thus can we rightly interpret every other form of revelation."

Talking about our faith life in God we were reminded that ... we are created in love by God to become the image of God's love. This depth of faith requires "a sustained decision to take God with utter seriousness as the God of my life. . . . (and) a decision to shift the center of our lives from ourselves to Him, to forgo self-interest and to make His interest, His will our sole concern." (Ruth Burrows)

One Scriptural definition of such is: "Faith is confident assurance concerning what we hope for and conviction about the things we do not see" (Heb 11:1).

Faith life is also infused by our own personal, national and religious history and culture. In this Guyanese, Caribbean multicultural space, how does this environment shape us? Where does our faith connect to the land and sky, to our livelihoods, to the buildings in which we live and work? How does our faith connect to the very language we speak? How does this physical environment influence our feelings, worldview, and behaviours? In our immediate community, who holds the power, and what do they do with

it? How do we respond? These were some of the questions we pondered over as we talked about our faith life and a tangible response to the God who invites us to be transformed in his love.

Concluding the evenings of prayer and reflection we were led through the Examen, a technique of prayerful reflection on the events of the day in order to detect God's presence and discern his direction for us. Fr. Hamm, SJ, calls this method as "rummaging for God." He likens it to "going through a drawer full of stuff, feeling around, looking for something that you are sure must be there." That's an accurate description of what it's like to pray the Daily Examen. We look back on the just ending day, rummaging through the "stuff," and finding God in it. We know he is there. This method of prayer is an ancient practice in the Church that can help us see God's hand at work in our whole experience.

"We began the weekend ...

- With a desire for intimacy with God, and a desire for silence and solitude
- With a sense of the mystery of my own self and the way in which I am continuously called by God to be what I am created to be
- With some uncertainty and sometimes even with distraction, but we sense that God is transforming me with unexpected and hidden graces." (Fr Peter Mc Issacs SJ)

Let us pray for one another, for Fr. Peter and for all those who are participating in this programme from the other communities that we may be true disciples of Christ and become the servant leaders that Jesus wants us to be. ❖

# Santa Rosa Mission



One of the items that could have been viewed during the recent celebrations of the bi-centennial anniversary of the Catholic Church in Santa Rosa was this complete, remarkable list of all of the priests who served the Santa Rosa Mission from the beginning of the Mission in 1818. The list shows that from 1857 until 2002 the priests who dedicated their lives to this mission were almost all Jesuits, apart from 1972 to 1977 when diocesan priest Father Michael Savage was in charge. Since the departure of the Jesuits in 2002, the Priests of the Incarnate Word or IVE have been responsible for Santa Rosa.

One priest was often responsible for the sacramental needs of thousands in multiple villages. Often as part of their pastoral care and efforts to help people build better lives, spiritually and physically, they also engaged in the development of educational, health, the promotion of justice and peace, along with other programs.

## List of Priests who served/are serving at Santa Rosa Parish, Moruca

June 24th 1830 Fr. J.T Hynes O.P  
 1837 - 1840 L'Abbe Appollinaire Hernant  
 1840 - 1853 Fr. John Cullen (Diocesan Priest)  
 1853 Fr. Francis Hayden O.P  
 1854 Fr. Joseph Fitzgerald O.P  
 1855 Fr. Francis Hayden O.P  
 1857 Fr. Benedict Schembrj S.J  
 1858 Rt. Rev. James Etheridge S.J  
 1858 Fr. Frederick De Betham S.J  
 1859 Fr. Stanley Woollett S.J  
 1860 - 1861 Fr. C.M Negri S.J  
 1861 - 1863: Fr. Frederick De Betham S.J  
 1863 - 1864 Fr. C.M Negri S.J  
 1865 Rt. Rev. James Etheridge S.J  
 1865 - 1867 Fr. Nicholas Casano S.J  
 1868 - 1871 Fr. Thomas Swift S.J

1872 - 1880 Fr. Mark Mesini S.J  
 1881 - 1883 Fr. Virgil Gambetti S.J  
 1883 - 1889 Fr. Mark Mesini S.J  
 1889 - 1898 Fr. Mark Mesini S.J  
 1899 - 1902 Fr. Henry Beauclerk S.J  
 1902 - 1904 Fr John Darby S.J  
 1904 - 1906 Fr. Edmund Legros S.J  
 1906 - 1908 Fr. John B. Wilson S.J  
 1908 - 1910 Fr. Silvin Gillet S.J  
 1910 - 1915 Fr. Dominic Lickert S.J  
 1915 - 1922 Fr. John B. Biezer S.J  
 1922 - 1927 Fr. Louis Whiteside S.J  
 1927 - 1933 Fr. Denis Whiteside S.J  
 1933 - 1934 Fr. Alfred V. Ellis S.J  
 1934 - 1942 Fr. George Payne S.J  
 1942 - 1945 Fr. John King S.J  
 1945 - 1947 Fr. Terence O'Brien S.J  
 1947 - 1952 Fr. Henry Mather S.J  
 1952 - 1954 Fr. Charles Byrne S.J  
 1954 - 1963 Fr. Joseph Sumner S.J  
 1957 - 1958 Fr. Francis Edgecombe S.J  
 1963 - 1964 Fr. George Payne S.J  
 1964 Fr. Terence O'Brien S.J  
 1964 - 1969 Fr. Peter Britt-Compton S.J  
 1967 - 1968 Fr. Francis Edgecombe S.J  
 1966 - 1972 Fr. John Quigley S.J  
 1969 - 1975 Fr. Joseph Sumner S.J  
 1972 - 1977 Fr. Michael Savage (Diocesan Priest)  
 1977 - 1978 Fr. Francis Edgecombe S.J  
 1978 - 1988 Fr. Terence Petry S.J  
 1980 - 1983 Fr. Sidney Boase S.J  
 1986 - 1992 Fr. Bernard Brown S.J  
 1989 - 1997 Fr. George Vanderwood S.J  
 1998 - 2002 Fr. Anthony D'Souza S.J  
 2002 - 2003 Fr. Dario Becerra I.V.E  
 2002 - 2005: Fr. Pablo Waldman I.V.E  
 Aug-05 Fr. Carlos Amaya I.V.E  
 Aug-05 Fr. Jorge Randle I.V.E  
 Oct-05 Fr. Juan E. Furlan I.V.E  
 2004 -2006 Fr. Pablo Waldman I.V.E  
 2006 Fr. Marciano Verela I.V.E  
 2006 - 2009 Fr. Gustavo Campo I.V.E  
 2007 Fr. David Vidal I.V.E

2004 - 2008 Fr. Javier Correa Llano I.V.E  
 2008 Fr. Pablo Munoz I.V.E  
 2009 Fr. Rafael Fuentes I.V.E  
 2009 Fr. Jose Signorelli I.V.E  
 2008 - 2010 Fr. Oscar Barraza I.V.E  
 2009 - 2010 Fr. Andrey Garcia I.V.E  
 2011 Fr. Elio Albano Sosa I.V.E  
 2010 - 2014 Fr. Wilian Montalvo Telo I.V.E  
 2009 Fr. Delfin Puma Condor I.V.E  
 2011 - 2012 Fr. Ruben Angel Quisver I.V.E  
 2012 Fr. Alex Perez I.V.E  
 2012 - 2013 Fr. Pedro Torres I.V.E  
 2013 - 2015 Fr. Jose Macias I.V.E  
 2015 - 2016 Fr. Martin Mairena I.V.E  
 2016 Fr. Nicolas Caberera I.V.E  
 2017 Fr. Daniel Mentasana I.V.E  
 September 16th 2017 - present Fr. Martin Mairena I.V.E  
 September 19th 2016 - present Fr. Pedro Torres I.V.E.✠



## On the Lighter Side

