

Caribbean Bishops call on Caricom, international community to address situation in Venezuela, Suriname

The Antilles Episcopal Conference at their Annual Plenary Meeting which was held in Rome from April 23rd to 26th April have issued the following statement concerning situations in Suriname and Venezuela.

The statement comes at a time when the trial in a military court of Suriname's President Desi Bouterse, for his alleged role in the so called "December Murders" of 1982, is reaching its climax and increasing tensions between supporters and opponents of the President. The leaders

of the Region's two million Catholics also address what is said to be the worsening humanitarian situation in Venezuela.

The statement is given in full below:

SURINAME

We, the Bishops of the Antilles Episcopal Conference express solidarity with the people of Suriname at this difficult stage of their history, as they await the verdict of the Court on the matter of the December 8th 1982 killings.

It is a deep concern of many leaders in Suriname and the

international community that the result of this case may bring social unrest regardless of the verdict.

In our concern for justice and peace in the region, we ask CARICOM and the international community to accompany the Government and the people of Suriname during this difficult time. We call for a process to ensure that this impasse becomes an opportunity for reconciliation among all parties involved and the nation as a whole.

While we acknowledge the legitimate [\(please turn to page 6\)](#)

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Bishop returns from Rome visit



Bishop Francis Alleyne OSB returned to Guyana last weekend after three weeks of meetings and other engagements in Rome as the Bishops of the AEC met for their Ad Limina and Annual Plenary.

The Catholic Standard asked him for a brief initial comment on the visit. He said, "Meeting with Pope Francis was a very special moment for the Bishops. It was most cordial and open in sharing about concerns of the Universal

Church and the AEC region. Closer to home were the matters of Climate Change, the recovery from Hurricanes for Dominica and Antigua, the participation of the 'Guianas', - French Guiana, Suriname and Guyana - in the Synod on the Amazon set for October 2019, concerns about family life, crime and violence in our Region.

Bishop Francis added that "The disposition of the Holy Father, and the various Dicasteries was

that of listening with offer to be of support and assistance to the region.

In conclusion he said, "During the our Annual Plenary Meeting most of the work and study was devoted to pastoral planning in our Region and respective Dioceses especially in view of developing an integrated approach to all pastoral ministry. Further conversation and planning will continue at the AEC level as well and in each of the Dioceses". ❖

THIS IS MY
commandment
THAT YOU Love
ONE ANOTHER
as I have loved you
John 13:34

Bishop's Engagements

Sunday May 6th

09:30hrs Meet with Confirmation Candidates, Cathedral

17:00hrs Mass at Cathedral

Wednesday, May 9th

09:00hrs - Diocesan Clergy Meeting

Thursday May 10th

07:00hrs - Travel to St. Ignatius

Friday May 11th to Sunday May 13th

Conduct Music workshops

Monday May 14th

Return to Georgetown



✠ Francis Alleyne OSB



Archbishop not in line with Church teaching?

the false pretext of reaching out to the people who are vulnerable and abandoned, our authorities get it wrong by bending rules to the extent of even contradicting the Gospel.

Why would an Archbishop make such bold statement in support of homosexuality? I agree that it must not be a punishable offence because I believe everyone of us is different and we have different sexual orientation I guess.

However, this doesn't mean that church must change its teaching. The church must help homosexuals pastorally by allowing the people to understand their own body, the temple of the Holy Spirit.

As we all know, the church clearly teaches that a spiritual and physical union must be only allowed between a man and a woman.

Please teach right things to our children, let them assimilate the correct teaching. If not, the authorities will be playing to the gallery by being puppets in the hands of a few big-mouths.

I urge and pray that God may enlighten the church leadership to

speak the truth even if it has hurt modern whims.

I apologize if I sound rude, but I like to be forthright so that the deposit of faith can be handed down to the next generation without abolishing the law but rather fulfilling the law.

Kevin Williams

Editor's Note

*Thank you for your comments. A careful reading of the article in question will show that Archbishop Gordon has **not** contradicted the Church's teachings on homosexuality.*

In the article, Archbishop Gordon is quoted as saying "Buggery is a serious moral offense, but it should not put someone in prison for 25 years."

The article then states: 'Archbishop Gordon cited the Vatican's December 2008 intervention made at the 63rd Session of the United Nations: "The Holy See continues to advocate that every sign of unjust discrimination toward homosexual persons should be avoided and urges states to do away with criminal penalties against them.'

Archbishop Gordon is further quoted as saying "We will oppose same-sex marriage in every way possible." ❖

CATHOLIC STANDARD

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EDITORIAL

The Windrush Generation and Venezuelans

By Mike James

On 21 June 1948, shortly after the British Nationality Act 1948 was passed giving the status of citizenship of the United Kingdom to all British Commonwealth subjects, the 500 ft liner Empire Windrush docked near London with 1027 passengers including 492 West Indian immigrants who had boarded in Kingston Jamaica.

Among the Trinidadians were 4 calypsonians including the famous calypsonian Lord Kitchener, composer of the Victory Calypso that immortalized the victory of the West Indies cricket team over England in the 1950 Lord's Test match and Lord Beginner who actually sang the memorable song with its catchy chorus "with those little pals of mine Ramadhin and Valentine".

By the time laws were introduced in the UK in the 60's and 70' to end the automatic right to immigrate from the Commonwealth more than half a million people mainly from the Caribbean (called the Windrush Generation) came to work and settle in the UK. Few Guyanese do not have relatives from that generation. Four of my father's brothers and sisters and 2 of my mother's siblings were among the Guyanese who settled in the UK during those decades.

From 1962, British laws changed to end the automatic right of entry. One of those laws provided that anyone from a former colony who resided legally in Britain before Jan. 1, 1973, could remain indefinitely.

Unlike most European countries, Britain does not have a national identity card, and many people do not have passports, which require proving one's identity and residence. Until recent years, routine aspects of British life required little documentation. That hardly mattered until the passing of the 2014 and 2016 Immigration Acts, which required anyone in work, driving a car, renting a home, claiming a welfare benefit or seeking NHS treatment, to prove they were in the country legally. If they could not they could be deported to the Caribbean where their parents originally came from.

The politician most closely associated with those policies is current Prime Minister Theresa May, who instituted them when she was Home Secretary. "The aim is to create, here in Britain, a really hostile environment for illegal immigrants," she said in 2012.

Protests and condemnation of the anti-immigrant policies followed, exacerbated by the disclosure that Government offices had (inadvertently) destroyed records and

Dear Editor,

Allow me to express my disappointment about the article in the Catholic Standard in which the Archbishop of Trinidad and Tobago contradicted my understanding of the Church's teaching on homosexuality and its implications.

I know it's a very complicated area even to express any view. But let me make myself clear that I am not against or hate homosexuality, in fact, I was glad when Pope Francis expressed that who is he to judge. It has opened whole new arena of play in the church and in the society especially in a homophobic society. I don't consider myself as homophobic by any means.

But, I do want to disagree when church authorities get it wrong and when they don't adhere to the truth of the Gospel.

I would not like to deviate from the Gospel while I try to contextualize to suit modern whims and fancies. In

archives which were required for persons to prove their UK citizenship

Amber Rudd, the home secretary, endured a torrent of abuse in the House of Commons. David Lammy, a Labour member of Parliament whose parents immigrated to Britain from Guyana led calls for the scrapping of the "hostile environment" policy and the resignation of Ms. Rudd, declaring in Parliament "It is inhumane and cruel for so many of that Windrush generation to have suffered so long in this condition. This is a day of national shame."

"The harsh, unworkable and unjust provisions of the 2014 and 2016 acts have no place on the statute book of a civilised nation." editorialized the influential Catholic Tablet Weekly publication. Faced with growing public condemnation of the discriminatory legislation and policies against immigrants, the Prime Minister has fired the Home Secretary and pledged a reverse in policy.

Across the Atlantic thousands of mainly Latin Americas in the continent with the world's greatest extremes between rich and poor, face spiralling levels of violence related to the operations of drug cartels, abuse of political rights by authorities, and entrenched corruption sapping resources that should be directed to education, health and other social services. Many see no alternative to emigration, legal or illegal, whatever the risks of discrimination, exploitation or abuse along the way in the countries to which seek refuge.

While the major flow of refugees and persons fleeing worsening poverty is northward through Central America to a US led by an increasingly unsympathetic government, Caribbean

countries, including Guyana have been faced with an increasing stream of migrants from a Venezuela facing serious economic and political crises.

As one of the poorer countries in the Americas, migration problems affecting Guyanese have historically focused on discrimination and denial of rights to Guyanese migrants abroad, those of the Windrush generation, deportees from North America, or the treatment of migrant workers by more prosperous Caricom counties. But does Guyana have any legal or moral responsibility toward refugees or migrants who come to Guyana?

On the issue of refugees and asylum, the United Nations High Commission on Refugees in its 2014 Universal Periodic Review (UPR) of Guyana reports the following:

Guyana is only one of five States in the Caribbean region (and the only country in South America) that has not acceded to the international refugee instruments. At the 15th UPR session in 2010 several recommendations were made for Guyana to accede to the 1951 Convention and its 1967 Protocol, and to initiate the drafting and adoption of national refugee legislation based on this.

1. Guyana responded that "with competing priorities for limited resources, Guyana does not consider the drafting and adoption of national refugee legislation a priority at this time."

2. Given the regional context and protection challenges, accession to the 1951 Convention should be a first priority.

Currently, all matters related to asylum-seekers and refugees in Guyana are covered by UNHCR's regional office in Washington. In the absence of

national asylum and refugee legislation and procedures in Guyana, UNHCR must conduct registration and refugee status determination (RSD) in the country and undertake the search for durable solutions. Voluntary repatriation and resettlement in a third country are the only durable solutions presently for refugees in Guyana. There are currently (2014) eight asylum-seekers and refugees registered by UNHCR in the country.

In Trinidad, on the other hand, UNHCR has a Local Implementing Partner, the Roman Catholic Living Water Community (LWC)

"UNHCR works with LWC to ensure that asylum-seekers and refugees have a dignified stay in Trinidad and Tobago. LWC undertakes the reception of asylum claims and facilitates the registration of asylum-seekers with UNHCR. LWC also helps with local (please turn to page 3)



Windrush arrivals in London, June 21st 1948.

Pope asks Catholics to pray the rosary for peace each day in May



South Korean President Moon Jae-in and North Korean leader Kim Jong Un meet inside the demilitarised zone separating the two Koreas April 27. (CNS photo/Korea Summit Press Pool via Reuters)

'I pray to the Lord that the hopes for a future of peace and more brotherly friendship will not be disappointed' Pope Francis prayed that the hopes for peace strengthened by the meet-

ing of the leaders of North and South Korea will not be dashed, and he urged Catholics during the month of May to pray the rosary for peace. North Korean leader Kim Jong Un and South Korean President Moon Jae-in

made a "courageous commitment" April 27 to ongoing dialogue to achieve "a Korean peninsula free of nuclear weapons," Pope Francis said April 29 after leading some 30,000 people in praying the "Regina Coeli."

"I pray to the Lord that the hopes for a future of peace and more brotherly friendship will not be disappointed and that the collaboration may continue bringing good fruits for the beloved Korean people and the whole world," the pope said.

Noting that May is a month the Catholic Church dedicates to Mary in a special way, Pope Francis told the crowd gathered in St. Peter's Square that he would begin the month with a visit to Rome's Shrine of Divine Love and lead a recitation of the rosary there.

"We will recite the rosary praying particularly for peace in Syria and the whole world," the pope said. "I invite you to spiritually join me and to prolong for the whole month of May praying the rosary for peace." ❖

Upcoming Events

Saturday May 5th

Camp Kayuka Fun Day

All are invited to the Annual Camp Kayuka Fun Day on Sat. May 5th. Tickets: \$300. Children under 12 free.

May 8th-10th

Marriage Preparation Course

The Marriage Preparation team will have its Marriage Preparation Course for 2018 on Tuesday May 8th, Wednesday 9th and Thursday 10th from 5:30pm each day at Brickdam Presbytery.

Registration may be done by contacting either of the couples below:

Patrick & Desiree Robins
Tel 660-7790

Shameer & Michella Ali
Tel 646-2813 & 624-8966

May 18th-20th

Catechists' Training (Echoes Plus) Four Methodology Modules

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Friday May 18th: 17:00 - 20:00 hrs

Saturday May 19th: 13:00 - 16:00 hrs and 16:30 - 19:30 hrs

Sunday May 20th: 14:00 - 17:00 hrs

For more information, please call the Catechetical Department on 226-0822 or 226-4893. ❖



Please let us know of upcoming events by emailing us at:

catholicstandardgy@gmail.com
under the heading "Upcoming Events" or call 226-2192.

EDITORIAL: The Windrush Generation and Venezuelans (From Page 2)

orientation and information regarding housing, health, education, documentation, security and other social services to asylum-seekers and refugees."

Living Water Community also has a long and admirable record of assisting and advising economic migrants temporarily based in Trinidad and Tobago.

As the number of temporary migrants to Guyana from Venezuela is becoming significant, Guyanese organizations as well as government

are being increasingly challenged to develop practical and humanitarian responses. Perhaps the Trinidadian approach is worth studying.

A quote from Pope Francis in his just published Exhortation Rejoice and Be Glad, March 19 on the Call to Holiness in Today's world is particularly pertinent to Windrush Britain as well as to Guyanese treatment of Venezuelans in Guyana

"If I encounter a person sleeping outdoors on a cold night, I can view him or her as an annoyance, an idler, an

obstacle in my path, a troubling sight, a problem for politicians to sort out, or even a piece of refuse cluttering a public space. Or I can respond with faith and charity and see in this person a human being with a dignity identical to my own, a creature infinitely loved by the Father, an image of God, a brother or sister redeemed by Jesus Christ."

Should Guyana treat migrant Venezuelans the way the British should have treated the Windrush generation and their descendants? ❖

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A Christian Perspective on Social Issues



A failure to communicate – in any tongue

By GHK Lall

It is clear from listening to citizens in this country that a great many have lost the ability to communicate in clear clean diction in any tongue, be such standard English or local Creolese. Some may object by saying that they cannot lose what they never had in the first place, which is any ability to communicate period. Any audible encounter leaves the impression of a peculiar domestic bilingualism: there is something remotely resembling the Queen's English but only after wading through the tortured syntax, followed by expressions that have some distant relationship with recognizable accents. To be clear, this second branch in the local bilingual tree is not taught in any institution of learning anywhere on the globe, including here.

Now for starters, a significant amount of what is spewed and heard around these parts is not admirable, mostly unprintable and best left unmentioned. Many children and more adults can barely (or rarely) assemble the interest, discipline, and pride in constructing an intelligible sentence of literally a handful of simple words. This can border on the cryptic. Speakers, especially younger ones, exhibit (proudly) the jargons and limitations of mind-warping TV fare, and the suffocating blandness of American sitcoms, American slangs, and American disdain for standard English. In many respects, Brooklynese has become Guyanese; and when intermingled with domestic patois, the result is circus, spectacle, and holiday treat all wrapped in one. And long before Air Jamaica came to these shores, there was the importation and full-time residence of Jamaican "yaad" accents; this is considered fashionable in some circles, particularly the youthful. Sadly, an imprisoning illiteracy is the sentence for those reveling in such easy popular dunce-man-ship. This is considered hip and chic, the reverse intelligence of the times. It also brands the practitioners as shallow imitators and lacking in texture and reach, and a commitment to self-improvement.

Some of the ingrained catchphrases and communications walking sticks meandering about are: "Is like..." and "you know..." and "I mean..." and "Say what..." And "whassup with that..." As becomes painfully obvious, venturing beyond a few words for too many Guyanese is a Nobel Prize endeavor. The problem is listeners are still waiting politely and patiently for the rest. The first pair ("is like") peters off into oblivion since horizons are so scant that nothing comes to afford a comparison. Similarly, the much abused "you know" leaves everyone in a continuing state of suspended ignorance. Nobody knows anything, including that they do not know, and it is staggering. Then there is the one that commands: "get with the program;" except that there

was never any such illumination or monstrosity, as the case may be; just another example of aimless chatter that is usually a cue for the weary to get going.

Most of the offenders, including those with some tendency towards learning, saturate conversation with these empty fillers; it is painful to hear or observe. Further, the chronic lack of interest in reading, and the intense resistance to a broadening of individual contexts drains needed repertoires of comprehension and communication to expose the person as someone lacking in seriousness. There is yet another sprawling cringe-inducing chapter to Guyanese bilingualism: vulgar language. In the first instance there is civil speech when it cannot be helped, and circumstances mandate. The formal, official, and the watched come to mind. In the next, those same staid reserved individuals can transform into crass profane vehemence; it is the mindless obscenity of an extreme kind. This norm is not unleashed by anger, tension, or being thwarted. It is not monopolized by the uneducated or blue-collared, or by the underworld or underprivileged. Instead, this disregard for routine decency and consistent oral hygiene is embedded in, and more and more characteristic of the schoolyard, the office, and the home. Parliament has had its share. It is probable that the churchyard is not exempt either, save that the incidence and volumes may be lesser in the abacus of reckoning.

Men and women, old and young seem to take a perverse delight in displaying their slumming credentials through descending into the gutter to unearth choice rocks intended to irritate, humiliate or titillate. Even the sober and pious can fall prey to letting hair down and crude venting. The terrain tempts; circumstance can unlock the worst poisons in many. Restraint or consideration for others or for anything disappears. This is the daily reality that teems and is experienced or witnessed with alarming frequency. The challenge is to hold head high, and keep tongue sanitized; it is helped immensely by a slowness to anger, a gentleness of spirit, and a mildness of temperament. One must also remember to cork ears and steel the stomach. Yes, things can get that sulfuric and psychologically degrading. All of this can be difficult; for some insurmountable. Still the rewards of clean clear speech are a sign of refinement, Christian comportment, and insistence on personal dignity. ❖

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Sunday Scripture

May 6th - Sixth Sunday of Easter, Year B

FIRST READING Acts 10: 25-26; 34-35; 44-48

The Holy Spirit has been poured out on the pagans too.

As Peter reached the house Cornelius went out to meet him, knelt at his feet and prostrated himself. But Peter helped him up. "Stand up," he said "I am only a man after all!"

Then Peter addressed them: "The truth I have now come to realise: he said "is that God does not have favourites, but that anybody of any nationality who fears God and does what is right is acceptable to him."

While Peter was still speaking the Holy Spirit came down on all the listeners. Jewish believers who had accompanied Peter were all astonished that the gift of the Holy Spirit should be poured out on the pagans too, since they could hear them speaking strange languages and proclaiming the greatness of God. Peter himself then said, "Could anyone refuse the water of Baptism to these people, now they have received the Holy Spirit just as much as we have?" He then gave orders for them to be baptised in the name of Jesus Christ. Afterwards they begged him to stay on for some days.

RESPONSORIAL PSALM

Psalm 97

Response: *The Lord has shown his salvation to the nations.*

1. Sing a new song to the Lord
for he has worked wonders.
His right hand and his holy arm
Have brought salvation. *Response*
2. The Lord has made known his salvation;
has shown his justice to the nations.
He has remembered his truth and love
for the house of Israel. *Response*
3. All the ends of the earth have seen
the salvation of our God.
Shout to the Lord all the earth,
Ring out your joy. *Response*

SECOND READING

1 John 4: 7-10

God is love

My dear people, let us love one another since love comes from God and everyone who loves is begotten by God and knows God. Anyone who fails to love can never have known God, because God is love. God's love for us was revealed when God sent into the world his only Son so that we could have life through him; this is the love I mean: not our love for God but God's love for us when he sent his Son to be the sacrifice that takes our sins away.

Gospel Acclamation Jn 14: 23

Alleluia, alleluia!

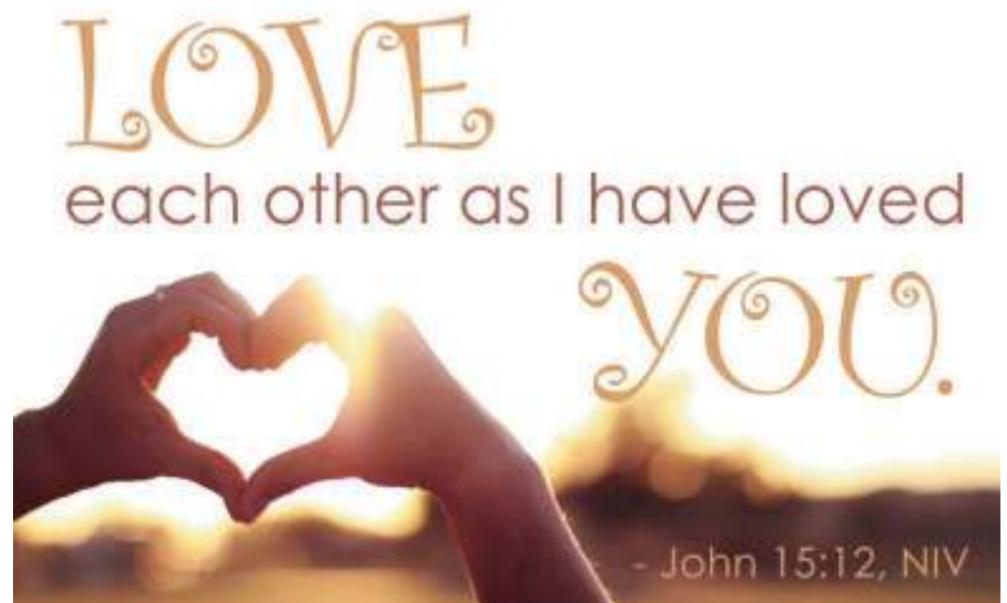
Jesus said: 'If anyone loves me he will keep my word, and my Father will love him, and we shall come to him.'
Alleluia

GOSPEL

John 15: 9-17

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

Jesus said to his disciples:
"As the Father has loved me,
so I have loved you.
Remain in my love.
If you keep my commandments
you will remain in my love,
just as I have kept my Father's commandments
and remained in his love.
I have told you this



so that my own joy may be in you and your joy be complete. This is my commandment: Love one another, as I have loved you. A man can have no greater love than to lay down his life for his friends. You are my friends, if you do what I command you. I shall not call you servants any more, because a servant does not know his master's business; I call you friends, because I have made known to you everything I have learnt from my Father. You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last; and then the Father will give you anything you ask him in my name. What I command you is to love one another." ❖



By: The Diocesan Stewardship
Council of Guyana

The First Reading from Acts begins with Cornelius falling at Peter's feet. Peter lifts him up and says, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him."

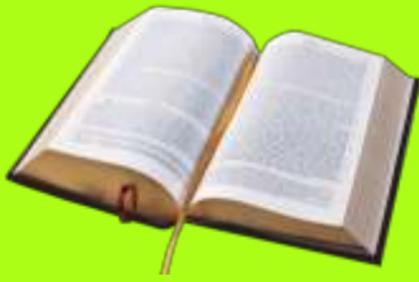
Cornelius was likely the inspiration for that statement. St. Cornelius is a significant person in the Acts of the Apostles. A documented centurion in the Cohors Italia, he is considered by most Bible researchers as being one of

the first Gentiles converted to Christianity.

The message, however, applies to all of us, as most of us are indeed Gentiles. It is made clear that Cornelius was a holy and generous man. However, he did not receive the Holy Spirit until he had heard the Gospel from Peter and responded to it. That is what each of us is called to do as well. If we allow the Lord to be an important part of our lives, God will do everything for those who are willing to receive Him.

This reading then reports, "While Peter was still speaking these things, the Holy Spirit fell upon all who were listening to the word." St. Peter is later criticized for entering the house of a Gentile, eating, and then baptizing Cornelius, but in Acts 11 Peter responds, "If then God gave them the same gift he gave to us when we came to believe in the Lord Jesus Christ, who was I to be able to hinder God?" God is there for all of us, but we must receive Him and open our lives to Him. ❖

Gospel Reflection



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

In the Gospel passages we have been reading over the last two Sundays, we have been presented with two powerful images that express the relationship that exists between Jesus and us, his followers. One is the good shepherd who knows and looks after his sheep and the other is the true vine that supports and nourishes the branches so that they may produce good fruit. In this Sunday's Gospel we are not presented with a image but with an important word that expresses the nature of God. That word is 'love'. This is perhaps the best image of God because love is limitless. We only have to love to be sure that God exists because love comes from God. The second reading points out to us that those who do not love do not know God. This is simply because God is love.

If we believe that we are made in God's image, then we all have an inborn capacity to love. This means that we are made to love. To begin to love is to truly begin to live. But sometimes it seems that we cannot love – the heart is sometimes cold and unwelcoming, sometimes empty, sometimes broken. But to refuse to love is to begin to die. We all know someone whose life is dry and bitter because there is no love there. When we reject love we are building a wall around ourselves to shut others out. And then we ourselves are the first to suffer because we are condemning ourselves to a life of loneliness and unhappiness. We were not made by our Creator God for a life of loneliness and the bitterness and frustration that result from such an existence. ❖

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

Guyanese Catholic Youth prepare for 2018 Regional Assembly

From the Diocesan Youth Office

The Antilles Episcopal Conference (AEC) is entrusted to the pastoral care of Bishops to oversee nineteen Dioceses in the English, French and Dutch Caribbean. The AEC Youth Commission, once every three years, would organize the AEC Youth Assembly (AECYA) catering to young people in the Caribbean Church between the ages of 16 to 35.

The inspiration for the AECYA came from World Youth Day (WYD), which witnesses the worldwide gathering of Catholic youth and young adults.

AECYA is the Region's premier gathering of Catholic young people and was first held in Curacao in 1999. In 2003, it was held in Trinidad & Tobago, 2009 in Jamaica, 2012 in St. Lucia and 2015 in Antigua & Barbuda.

This year, AECYA will be held in Martinique from July 10 – 23, 2018 under the theme "Youth Transforming the Caribbean Family." This forms part of the AEC Youth Commission's 5-year plan for the renewal of family life in the Caribbean and builds on the foundation set at AECYA 2015: "Family life in the Caribbean and its Implication for Youth and Young Adults."

During this Assembly, our young people will be placed at the forefront of the Caribbean Church with programs aimed at helping them to reaffirm their Catholic identity and to see themselves as vibrant Catholic youth in the region, living their call to be disciples.

The AEC Youth Assembly is also an opportunity for youth and young adults to gather and interact with other young people from around the Caribbean region, participate in catechetical sessions, experience cultural exchange and to celebrate our Catholic faith through the Word of God and the sacraments.



Youth participation at AECYA will also foster a renewal of their faith, re-affirm their Catholic identity and deepen their appreciation for the Eucharist and other Sacraments of the Church. Evangelization and empowerment to be disciples and missionaries through an encounter with Christ are also key objectives. Likewise, to help them with discernment of their vocations and formation in the Social Teachings of the church would be part of their AECYA experience.

It is anticipated that approximately 1700 young people will be in attendance. The Diocese of Georgetown was given a quota of 25 persons to attend this year's assembly. This total comprises of 18 persons from the coast and seven from our interior

locations inclusive of one priest and two religious sisters. Selection and approval was made in consultation of parish leadership, hence support from individual parishes as well as the diocese has been forthcoming.

Our focus this year will be on Pope Francis' apostolic exhortation "Amoris Laetitia." An 'apostolic exhortation' is an official communication from the Pope to encourage people to undertake a particular activity or to live in a particular way. Amoris laetitia (English: The Joy of Love) is a document by Pope Francis addressing the pastoral care of families. He wrote it following the Synods on the Family held in 2014 and 2015. The exhortation covers a wide range of topics related to marriage and family life as well as the contemporary challenges faced by families throughout the world.

The Diocese of Georgetown has been tasked with preparing a 7-10 minute presentation on Chapter 6 of this document which looks at "Some Pastoral Perspectives" of "The Joy of Love."

Over the past weeks, youths have been taking time out to read and highlight important aspects of the family pertaining to this chapter. Additionally, they were also engaged in regular Lectio Divina payers and fundraising as part of their preparation to attend AECYA which is also a pilgrimage.

In the weeks ahead, as preparation continues, pilgrims will be invited to share with the Diocese some of their thoughts and expectations of attending this assembly.

We continue to seek your prayers and support of our young people as they continue their journey of a life changing experience. May God richly bless you all. ❖

Bishops call on Caricom to address situation in Venezuela, Suriname (From P1)

authority of the Court to adjudicate in this matter, we believe there is a need to also express our concern for order, stability and harmony in the nation in the short and medium term.

We pledge solidarity with Bishop Choennie, the Christian Council and the Inter Religious Council. We support their efforts to bring peace and reconciliation to Suriname. We pray that Almighty God will guide the leaders, the families of victims, the Judiciary and the Government of Suriname towards a path of Justice, Peace and lasting Reconciliation for the people of Suriname.

VENEZUELA

We have also noted the worsening humanitarian situation in Venezuela. The political problems there have resulted in scarcity of food, medicine and basic necessi-

ties. It has led to a stream of refugees to neighboring countries. These countries are not equipped to deal with such calamities.

We therefore urge the international community, especially CARICOM, to help seek a lasting solution to the political impasse in Venezuela. We ask our people to be generous to the refugees and provide them with the essentials, such as food and shelter. We stand with our brother bishops in Venezuela as they discern the way forward for the Venezuelan people. We regret that innocent lives, especially of children, are at stake through undernourishment and the degeneration of medical and educational facilities.

May Our Lady of Coromoto keep her Venezuelan children under her mantle. ❖

Guyanese Bahá'ís attend 12th International Baha'i Convention

Five members of the National Spiritual Assembly of the Baha'is of Guyana travelled to Haifa, Israel attending the 12th International Baha'i Convention. These members are Ms Kala Seegopaul, Mr Fidal Bassier, Ms Hala Bassier, Ms Dawn Collins and Ms Alexi LaRose. A total of 1,300 delegates representing more than 160 countries gathered for this important event.

Baha'i International Conventions take place every five years. Delegates consult on the progress of the Baha'i Faith, activities across Baha'i communities and the role of the Faith in the broader context of the life of humanity.

Delegates attending the Convention also perform the sacred duty of electing the international governing body for the Baha'i Faith, the Universal House of Justice. This election took place on 29 April. The Convention ended on 2 May. ❖

Marriage: a Covenant

By Archbishop Jason Gordon

Given the Church's position on decriminalising buggery does it mean the Church will endorse same-sex marriage?

In a 2015 statement, the AEC bishops defined marriage as a covenant between a man and a woman for the good of the spouses and the procreation and education of children. We will always oppose using the word marriage to define any other form of union.

In this matter, as in all contentious matters of human endeavour, we are faced with a paradox. On the one hand I believe with the Church that marriage is the load-bearing wall of civilisation. To destroy marriage is to destroy civilisation: to legalise same-sex unions and call them marriage is to damage the institution of marriage and change fundamentally the meaning of the word. On the other, as Christians, it is our calling to love everyone, befriend everyone and invite everyone into a loving relationship with God.

When, as Church, we reflect on challenging moral issues, we need to teach clearly the truth of our position and why we believe it to be a superior way and best for humanity, the individual and civilisation. But, we also need to be the face of mercy and compassion to all, especially those who do not agree with us. Our opponents must find strong moral argument and experience mercy at the same time.

Teaching on marriage

Genesis 1:26–28 lays the foundation: "Then God said, 'Let us make man in our image, after our likeness...' So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it...'"

This first account of creation contains many incredible pearls of wisdom. I will dwell only on a few. All humans are created to reflect the *Imago Dei*—the Image of God. Creation has a purpose and a destiny. Nothing we do will distort this image or cause us, in fundamental ways, to lose this image.

This is why we need to engage the LGBT+ as brothers and sisters and enter into a fruitful dialogue with them, treating them as brothers and sisters.

Hate speech, discriminating attitudes or prejudice is not becoming of a disciple of Jesus Christ.

The *Imago Dei* is male and female! Not one or the other—both! This is central to the Jewish, Christian traditions. It is in the complementarity of the sexes that we begin to peak into the fullness of who God is. Sex in terms of male and female is not just in our external appearance. Scientists now understand through genetics that the XY and XX chromosomes in the male and female, respectively, are not just about determining sex. They determine all aspects of the male and female body. Even if someone were surgically to remodel his or her body to the opposite sex, the genetic structure will still witness to the person's sex as male or female. These are not socially constructed roles: they are biologically given. They cannot be changed.

Our second biblical passage, Gen 2:18–25, gives us the purpose of marriage: "Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper fit for him.' ...and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, 'This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh."

Only the female is a suitable helpmate of the male, only the male is a suitable helpmate for the female. No other created being can fill this role. To be bone of bone and flesh of flesh speaks to a radical union. This union culminates in the man leaving his father and mother to cleave to his wife. They become one flesh, united in a bond that is inseparable. This is central to the Jewish and Christian position. Because God created us this way it is a covenant that originates with God, not a man-made or sociological rule. Christ raised the dignity of marriage to a sacrament

As such, marriage has always had two ends—the unification of the spouses (some say the good of the spouses) and the procreation of children. Here is a principle for all Catholic

sexual morality: Does the act fulfil the two ends? If it does, it is moral; if it does not it is not moral. Fornication, adultery, pre-marital sex lack one of the ends and so is imperfect or temporary. Such a union may produce children but is impaired. Masturbation, anal sex, oral sex, etc. are also lacking: they cannot produce children. To live a moral life, the sexual act needs to fulfil both ends.

Whether you look at the Code of Canon Law or the Catechism of the Catholic Church, the same clear teaching is given: 'The matrimonial covenant, by which a man and a woman establish between themselves a partnership of their whole of life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptised' (Can 1055, 1).

"Sexuality, by means of which man and woman give themselves to one another through the acts which are proper and exclusive to spouses, is not something simply biological, but concerns the innermost being of the human person as such. It is realised in a truly human way only if it is an integral part of the love by which a man and woman commit themselves totally to one another until death" (CCC 2361).

Conclusion

The job of the Catholic Church is to produce saints, people of radical holiness, people who give themselves to God completely. We are to hold out for humanity the highest values that are human. As such, we do not pander to the trends of the time but to the eternal laws of God. The human did not make the institution of marriage. We cannot simply change it.

Key Message: All difficult teaching is paradoxical. We need to teach with clarity and show love and mercy to all.

Next Step: Identify where you are in the two-fold demand of discipleship. Ask the Lord to move you closer to His heart on this: Either, to accept the clarity of the Church's teaching or the depth of mercy to be offered. Read the AEC statement on Marriage as a Covenant.

Scripture: Genesis 1: 26–28; Gen 2:18–25. ❖

(From Catholic News of T&T)

Journeying with the Word of God



MAKING THE WORD OF GOD YOUR OWN

Step 1: Look at today's Readings prayerfully.

1st Reading: Peter preached the Gospel of the Gentile Cornelius and his family who believed, received the Holy Spirit and were baptised.

2nd Reading: This reading teaches that God is love and if we live as children of God, we will be known for the quality of our love for others.

Gospel: Followers of Jesus remain in his love when they keep his special commandment to love one another as he has loved them.

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

1. The Gospel speaks much on the subject of Christian love. What does it say to you about your understanding of love?
2. A lack of tolerance of others because of their race is a sickness that can easily destroy our community. How is the Gospel message a challenge to us in this respect?
3. How are you called to live the Gospel message this coming week? What will it cost you to do so?
4. Notice the use of the word 'friend' by Jesus in the Gospel passage. What does this tell about being a friend in the world today?

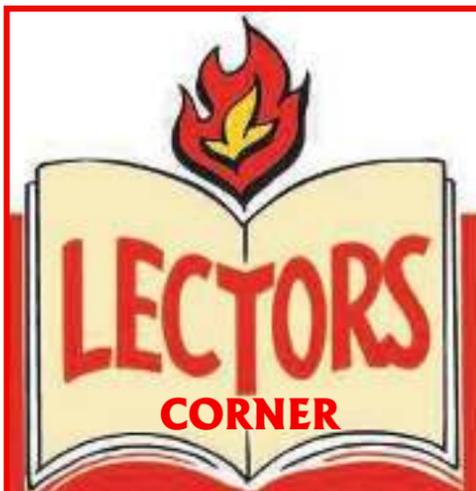
Step 3: Accepting the message of God's Word in your life of faith.

Love flows from the Father to Jesus and from Jesus to all of his followers. To remain in that love we have to keep his commandment that we love one another as he loves us. This is a great challenge for the Christian today. This means that prejudice and intolerance have no place among members of our community. Instead, an open heart that is willing to embrace all others in true Christian love is an essential requirement.

Step 4: Something to think & pray about

1. Reflect on the important relationships in your life. Identify the things that help to make those relationships strong. Are love, open-mindedness and tolerance among them? What else can you identify?
2. Identify the people in your life whose love and friendship have made it possible for you to love others? Why have they made a difference?
3. Ask God for the courage and strength to be open to all others in true Christian love, regardless of who they are. ❖

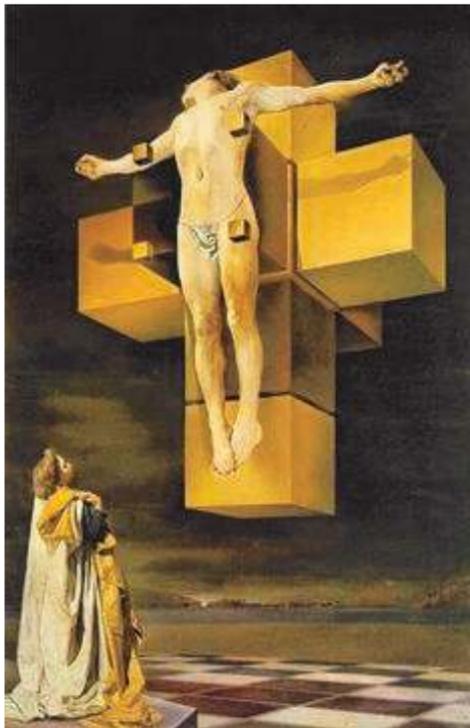
[From: *Journeying with the Word of God*, The Religious Education Department, Diocese of Georgetown, Guyana]



Proclaiming the Word of God

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

May 6th: Sixth Sunday of Easter (B)



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

The Word This Week

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 throughout 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.



May 13th: The Ascension of the Lord (B)

"He was taken up into heaven: there at the right hand of God he took his place."

The Word This Week

Ascension is not just a feast that happens to fall in Eastertide: it is an integral part of the Easter mystery. Remember the Lord's words at the Last Supper: "I am going to prepare a

place for, and after I have gone and prepared you a place, I shall return to take you with me." The resurrection presumes the Lord's return to the Father. This is therefore a feast of hope: our hope in the Lord's return, as he went. Our hope that he will take us with him, when our bodies are raised as his was. Our hope that we will take our place in heaven, where he sits on the Father's right.

Notes for Readers

First Reading: Acts of the Apostles 1:1-11

The writer is Saint Luke, and the first lines of this reading are a link between the Gospel which bears his name and this book. The Gospel dealt with everything Jesus said and did until he was taken up into heaven; Acts will tell the story of what happened next. The first paragraph is a summary of what happened in the forty days between the resurrection and today: Jesus "showed himself alive to them" (the Apostles) and instructed them. In the second paragraph they have gathered together (later Luke tells us it was on top of the Mount of Olives) to receive their final instruction - a promise of power, when the Holy Spirit will come down upon them. And with this power will come a task: to witness to all of this throughout the whole world. Then, in the mysterious last paragraph, Jesus disappears from sight, and a second promise is made: that he will return. One interesting point: this is one of only a handful of occasions when the words of the Lord Jesus appear outside the Gospel. You, as the reader, today have an even greater responsibility, because you proclaim not just the words of the prophets, or Peter or Paul, but of the Lord Jesus himself. If in your prayer and preparation you think about this it will give your proclamation a power that will enter the minds and hearts of those listening.

Second Reading: Ephesians 1:17-23

In the first half of this reading, there are three key concepts: hope, glory and power, which are gifts for us. Where do we find this hope and glory? What power has God exercised for us? Paul gives the answer in the second half (beginning from "This you can tell...") We know about these things because of the resurrection and ascension. Because Christ has been raised, because Christ now "fills the whole creation", THEREFORE we know that God gives us hope, God promises us glory, and God exercises power on our behalf. This is a difficult reading to proclaim: you must understand the way the two halves fit together. If you catch the passionate quality of the second sentence, it will help to get this reading across: underline "so that you can see...", "rich glories" and "infinitely great", and then in the next line emphasise "This you can tell..." ❖

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



E-Standard

The Diocese has been looking at ways to enhance the user-friendliness, distribution and payment system for the electronic version of the Catholic Standard. Soon the diocesan website will go through some changes to incorporate a function that will enable subscribers to follow a link, login in with credentials provided beforehand, to view the Catholic Standard. The new format will also enable the E-Standard to be easily viewed on any mobile device.

A new payment structure and small increase in subscription rates will become effective from July 1st, 2018. Subscribers may now choose to pay \$1,000 (US\$5.00) per quarter, \$2,000 (US\$10) per six months or \$4,000 (US\$20) per annum.

Subscribers will pay the rate of the current subscription up to June 30th, 2018. Those who have not yet paid for 2018 will be invoiced at the current subscription rate of \$1,500 (US\$7.50) for six months - January to June 2018 and at the new subscription rate of \$2,000 (US\$10) for six months from July to December 2018. Invoicing will commence soon. Subscribers abroad (United States, Canada etc.) may find it more practical to pay at least an annual subscription.

Subscriptions may be paid as follows:

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Rest of Guyana - Through any parish office, priest in Guyana or family member or friend traveling to Georgetown.

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Abroad (United States, Canada etc.) - please email the Piety Shop Manager at allsaintsmanager@rcdiocesgy.org for details.

We thank you for your patience as we work towards improving our service to the Catholic faithful. ❖



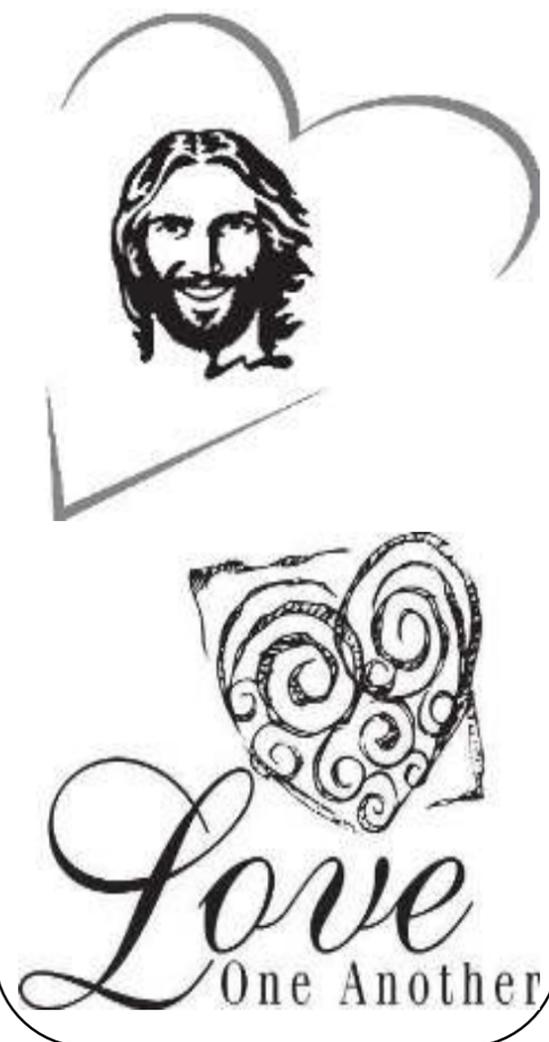
Love One Another

Dear Girls and Boys,

Do you ever play games where people have to be picked for a team? Do you notice that when this is done, some children are always the last to be chosen? When children play games, some children are always the last to be chosen. Maybe it is because they are just a little bit different. Perhaps they have a physical handicap or maybe their skin is a different color. Whatever the reason might be, the other children just won't choose them.

Have you ever been the one who wasn't chosen? It isn't a very good feeling, is it? We all need to remember that Jesus loves ALL the children and He said, "Love each other as I have loved you." If you are ever the one who is left out, don't worry, Jesus loves you just as much as He loves the other children. He loves us all!

Dear Father, help us to remember that Jesus taught us to love one another just as you loved him and as he loved us. In Jesus' name we pray. Amen. ❖



Jesus says:

"THIS IS MY COMMANDMENT: ONE ANOTHER, AS I HAVE _____ YOU."

What are the missing words?

This is how much Jesus loved us.

In these hearts draw pictures of how you love others.

Colour me!

Love one another as I have loved you.

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

REMAIN JOY COMPLETE FRIENDS
 COMMAND LIFE SERVANTS BUSINESS
 CHOOSE BEAR LAST NAME

At every Mass we assert that we wait in joyful hope for the coming of our Lord and Saviour Jesus Christ. There is not a better time to reflect in joyful waiting than in the month of May which, traditionally, we know as the month of Mary. And there is no greater model of joy for us than Our Blessed Mother, Mary.

We found this article by Kathleen M. Carroll which we would like to share this week.

Though it might be more common to hear Mary described as the Mother of Sorrows, Scripture makes it clear that her life was also filled with great joys to temper those sorrows. Over time, it became popular to recall the joys of Mary during times of celebration and to remember her sorrows during times of mourning. The tradition of the Seven Joys of Mary dates from the fifteenth century, as early as 1422.

A novice Franciscan named James had a particular devotion to the Blessed Virgin that started when he was a child. Each day he would gather flowers from the field and weave them into a crown to place on a statue of Mary. When his superiors explained that his new duties as a friar would not allow him the leisure to continue this practice, young James was heart-broken. He thought he had found a home in the Order, but could not imagine having to sacrifice his daily devotion to Mary.

A solution presented itself in a vision. Mary instructed James to offer a garland of prayers instead of flowers, allowing him to continue his devotion even while doing his other work. Each group of Hail Marys was to be recited while meditating on one of the "joys" of Our Lady's life. According to the legend, James's novice master observed him at his devotions and saw an angel transforming the young man's prayers into flowers - beautiful roses separated by gold lilies - and

The Seven Joys of Mary



By Chris & Noelma Lam

weaving these into a crown for James's head. When the novice master asked James for an explanation, James related his own vision and how he had practised the devotion.

From that time on this devotion, known as the Franciscan Crown rosary, has been popular throughout the Franciscan Order. The distinctive set of beads matching the prayer is often worn with a friar's habit and cord. Though the joys of Mary sometimes vary from list to list, the Franciscan Crown rosary includes:

The Annunciation: the moment when Mary learned from the lips of an angel that she would bear the Saviour. This mystery teaches us how to receive "good news" into our lives—even when it may turn our lives upside down.

The Visitation: Mary's trip to support her cousin Elizabeth. This mystery inspires us to rise above our troubles by helping others with theirs.

The Nativity of Our Lord: the birth of Jesus in the most humble of circumstances. This mystery demonstrates the power in everyday occurrences.

The Adoration of the Magi: the mysterious visit from kings of the East. This mystery helps us appreciate that

wisdom comes from unexpected places—even strangers, even other faith traditions.

The Finding of the Child Jesus in the Temple: the joyful family reunion after three days of panicked separation. This story reminds us to cherish our families and to find joy in the company of our loved ones.

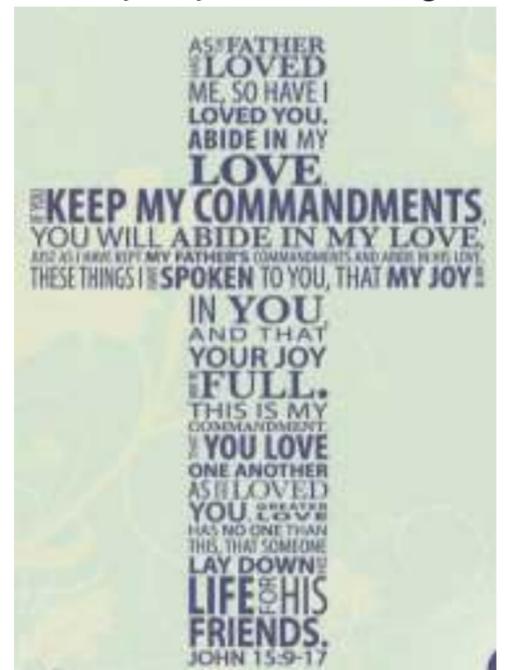
The Appearance of the Risen Christ to his Mother: confirmation of all that Mary had known to be true about her divine Son. This mystery demonstrates how faith and patience are rewarded.

The Assumption and Coronation of Mary as Queen of Heaven: the fitting end to an extraordinary earthly life. Mary's journey from the Annunciation to the Assumption is a celebration of the results of that first, fateful "yes."

Other listings of the joys of Mary include the Ascension of the Lord and Pentecost. Within the Franciscan Order, this devotion has been promoted by Saint Bonaventure, Saint John Capistrano, and Saint Bernardine of Siena.

Since the rosary by its nature is a meditation on the central mysteries in the lives of Jesus and Mary, it makes a good introduction to our preparation for Advent and Christmas. The unique flavour of these meditations is a focus on the joy with which Mary embraced these important moments in her life.

We will see that she did not passively deign to hear the angel Gabriel at the Annunciation or even grudgingly murmur her assent, but that she listened with joy and anticipation for that voice, received it with joy, and responded with a joy so profound that her song of praise, the Magnificat, is remembered to this day. As we focus on our own waiting this Advent season, let us imitate that profound joy and see with new eyes the mysteries unfolding before us. ❄️



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TitBits

-- This Week's Reflection:

This weekend we are praying for those couples and priests who are attending the Convention in Suriname, on the 35th anniversary of Worldwide Marriage Encounter. Some couples have travelled from Guyana to join them. We had previously planned to attend also, but important family commitments forced us to decide against it. God Bless You! Have a Great Week!

-- This Week's Bible Question:

Q. Who was Deborah?

-- This Week's Teaser:

Q: Why did the belt go to jail?

-- Today's Bible Verse:

We love because He first loved us. - 1 John 4:19

-- Today's Marriage Tip:

We can't be married without noticing our spouse's faults. Knowing our own faults, however, can help us to be more gentle toward our spouse.

-- Humour:

Little Johnny was the only one home to answer the phone.

"This is uncle Robert. I'll be coming tomorrow, could you ask your dad to come and pick me up at the airport?"

"I'll tell him," responded Johnny "But I think you might be too heavy for him."

- A Card Hallmark Would Never Print:

I'm divorcing you for Religious reasons. You think you're God, I don't.

-- **Helpful Tip:** Aspirin lasts a really long time in your medicine chest. Years and years. (when it gets old, it smells like vinegar.)

-- This Week's Truism:

Do not put all your eggs in one basket.

-- Conflicting Proverbs:

Look before you leap.

He who hesitates is lost.

-- Signs Found at Church:

Do not wait for the hearse to take you to church.

-- Answer to Bible Question:

A prophetess. - see Judges 4:4. Now Deborah, a prophetess, the wife of Lapidoth, was judging Israel at that time.

-- Answer to Teaser:

It held up a pair of pants. ❄️

Mind Puzzler Corner

Our Last Brain Teaser was:

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?

Answer: The son of the man studying the painting.

This Week's Brain Teaser:

You hear me speak, for I have a hard tongue.

But I cannot breathe, for I have no lung.

What am I?

Look for the Answer next week

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IRRITANTS Viewpoint by Vibert Parvatan

The start of a new day may be filled with great expectations especially after a revitalising night's rest. The prayers of the morning may likely include seeking God's blessing and guidance as well as protection from sin, anger and anxiety.

But how tolerant or resistant are you to the many influencing factors which irritate, excite to anger, provoke discomfort, annoy and cause anxiety?

I am of the view that everyday situations are filled with irritants which test our patience and tolerance. Those irritants may even destroy the treasured feeling of serenity.

Let me stimulate thought by citing a few examples of the day to day irritants.

NOISE NUSIANCE

This is a chronic plague. Some years ago the main offenders were mini buses blasting all types of music. Today there are private persons on the street and in their home. At various

part of the city, there are push carts with high powered amplified music. The inner voice is, be calm, maintain your sanity and hope and pray that those high level decision makers would awaken what exist and take corrective action.

ELECTRICITY

It is of concern and somewhat annoying that citizens continue to experience electricity supply interruption better known as "blackout". This irritating situation dates back to decades ago. Such blackouts may be experienced at critical time and affected citizens have no choice but to accept it and try to minimise the disruptive effect.

The inner voice says, be calm, the dawn follows the darkness of the night and that good will always triumph over evil.

IRRITANTS IN THE CITY

Certain part of the once beautiful garden city of Georgetown continue to be destroyed. Certain sections can best be described as an area of lawlessness, confusion and deafening. Try walking from Regent Street and Avenue of the Republic to Croal Street. The pavements are blocked with a mixture of vendors, loiters, accompanied by deafening music. The inner voice then say to you, to forget complaining and focus on getting out safely from the area.

Most of the pavements along Regent Street cannot be used by pedestrians. Why? The display by stores of their

goods on the pavements combined with the vendors, create a chaotic situation. The inner voice then says, stay calm, get out of the area and find some other place to purchase whatever is needed.

LOITERING AND BEGGING

This is yet another source of irritation. Some beggars get hostile when the passerby cannot give to them what they are seeking.

In the final analysis, one has to try and maintain sanity and peace of mind through listening to the inner voice which says, be calm, love everyone, trust in the Lord and seek that peace of mind which flows from the Creator.

SECURITY ALARMS

The loud alarms in some buildings disturb the entire neighbourhood. The donation suggests that the turn-off mechanism is not easily accessible to security personnel or they learn by trial and error.

A balancing mechanism for the mind may be being thankful that you can hear and that you have not lost the sense of hearing.

But again the good inner voice of peace surfaces and predominates. It commends to you the prayer – Dear God grant me the serenity to accept the things I cannot change, the courage to change the things I can and the wisdom to know the difference.

May the peace of God dwell within you whatever may be the irritants. ❖

In Memory



Donna Lee

Dec. 10th 1950 to May 5th 2014

Our hearts are filled with memories of a wonderful person who has gone to rest.

You are the one and will always be that special someone, who lives inside of us.

We will always remember the love you gave and the sacrifice you made for us.

Those hard working hands are still now, and the voice we love, we cannot hear.

No one knows the pain we bear and the secret tears we shed.

For losing you; was the hardest and most difficult in our lives.

Your death was so sudden, we will try to understand.

We only knew your precious life was over before we said goodbye.

Many times we need you. Many times we cry.

If love could have saved you, you never would have died.

WE MISS YOU!

Sadly missed and remembered by her loving Husband, Children, Grandchildren, Family & Friends.

Cardinal Pell ordered to stand trial on abuse charges



Cardinal George Pell, head of the Vatican Secretariat for the Economy, arrives at the Melbourne Magistrates Court in Melbourne, Australia, May 1. After a month-long pre-trial hearing, an Australian magistrate ordered Cardinal Pell to stand trial on multiple charges of sexual abuse of minors, charges the cardinal consistently has denied. The magistrate dismissed some of the charges.

(CNS photo/James Ross, via Reuters)

MELBOURNE, Australia (CNS) -- After a monthlong pre-trial hearing, an Australian judge ordered Cardinal George Pell to stand trial on multiple charges of sexual abuse of minors, charges the cardinal consistently has denied.

While dropping Cardinal Pell's lawyer described as the most "vile," Magistrate Belinda Wallington announced May 1 that she believed there was enough evidence presented in connection with about half the original charges to warrant a full trial.

The Melbourne court did not publish a complete list of the allegations, but news reports indicated they involved alleged sexual offenses committed in the 1970s at a pool in Ballarat, where then-Father Pell was a priest, and at St Patrick's Cathedral in Melbourne in the 1990s when he was Archbishop of Melbourne.

The 76-year-old Cardinal Pell, head of the Vatican Secretariat for the Economy, took a leave of absence from his position in the summer of 2017 to face the charges. His

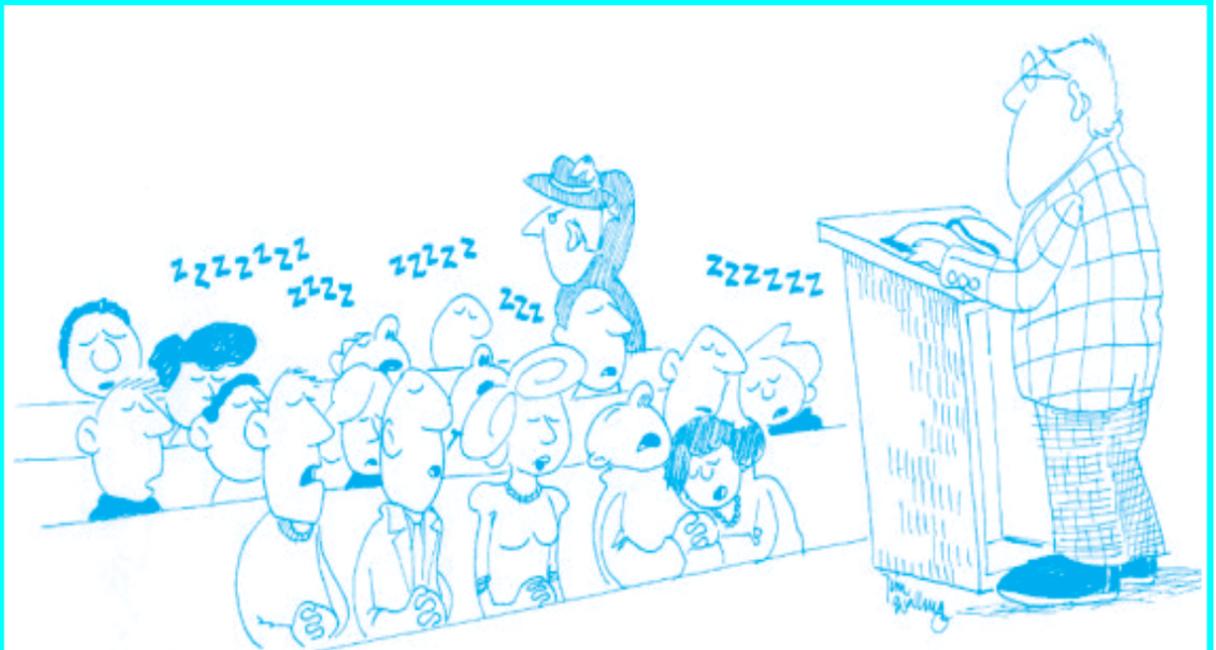
lawyer told the court May 1 that he had already surrendered his passport.

A date for the jury trial could have been announced as early as May 2.

The Vatican press office released a short statement May 1 saying, "Last year, the Holy Father granted Cardinal Pell a leave of absence so he could defend himself from the accusations. The leave of absence is still in place."

Before leaving Rome, Cardinal Pell had told reporters at a Vatican news conference, "I'm innocent of these charges. They are false. The whole idea of sexual abuse is abhorrent to me. ❖

On the Lighter Side



Pastor Doug could usually tell when he began to lose his flock

Linden celebrates Feast with renewal of commitment and First Communion



"Be a saint by carrying out your work with honesty and competence and by offering time in the service of your brothers and sisters"

We the Linden community celebrated the Feast of St. Joseph the Worker on Sunday April 29th.

The main celebrant at the Feast of Day Mass was Reverend Terrence

Montrose the Vicar General of the diocese. He was assisted by Father Berchmans Devadass, the parish priest.

During the celebration, ten of our lay ministers renewed their vows and nine of our children received First Holy Communion.

"Dear St. Joseph, by the work of your hands and the sweat of your

brow, you supported Jesus and Mary, and had the Son of God as your fellow worker. As we celebrate the laborers day, let us pray for all laborers, may Saint Joseph the Worker inspire us to work wholeheartedly in this world, seeking always to give God glory and be faithful to the duties assigned to them, Amen" ❖



AEC bishops consider challenges during annual meeting

The bishops of the Antilles Episcopal Conference (AEC) have "quite a few pots on the fire waiting to boil", according to AEC President Bishop Gabriel Malzaire of Roseau (Dominica) in his address at the 62nd Annual Plenary Meeting in Rome, April 23–26.

Bishop Malzaire said the big challenge before the bishops is how to bring together all-important components in a pragmatic way for the entire Conference. "In other words, how to find the synergy among all the departments for viable pastoral engagement," he said.

However, the AEC president believes in order to obtain this in the short and long term, the use of social communication to the optimum advantage, active (functional) AEC Commissions and with the help of its members, "we can do great things".

At the Plenary Meeting, the bishops renewed intentional commitment to give a new vibrancy to the mission of the

Caribbean Catholic Church. They established a framework to renew awareness of the relationship between mission and vocation that will facilitate the effective commitment and involvement of clergy, religious, and laity in the pastoral life of the Church.

Bishop Malzaire, in his first address to the Conference as president, identified significant activities within the Conference, during the last year--. He noted various appointments, movements, deaths and three vacant dioceses to be filled.

The bishop also highlighted some key areas for attention to accomplish the AEC's vision in the triennium (next three years).

These include Biblical Animation of all Pastoral Life (ABP) in the dioceses, an integrated pastoral plan for communications, the pastoral letter on communication: *New Ways of Being Church in the Digital Milieu*, stewardship as a way of life in dioceses and parishes, and working towards a common strate-

gic agenda for Catholic Education in the region.

On communication, Bishop Malzaire commended the Communication Commission for helping them make better use of the technology available to them as a Conference. He added given the constraints of time and money, especially as it relates to travel within the region, they will introduce monthly Web meetings.

The aspect of Vocations and Formation of Clergy for the New Evangelisation is too important an area to leave "up for grabs", especially in light of the reopening of the two seminaries in the region. Nevertheless, Bishop Malzaire expressed optimism that a draft proposal entitled *Towards a Framework for Integrated Pastoral Life* is key to how the bishops will achieve all the "beautiful things" they have been working on and continue to struggle with. He trusts that it will provide for them the synergy and the framework for their pastoral operations in the AEC. ❖

(From Catholic News of T&T)

Saint of the Week



May 10th
St. Damien de Veuster of Moloka'i
(1840-1889)

When Joseph de Veuster was born in Tremelo, Belgium, in 1840, few people in Europe had any firsthand knowledge of leprosy (Hansen's disease). By the time he died at the age of 49, people all over the world knew about this disease because of him. They knew that human compassion could soften the ravages of this disease.

Forced to quit school at age 13 to work on the family farm, Joseph entered the Congregation of the Sacred Hearts of Jesus and Mary six years later, taking the name of a fourth-century physician and martyr. When his brother Pamphile, a priest in the same congregation, fell ill and was unable to go to the Hawaiian Islands as assigned, Damien quickly volunteered in his place. In May 1864, two months after arriving in his new mission, Damien was ordained a priest in Honolulu and assigned to the island of Hawaii.

In 1873, he went to the Hawaiian government's leper colony on the island of Molokai, set up seven years earlier. Part of a team of four chaplains taking that assignment for three months each year, Damien soon volunteered to remain permanently, caring for the people's physical, medical and spiritual needs. In time, he became their most effective advocate to obtain promised government support.

Soon the settlement had new houses and a new church, school and orphanage. Morale improved considerably. A few years later he succeeded in getting the Franciscan Sisters of Syracuse, led by Mother Marianne Cope (January 23), to help staff this colony in Kalaupapa.

Damien contracted Hansen's disease and died of its complications. As requested, he was buried in Kalaupapa, but in 1936 the Belgian government succeeded in having his body moved to Belgium. Part of Damien's body was returned to his beloved Hawaiian brothers and sisters after his beatification in 1995.

Damien was canonized by Pope Benedict XVI on October 11, 2009. During the canonization homily, Pope Benedict XVI said: "Let us remember before this noble figure that it is charity which makes unity, brings it forth and makes it desirable. Following in Saint Paul's footsteps, Saint Damien prompts us to choose the good warfare (1 Tm 1:18), not the kind that brings division but the kind that gathers people together. He invites us to open our eyes to the forms of leprosy that disfigure the humanity of our brethren and still today call for the charity of our presence as servants, beyond that of our generosity." ❖

[From: <http://www.americancatholic.org/>]