

RC Diocese, Ursulines in Venezuela Support Group

The Roman Catholic diocese and the Ursuline Sisters have joined other civic and faith-based organizations in Guyana who have launched the Venezuela Support Group (VSG) to provide advice and assistance to Venezuelans seeking refuge from the deprivations and insecurity currently gripping their homeland.

The group aims to provide support in terms of informing arriving Venezuelans of regulations and the accompanying procedures; advice and help in regularizing their presence in Guyana; assistance in contacting family or other persons; providing information on social and welfare services which may be accessible; contributing to information-gathering initiatives and providing

opportunities for Venezuelans to communicate with each other.

A statement from the VSG released on Friday June 1, stated that in pursuit of this aim the group has requested meetings with the Minister of Citizenship in order to brief the Ministry of the VSG aims and to establish liaison arrangements with the Ministry.

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One step closer to Martinique



From Joshua Van-Sluytman

The Guyana delegates to the Caribbean Catholic Bishops Youth Assembly (AECYA), moved one step closer towards their participation in the event when they travelled to Suriname last weekend as they continued their preparations. The main purpose of the visit to the neighbouring country was to obtain their French visas which are required by Guyanese travelling to Martinique.

Guyana and Jamaica are the only Caribbean countries whose nationals must secure visas to go to the French overseas territory.

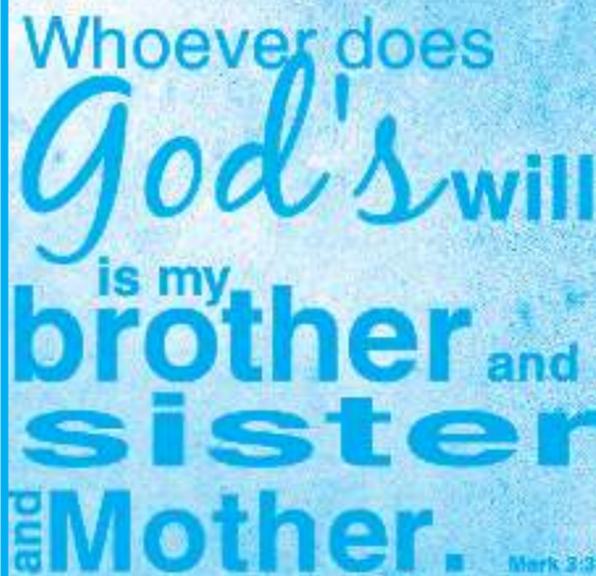
They also encountered some unexpected hitches. The group of 25 left Guyana by bus early Sunday morning en-route to Suriname. However, on visiting the French counsellor offices the next day, they discovered that their appointment had not been made so that they could be processed expeditiously. There were also some unexpected financial difficulties.

These were all resolved and they all obtained their visas.

The group also met with the Suriname delegates who will be going to Youth Assembly in Martinique and shared their expectations for the AECYA. The participants arrived back in Guyana on Tuesday and will continue to make preparations for the Youth Assembly.

The AEC Youth Assembly will be held in Martinique from July 10th-23rd, 2018.

We ask you to keep them in your prayers. ❖



Bishop's Engagements

Sunday June 10th

08:00hrs – Confirmation at St. Teresa

Tuesday June 12th

09:00hrs – Presbyteral Council Meeting

Sunday June 17th

08:15hrs – Meet Confirmation Candidates, St. John the Baptist, Plaisance

11:00hrs – Mass at Dantzig



✠ Francis Alleyne OSB



EDITORIAL

Is it a sin to puff?

By Father Cal Christiansen

In Stephen Covey's book 'The 7 Habits of Highly Effective People', the second habit has always stuck: "Begin with the end in mind." It means that before we start something, we need to think it out and make sure our present actions will help us toward our future goals.

Covey's second habit can be applied to the spiritual life. The goal of our spiritual lives is ultimately to love God and others to the fullest possible extent, and ultimately to make it to heaven. What we do in the present should assist us in these spiritual goals.

So, with the understanding that marijuana in many countries, is a legally prescribed therapeutic drug for certain mental and physical conditions: Does recreational marijuana use help or hinder us in reaching this goal of our Christian life?

The Catechism of the Catholic Church, quoting Vatican II, says the following: "God willed that man should be 'left in the hand of his own counsel,' so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him." (1730) God doesn't force us to seek and love him; it is something that he has left us free to do.

Marijuana affects the limbic system of the brain, which deals with emotion, behaviour, motivation, long-term memory, and sense of smell and time. Using this substance, as many studies show, causes both physical and psychological effects in the user, including heightened heart rates, short-term memory loss, delayed reaction, depression and even anxiety. When a person smokes marijuana, they are placing chemicals in their nervous system that alter their consciousness and have the potential to produce future emotional and physical damage.

Marijuana certainly is not beneficial to the spiritual life, and if it becomes a serious impediment to growth in the spiritual life and drawing closer to God and our ultimate goal, heaven, the church would consider its recreational use a sin. It's important to remember that there is a big difference between recreational and therapeutic drug use and this understanding does not apply only to marijuana.

YouCat, the youth catechism of the Catholic Church, says: "Every time a person loses or forgets himself by becoming intoxicated, which can also include excessive eating and drinking, indulgence in sexual activity, or speeding with an automobile, he loses some of his human dignity and freedom and therefore sins against God. This should be distinguished from the reasonable, conscious, and moderate use of enjoyable things." (389) [\(please turn to page 8\)](#)

Religious freedom groups praise same-sex wedding cake ruling

(CNA/EWTN News) Religious freedom groups cheered Monday's 7-2 Supreme Court decision that a Colorado baker had his rights violated when the state civil rights commission said he was required to bake a cake for a same-sex wedding.

"Today's decision confirms that people of faith should not suffer discrimination on account of their deeply held religious beliefs, but instead should be respected by government officials," said leaders of the U.S. Conference of Catholic Bishops.

"This extends to creative professionals, such as Jack Phillips, who seek to serve the Lord in every aspect of their daily lives. In a pluralistic society like ours, true tolerance allows people with different viewpoints to be free to live out their beliefs, even if those beliefs are unpopular with the government."

Senior church officials in the US released a joint statement Monday applauding the Supreme Court's

ruling in *Masterpiece Cakeshop v. Colorado Civil Rights Commission*.

The Supreme Court ruled in favor of *Masterpiece Cakeshop* owner Jack Phillips, saying that the Colorado Civil Rights Commission showed a constitutionally unacceptable hostility toward religion when it ruled that he had discriminated against a same-sex couple who requested a wedding cake from his bakery back in 2012.

Phillips, a devout Christian, said repeatedly throughout the case that he would have no issue serving gay customers in a context outside of a custom cake for a same-sex wedding. In adherence to his religious beliefs, he also refuses to make Halloween cakes, products with alcohol, and cakes for bachelor parties.

"The Court reached the right outcome," Princeton law professor Robert George told CNA.

He said Justices Neil Gorsuch and Clarence Thomas, writing in concurring opinions, "got there for the right reasons," while the majority opinion, authored by Justice An-

thony Kennedy, was "valid but incomplete, and leave[s] issues unresolved that would have been resolved properly had the key points in the Gorsuch opinion been added."

The Court stopped short of setting a major precedent, and instead tailored the decision to this particular case. However, supporters of Phillips said the decision still marked an important victory.

"Government hostility toward people of faith has no place in our society, yet the state of Colorado was openly antagonistic toward Jack's religious beliefs about marriage. The court was right to condemn that," said Kristen Waggoner, senior counsel for Alliance Defending Freedom, which was representing Phillips.

"Tolerance and respect for good-faith differences of opinion are essential in a society like ours. This decision makes clear that the government must respect Jack's beliefs about marriage," Waggoner said in a statement. ❖

RC Diocese in Venezuela Support Group (From Front Page)

The statement said, "Member organizations of the VSG have previously publicly expressed their concerns about the humanitarian aspect of the on-going crisis in Venezuela in press releases, panel discussions and in communications with various Ministries. Concerns of the grouping have been shaped by the following considerations:

- Distinguishing humanitarian obligations to the Venezuelan people from political factors that currently influence both the internal crisis in Venezuela and Caricom Secretariat's reluctance to date to formulate specific advice to member States on how to respond to that crisis.
- Devising a flexible, evidence-based rather than speculative response appropriate to the relatively small numbers of Venezuelans currently in Guyana.
- Respecting the fact that Venezuelans in Guyana have documented their wish not to seek formal refugee status but to seek temporary renewable visas that allow them to earn money while in Guyana.

The VSG statement continued, "The initial focus of the VSG will be on ensuring that persons arriving receive information and assistance to secure valid visas to remain in Guyana and are not exploited financially or abused in other ways.

"We have recently learnt that some consideration has been given to permit Venezuelans in Guyana to regularize their situation on the basis of possession of an ID card rather than a passport. Although, to date, there has been no formal announce-

ment by the Government of Guyana on the matter, we welcome this development in general as protecting Venezuelans against exposure to detention, fines and deportation. Moreover, this step would also align Guyana with the recent appeal made by the UN High Commission for Refugees (UNHCR) for neighbouring countries to adopt flexible arrangements of this nature.

"The VSG is currently in the process of establishing offices made available by the Catholic Church in the compound opposite the Catholic Cathedral on Brickdam. The work of the SVG is being supported in the initial phase by the UNHCR which is in the process of establishing a permanent presence in Guyana.

"The VSG group will support the smooth implementation of any new regulations and related policy guidelines through the following activities:

- Ensuring the regulations and the accompanying procedures are known to arriving Venezuelans.
- Providing advice and, where necessary, accompaniment, in the process of regularizing their presence in Guyana.
- Supporting Venezuelans in need of assistance to contact family or other persons.
- Making known social and welfare services which may be accessible to Venezuelans with special needs.
- Contributing to information-gathering initiatives, especially in interior communities.
- Providing opportunities for Venezuelans to communicate with other Venezuelans.

Safeguarding the specifically humanitarian character of this response is a high priority for the SVG, in particular, insulating it from attempts to politicize it or from any association with the border issue. The SVG will also serve as a focal point through which displaced persons or families can communicate with each other.

The founding members of the SVG are: Amerindian Peoples Association (APA); Guyana Human Rights Association (GHRA); Guyana Institute for Transparency Inc. (GITI); Moray House Trust; Policy Forum Guyana; Red Thread; Roman Catholic Diocese of Guyana; Ursuline Sisters in Guyana.

A few days before the launch of the support group, Bishop Francis Alleyne had raised concerns about the response Venezuelan migrants received from Guyanese. The Bishop raises concerns about response to Venezuelan migrants. In a statement he said many migrants, "Venture into the unknown within Guyana's borders vulnerable and often desperate where, sad to say, they are at the mercy of and frequently exploited by border officials, 'employers' and landlords."

The Bishop's statement concluded, "Guyana is confronted with the new reality of migrants and drawing on its reputation for hospitality can shape this new reality in such a way as to release a wave of new life for all. The Church with its rich tradition of Gospel and social teachings ought to be, along with others, on the front of this new wave". ❖

Catholic leaders secure release of detainees at Nicaraguan church

(CNA) Nicaraguan police have ended a day-long seige against a church after Catholic leaders intervened to release an estimated 30 opposition supporters taking refuge inside. The negotiations were aided by Father Edwing Roman, a local priest in Masaya, and Dr. Álvaro Leiva, a human rights lawyer. The Auxiliary Bishop of Managua, Monsignor Silvio Jose Báez, applauded the two men's efforts. "Free detainees in Masaya thanks to the good offices of Fr. Edwin Roman and Dr. Alvaro Leiva. Now in the parish house of the San Miguel parish, the injured continue to be attended to," he tweeted on June 2. Some 30 people had been seeking safe haven from riot-police and pro-government forces at San Miguel Church in Masaya. Before the refugees were released, doctors were given permission to treat the wounded opposition supporters. Two people have been reported dead. Violence has been building in the country since April when Nicaraguan President Daniel Ortega moved to

make cuts to social security and pensions. He has since revoked the legislation, but protests have only intensified after more than 40 protesters were killed by security forces. Protestors are calling for the resignation of President Ortega, who in 2016 was re-elected to his third consecutive term in power, after the constitution was changed allowing him to run again. The Inter-American Commission on Human Rights visited four Nicaraguan cities from May 17-21 to document human right violations. The commission found that at least 76 people have died and 868 have been injured since the riots began. College students are a major contributor to the opposition's forces. In the capital city of Managua, the Jesuit University of Central America has become a center for student-led anti-government activism. On May 27, the university was attacked by three masked militants who fired mortars at two guards stationed at the entrance.

No one was injured during attack, but the rector of the university, Father José Alberto Idiáquez, denounced "this cowardly night attack by parapolice forces that, protected by the impunity guaranteed by the current (government), have been using the hours of the night to intimidate and kill innocent citizens in the neighborhoods of the capital and other cities." Last month, Nicaragua's Catholic bishops offered to broker peace talks between the opposition and government. The bishops encouraged Ortega to establish "a mechanism of international investigation of the acts of violence which occurred, with guarantees of autonomy and independence to ensure the right to the truth and duly identify those responsible." The talks have since been suspended, and Cardinal Leopoldo Brenes of Managua said the government refused to discuss the agenda at hand, including reforms to presidential elections. On Sunday, Pope Francis decried the government violence towards the Nicaraguan people and encouraged peaceful dialogue. ❖

Upcoming Events

- Sunday July 1st**
Marriage Encounter Family Fun Day
Please see page 8
- Fri. July 13th – Sun. July 15th**
Catholic Men's Conference
Please see page 4
- July 7th, 8th and 10th**
RCA reunion
There will be an RCIA THREE DAY REUNION on July 7th, 8th and 10th, 2018. Interested persons are asked to contact Ms. Curtis on tel. no. 225-2354 before June 24th. ❖

Bishop's Office Phone Lines Down
The telephone lines at the Bishop's Office (226-4469 and 225-0420) are currently down. Persons who would like to contact the Bishop's Office may do so on the temporary number **225-0427**

Hours later, Bishop Rojas had a phone conversation with the mayor and invited him to a meeting. However, the meeting has not yet materialized, as the mayor is in Caracas.

Fr. Flores said that an incident of this kind was imminent since the church had been threatened with the seizure of its parish buildings and the priests and faithful had also been threatened. "They have insulted the faith on many occasions, scratching highly offensive graffiti on the parish buildings. They want to damage the image of the priests and the diocese and so they damage beautiful works of art with expletives and major insults," Bishop Rojas said. Lawyers from the archdiocese and the town were to meet May 29 to agree on solutions to end the seizure. ❖

Church building in Venezuela seized by local government group

(ACI Prensa) A group of people appropriated the facilities of a parish in Venezuela's Mérida state late last month, saying they were acting on behalf of the local government. The group seized Our Lady of Mount Carmel parish in Ejido, fewer than 10 miles southwest of Mérida, May 28. Bishop Luis Enrique Rojas Ruiz, Auxiliary Bishop of Mérida, said the group stormed in and tore off the padlocks to the doors that give access to the soccer field and parish halls.

The pastor, Fr. José Juan Flores, prevented them from entering the church and asked their identity. They replied that they were from the city council and they came on behalf of the mayor of Ejido, Simón Pablo Figueroa. The occupiers immediately asked Fr. Flores to remove his belongings and proceeded to weld shut from the outside the metal doors leading to the soccer field.

Speaking to ACI Prensa, Bishop Rojas explained that once he learned about the incident he decided to send a Whatsapp message about the "frightening and arbitrary" behavior of the group. "We call on the authorities in charge of this case to answer for physical integrity and safety of the parish priests as well as that all of the people who are there," Bishop Rojas' message reads.



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A Christian Perspective on Social Issues



Re-visiting Domestic Violence (Part III)

By GHK Lall

It has been said, true enough, that it takes a village to raise a child. There can only be agreement with such a tried and true statement. It is one that has lost the energy and oversight that once was in this country. Still, the thought is that the foundation starts in the home; that it requires a warm caring home to keep one focused, to hold one firm, to build one strong; it is even more urgently required now. But when the home is a place of daily torment between adults and at the hands of the adults, then where is the discipline and listening to come from or to be obeyed? (cf. Proverbs 22:15). If that home is built on the sands and thistles of demon rum, narcotics smokes, emotional fires, and physical fear then it will wash away and collapse on the helpless ones. When that home is broken through the routines (language, behavior, conduct, and standards) that never make the headlines until it is lethal and too late, then the terrorism that is domestic violence has crossed over into the crisis of national violence. The cost of lost human capital is now replaced by the burden of expanding fear of the follies of the younger ones rampaging recklessly and dangerously in defiance of established norms, since they have nothing for which to live, except the thrill of the moment. It is a well-placed fear, and one that adds to the many others already entrenched in a troubled land.

What was one woman's (or man's) secret, shame, and ordeal, and as witnessed and lived with by the cowering children, soon enough reach sharp twisting talons into the craw of society, and with the same devastating effects. The anger, hatreds, disregards, low self-esteem, and hopelessness may not be discernible immediately; but in time they surface in delinquency and quality of life problems, before exploding into the higher profile crimes of violence and a lifetime of continuous felonies meted out against strangers who pay in blood. The once privately abused transforms into a public abuser of no mean order and disposition. It is where and how limited family tragedy is now recycled into what could now be kindly termed potential unlimited disaster on a big scale. From perpetuation of poverty to extension of abuse, from denial of promise to the promise of perversities, it is the same daunting societal horror show. This one is real.

Clearly, domestic violence is not only a disturbing national crisis, but also an equally disturbing (if not greater) national predicament. How to begin to address when old habits and mentalities continue to dominate in both men and women in the home, and in the far-flung network of communities, too? How to manage in a poor society

where those on the lower rungs of the economic ladder are neither too occupied with nor concerned over the source and history of money, but only that some of it (and as much of that can be had) trickles down to them to cushion their lowly scanty material estate? How to respond to the pent-up forces that gather in the home when that same illicit funding is paralyzed and thus withers leading to every manner of frustration and the hurts that result? And what to do in a society, and about a society, where alcohol and drugs are almost national industries and very profitable ones, and highly desired ones? The children are keen observers of all these contributory factors that make their lives miserable and unrelentingly harsh.

When the money is flowing, there are outlets and distractions to absorb some of the malice and ugliness. When the coffers are empty, then the anger overflows and the ills in the home multiply. In these instances, domestic violence is no longer a private matter, a whispered one or a dismissible one. The children can testify. And when the new generation of youthful offenders makes the news, then that old continuum of abusive homes, broken homes, and destroyed homes becomes the pain and hemorrhage of the national home. This is the specter and reality of what the neglected or abandoned or orphaned children bring to the table. With every raised voice of abuse, raised arm of violence, and raised word (either publicly or privately) of yet another instance of domestic terror, there is a waiting tremor to be transferred, a massive aftershock in the making for larger society. It is no longer a family issue, or individual problem; it is now a national one. ❖

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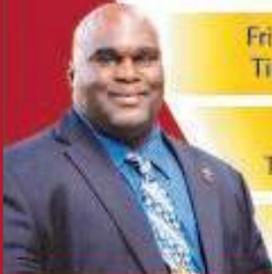
10th Annual Catholic Men's Conference

"Be Strong Be a man!"

1 Kings 2:2

Rev. Francis Allyne OSB,
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Time: 5:30 pm

Sat July 14, 2018
Time: 8:00 am to 4:00pm

Sun July 15, 2018
Time: 8:30 am to 12:00 noon.

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Closing Mass on Sunday
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Sunday Scripture

June 10th - Tenth Sunday in Ordinary Time, Year B

FIRST READING

Genesis 3:9-15

I will make you enemies of each other: you and the woman, your offspring and her offspring.

The Lord God called to the man. "Where are you?" he asked. "I heard the sound of you in the garden," he replied "I was afraid because I was naked so I hid." "Who told you that you were naked?" he asked. "Have you been eating of the tree I forbade you to eat?" The man replied, "It was the woman you put with me; she gave me the fruit, and I ate it." Then the Lord God asked the woman, "What is this you have done?" The woman replied, "The serpent tempted me and I ate."

Then the Lord God said to the serpent, "Because you have done this, be accursed beyond all cattle, all wild beasts.

You shall crawl on your belly and eat dust every day of your life.

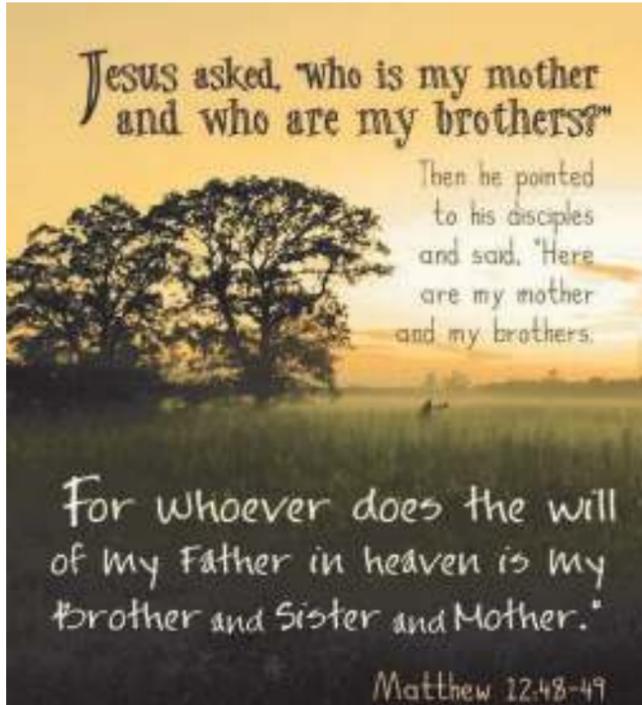
I will make you enemies of each other; you and the woman, your offspring and her offspring. It will crush your head and you will strike at its heel."

RESPONSORIAL PSALM

Psalm 129

Response: *With the Lord there is mercy and fullness of redemption.*

1. Out of the depths I cry to you, O Lord, Lord, hear my voice!
O let your ears be attentive to the voice of my pleading. *Response*
2. If you, O Lord, should mark our guilt, Lord, who would survive?
But with you is found forgiveness: for this we revere you. *Response*
3. My soul is waiting for the Lord, I count on his word.
My soul is longing for the Lord more than watchman for daybreak. *Response*
4. Because with the Lord there is mercy and fullness of redemption, Israel indeed will redeem from all its iniquity. *Response*



SECOND READING

2 Corinthians 4:13; 5:1

We believe and therefore we also speak.

As we have the same spirit of faith that is mentioned in scripture - I believe, and therefore I spoke - we too believe and therefore we too speak, knowing that he who raised the Lord Jesus to life will raise us with Jesus in our turn, and put us by his side and you with us. You see, all this is for your benefit, so that the more grace is multiplied among the people, the more thanksgiving there will be, to the glory of God.

That is why there is no weakening on our part, and instead, though this outer man of ours may be falling into decay, the inner man is renewed day by day. Yes, the troubles which are soon over, though they weigh little, train us for the carrying of a weight of eternal glory which is out of all proportion to them. And so we have no eyes for things that are visible, but only for things that are invisible; for visible things last only for a time, and the invisible things are eternal.

For we know that when the tent that we live in on earth is folded up, there is a house built by God of us, an everlasting home not made by human hands, in the heavens.

Gospel Acclamation

Jn 14:23

Alleluia, alleluia!

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

or

Jn 12: 31.32

Alleluia, alleluia!

Now the prince of this world is to be overthrown, says the Lord.

And when I am lifted up from the earth, I shall draw all men to myself Alleluia!

GOSPEL

Mark 3:20-35

It is the end of Satan.

Jesus went home with his disciples, and such a crowd collected that they could not even have a meal. When his relatives heard of this, they set out to take charge of him, convinced he was out of his mind. The scribes who had come down from Jerusalem were saying, "Beelzebul is in him" and "It is through the prince of devils that he casts devils out." So he called them to him and spoke to them in parables, "How can Satan cast out Satan! If a kingdom is divided against itself, that kingdom cannot last. And if a household is divided against itself, that household can never stand. Now if Satan has rebelled against himself and is divided, he cannot stand either - it is the end of him. But no one can make his way into a strong man's house and burgle his property unless he has tied up the strong man first. Only then can he burgle his house.

"I tell you solemnly, all men's sins will be forgiven, and all their blasphemies; but let anyone blaspheme against the Holy Spirit and he will never have forgiveness: he is guilty of an eternal sin." This was because they were saying, "An unclean spirit is in him."

His mother and brothers now arrived and, standing outside, sent in a message asking for him. A crowd was sitting round him at the time the message was passed to him, "Your mother and brothers and sisters are outside asking for you." He replied, "Who are my mother and my brothers?" And looking round at those sitting in a circle about him, he said, "Here are my mother and my brothers. Anyone who does the will of God, that person is my brother and sister and mother." ❖



By: The Diocesan Stewardship Council of Guyana

In today's First Reading from the Book of Genesis we hear the story of Adam and Eve and their sins, defying God. However, when God was present in the garden, the man and woman hid themselves. Adam responds to God's question why in part by saying "I was afraid... so I hid myself." Did he, do any of us really think he could hide from God?

As children many of us may have hidden from a parent when we did something wrong and it was in violation of

some specific order we had received. Our efforts to hide what we did and to hide ourselves were probably no more effective than Adam's.

As humans we know the temptation of following our own plans, even if they are contrary to God's. We think we know better and we may try to still have it our way. If what we have done is particularly shameful, we may try to hide our sins from God.

The sincere truth is that we cannot hide from God any more than Adam

and Eve could. Psalm 139 declares, "Where can I hide from your spirit (God's)? From your presence where can I flee? If I ascend to the heavens, you are there; if I lie down in Sheol (the place of the dead) you are there, too. If I say 'Surely darkness will hide me'... Darkness is not dark for you."

What are we hiding from? In recent weeks we have learned over and over how much God loves us. It is time for us to accept that and not hide. ❖

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

Gospel Reflection



By Fr. Michael Barrow SJ

The mention in the gospel of Jesus' brothers and sisters is very surprising to our ears. But to his contemporaries it was well understood, meaning men and women of his extended family. Living close together, in and out of each other's houses, without the formalities of birth certificates and registration they all looked after each others' children without our idea of a nuclear family. They would call them all brothers and sisters, just as we may refer to "uncles and aunts" who are not blood relatives. No wonder Mary and Joseph didn't notice the child Jesus wasn't with them one day on the journey from Jerusalem.

When Jesus started his ministry his idea of his family changed radically. While other people still referred to his father and mother and brothers and sisters, he was much more aware of his Father in heaven. Even at the age of twelve he started talking about "the house of my Father", in a way that Mary and Joseph did not at first understand. Later on, there was certainly a misunderstanding, when others spoke of his biological family and Jesus was thinking of something far more important. To hear him say, "Who are my mother and my brothers? Anyone who does the will of God that person is my brother and sister and mother", can sound like a disregard for his own family. It can sound like a lack of respect for his mother Mary, but in fact he was expressing the most wonderful thing about his mother, how she really glorified the Lord. Her real glory was much greater even than giving him birth. Her devotion and love of God was her true greatness, even surpassing her motherhood. As St. Augustine put it: by her faith she conceived the Son of God in her heart before He was formed in her womb. ❖

Double Celebration in T&T Church



T&T Archbishop Jason Gordon, flanked by deacons Kenneth Vieira and Lindsay John, receives the gifts for the offertory

Sunday, May 20, was a very special day for the Church in Trinidad and Tobago. Not only did they celebrate the 75th anniversary of the establishment of the Regional Seminary of St John Vianney and the Uganda Martyrs in Tunapuna, T&T, but it was also the day on which two Trinidadians were ordained to the diaconate.

The main celebrant at a Mass at Mount St Benedict for the occasion was Trinidad and Tobago's Archbishop Jason Gordon. He affirmed the hope and trust in God which led to the establishment of the seminary and Kenneth Reginald Vieira, 78 years, and Lindsay Robert John, 43 years, to commit to the diaconate, their first step towards the priesthood.

The phrase "It can be done" was repeated during the homily.

Concelebrating were President of the Antilles Episcopal Conference Bishop Gabriel Malzaire of Roseau, Dominica, Bishop Emeritus Malcolm Galt, Abbot of Mt St Benedict, John Pereira OSB and local and visiting priests.

Archbishop Gordon outlined the first attempt in the 19th century to establish a seminary, when a bishop mandated with the task reported to the Propaganda Fide (later Congregation for Evangelisation of People) that resources were lacking and the men

incapable of ecclesial state.

Archbishop Gordon said, "It took a very long time to move from that not understanding of the Caribbean person to a time when we will open a seminary here and allow something new to emerge and develop."

Through a conversation with the late Fr Henry Charles, he learnt a former Archbishop of T&T, Finbar Ryan, had been asked by three popes to open the seminary. It was following the ordination of three Benedictine monks at the Abbey Church that Archbishop Ryan asked the then Prior Dom Hugh van der Sanden to assist, and his response was 'it can be done'. The seminary was blessed and opened January 20, 1943.

"We are here today because one man saw through the challenges to the hope that God gives to us when God asks of us what is possible that many others at that time could not see," Archbishop Gordon commented.

He said the Benedictines opened "a new stream of grace" for the Caribbean Church. In its history, the seminary had "birthed" many priests and bishops and also contributed to the theological training of religious sisters and lay people.

The Theology faculty provided the

opportunity to ponder the mysteries of Church and reflect on the mystery of faith from the lived Caribbean experience.

The seminary had "fearsome" female lecturers like the late Sr Diane Jagdeo OP, he noted, adding that one never understands the force unleashed from saying 'yes' to God. The archbishop said he was tired of people thinking God's favours have come to an end in T&T. "To all of them I want to say one little phrase: it can be done".

Archbishop Gordon observed that ordinand John said 'no' to the seminary for a very long time before eventually saying 'it can be done', and Vieira left and returned because he too believed 'it can be done'.

As the ordinations were being celebrated on the Church's new Memorial of the Blessed Virgin Mary, Mother of the Church, he instructed the two men to keep their eyes on the image of Mary and keep a sense of hope, regardless of how daunting ministry becomes or negativity from others.

At the end of Mass, John offered the thanks, first to God for the gift entrusted to himself and Vieira through the Sacrament of Holy Orders. He expressed confidence God would bring it to completion.

He thanked their families, seminary formators and the Benedictines for establishing the seminary. He concluded with the request that the congregation continue praying for them.

Seated in a front pew were John's parents Selwyn and Diane, sister Rhonda Joseph and brother-in-law Nigel Joseph and niece. Diane said she was very proud and acknowledged "the big responsibility" her son was taking on.

Vieira's brothers Alan and Clive were in attendance along with other family members. One of his great-nieces said, "I am very proud. We love him deeply and we are very proud." ❖

(Edited from Catholic News of T&T)



Part 3 of interview with Archbishop Gordon: Preparing the Church in the Caribbean for the Digital Milieu

We bring you the third and final part of the interview His Grace Archbishop Jason Gordon gave to Catholic Media Initiatives (CMI). Archbishop Gordon, head of the Archdiocese of Trinidad and Tobago, of which Guyana is part, was in Guyana earlier this year for the ordination of Fr. Carl Philadelphia.

Catholic Media Initiatives: And finally at this time, Your Grace, you are the Chair of the AEC Bishop's Communications Commission, briefly, can you

explain what is that all about, and what is the vision of the Catholic Communications in our Region?

Archbishop Gordon: So the Antilles Episcopal Conference is the body of bishops from Cayenne in the south, right up to [the] Bahamas in the north... The French, English and Dutch [speaking] bishops in the Caribbean, who come together to form one regional body. We have several Commissions—the Liturgy, Family Life,

Communications etc. In the Communications Commission, the bishops have agreed that we will do a three-year process where we will make Communications into one of our pastoral priorities, so that we engage the media to find the right ways to hand the Faith on to the next generation. The media, and change in the media, doesn't just change the way we communicate, it changes the way we think. Before we had internet and digital, everybody was happy ([please turn to page 11](#))

Journeying with the Word of God



MAKING THE WORD OF GOD YOUR OWN

Step 1: Look at today's Readings prayerfully.

1st Reading: We read of the consequences of the fall of Adam and Eve and also of God's promise of salvation to his people.

2nd Reading: Paul points out that the real motive for his ministry is the good of the Christian community. And while the present is a moment of trial, it will result in glory with the Second Coming of Christ.

Gospel: Jesus is not harsh and uncaring about his human family. Rather he sees his family as all who do the will of God the Father.

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

1. Jesus points out that where there is division nothing can last. Would you say that your parish community is united enough to withstand anything that might work at dividing it?
2. Notice how, when confronted by God, the man blamed the woman while the woman blamed the snake. It seems that humans like to pass the blame on to others. Can you consistently stand up and acknowledge the wrong you have done without blaming others?
3. Paul says that knowing that there is an everlasting home in heaven for him keeps him going in the face of all difficulties. What would you say keeps you going in your life of faith?
4. "Anyone who does the will of God, that person is my brother and sister and mother." What would you say is the "will of God" for us all?

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

There is nothing guaranteed to destroy a community than when division appears among its members. As Jesus says, "If a kingdom is divided against itself, that kingdom cannot last." Our world is full of divisions of one kind or the other. And internally, we too are divided, as we are capable of both good and evil. But we know we can turn to God for help to heal our divisions.

Step 4: Something to think & pray about

1. Following the will of God is never going to be easy. There are many obstacles in the way. But saying "yes" to God if the first step on the journey to the Father. Saying "yes" does not solve all our problems and we may find ourselves questioning our decision. But the Holy Spirit helps us decide again and again for God and to affirm that decision. How has saying "yes" to God been for you? ❖

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

Does God make people gay? - A theologian responds

(CNA/EWTN News) Sexual attraction does not define identity, a priest has said, after comments attributed to Pope Francis have prompted questions about Catholic doctrine and the nature of sexual orientation.

"Of course God loves all people. This is his defining characteristic: God is love," Fr. Thomas Petri, OP, told CNA.

"But he does not love sin, indeed he cannot love sin because sin is not only opposed to God but also opposed to the true good and happiness to which he calls every human person."

"So while [God] may love every person, he does not love the things we do that separate us from him and harm our dignity as his children," added Petri, academic dean of the Faculty of the Immaculate Conception in Washington, DC.

Last month, Juan Carlos Cruz, a Chilean victim of sexual abuse told a Spanish newspaper that Pope Francis told him that it did not matter that he was gay.

He said the pope told him, "God made you like that and he loves you like that and I do not care."

The comments have stirred a controversy about Catholic doctrine on homosexuality, with some media outlets reporting them as a "major shift" in Catholic teaching.

The Vatican has not confirmed or clarified the remarks Cruz attributed to Pope Francis.

The Catechism of the Catholic Church states that "deep-seated" homosexual inclination

is "objectively disordered," but that people with homosexual tendencies "must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition."

"Inasmuch as all of us have proclivities and disordered desires in our lives, we must be always be vigilant against temptation and repent when we fall," Petri said.

Furthermore, he added, it is "dangerous" to assert that God made anything that is sinful or causes suffering, including disordered desires, addictions, or diseases such as cancer.

Things that are not good cannot come from a God who is all good, Petri noted, although it is ultimately a mystery why God permits sin and disorder to exist in this life.

"The relationship of God's almighty will and his infinite goodness to the disorder, sin, violence, and evil we experience in this life is question the Catechism of the Catholic Church says is 'as pressing as it is unavoidable and as painful as it is mysterious,'" he said.

"What we know," he added, "is that nothing escapes the providence of God, even disorders, pathologies, sin, and evil. In a very poignant section on providence and the scandal of evil, the Catechism points to the fact that God has created

the world and humanity in a state of journeying. Nothing is perfect and so disorders exist."

However, we can be confident that God works to bring good from the consequences of disorder and evil, "even those who struggle with disordered desires can, by God's grace, come to embrace their call to be his children and to live in the dignity to which he has called them, even as they may suffer temptation."

"In fact, it can be in the face of temptation that a person's reliance on God becomes all the more strong," he noted.

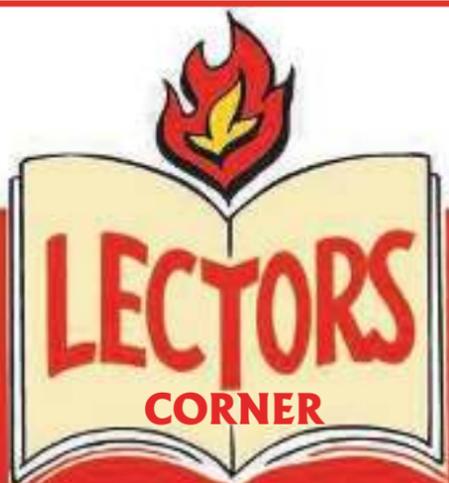
In his pastoral experience with people who have same-sex attractions, Petri said some have a harder time believing in God's love than others.

He added that he has found it useful to compare disordered sexual desires to other disordered desires people experience, whether in relation to food, drink, or other things.

Petri noted that confusion sometimes stems from "the tendency to treat [homosexuality] as an identifying trait of the person, as though it is somehow fixed as an ultimate reality for a person," Petri said.

"It's not. The identifying trait of each us is that we are loved by God and children of God. Everything else revolves around that."

"Attractions, sexual or otherwise, are complicated. They come and go, can alternate and shift, and can often be fickle. Our dignity as human beings is that with grace we are called to become masters of our desires and not servants to them." ❖



Proclaiming the Word of God

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

June 10th: Tenth Sunday in Ordinary Time (B)

These Sundays of Ordinary Time will not appear every year, since the great solemnities of Pentecost, Trinity and Corpus Christi will displace them. So it can be a bit of an abrupt jump back into the pattern of readings for this season – not readings chosen to celebrate a particular feast or mystery, but the Sunday by Sunday continuous reading of the Gospel and Apostolic Letters. So this Sunday we drop back into Saint Mark's Gospel, with Jesus saying 'Whoever does the will of God is brother and sister and mother to me'.

Notes for Readers

First Reading, Genesis 3:9-15

Among the purposes of the authors of Genesis were to explain the causes of human shame and sin, to assert the sovereignty of the one God over all creation, and to express the superiority of the worship of that God over rival religions. All those goals are part of this fragment of the creation story, the aftermath of Eve and Adam's deception by the serpent.

This passage asserts the authority of the One God, who is the main speaker in this conversation (notice that the snake doesn't even get a word in). So speak God's words with authority, slowly, perhaps with low, dark tones. When you pronounce the silly excuses offered by the man and the woman, make them sound afraid and utterly without confidence.

Second Reading, 2 Corinthians 4:13-5:1

Saint Paul suffered unfair criticism from the Christians of Corinth, and endured much weakening in his labours as an apostle. But here he defiantly asserts that it is all part of God's plan revealed in Christ, and he looks forward to a glorious future for both his critics and himself.

Saint Paul had left Corinth as a flourishing Christian community. He left for other mission venues. The community was so flourishing that it got rather wild, and Paul wrote his first letter to them to correct some abuses. He promised another visit, but changed his plans. This earned

him serious criticism and ridicule from some Corinthians, so his second letter to them is somewhat defensive.

"I may look like I'm in decay, but I spoke what I believed, and I fully expect vindication at the side of the Risen Christ. And everything I did, including the things you misinterpret, was for your good. And God has been glorified in all this." If this were a speech, Paul would sound defiant.

Knowing that background, using Paul's words, give that speech. In the translation offered us, the English sentences are long. (Supplying punctuation when translating ancient texts is an inexact science.) So to make it sound emphatic and impassioned, you'll have to break it up a bit. You can pause at commas, and change your tone of voice from one clause to the next. Make it sound as interesting as Paul himself and the community at Corinth were.

June 17th: Eleventh Sunday in Ordinary Time (B)

"It is the smallest of the seeds, yet it grows into the biggest shrub of them all."

How does a tree grow? The scientists can give us their answers, but the miracle of life on our earth, in all its dazzling complexity and variety is exactly that - a miracle. God is responsible for the miracle of Nature and growth - how, we don't know, but we accept God's guiding hand as a fact of our faith. This mysterious growth in Nature is used as a parable today, for the life of the Church and the Kingdom of God. Just as a seed, planted and watered, turns by miraculous processes into something different and bigger and beautiful, so the seed of the Gospel will grow into something else, by some means we can never fully understand. And that is the grace of God, encouraging, prompting and helping all men and women of good will to swell the coming Kingdom of our God.

Notes for Readers

First Reading, Ezekiel 17:22-24

This is a parable, though not as obviously as the Gospel. God is talking about his chosen people once more, and how he will protect and nourish them on his Holy Mountain. The Lord has control over the weak and strong of this earth - it is in his power to make great kingdoms small and small ones great. The agricultural image is there to present this in a simple and easy to remember way. When reading a parable like this, it always helps if you picture or imagine the events described. The story is meant to paint a picture in the minds of the listeners, so if the reader has it there first, this will surely help. Picture God the gardener, watching the growth of this shoot taken from the top of the cedar. This reading builds up gradually to the last line, announcing the power and intention of God. Keep this "shape" in mind as you read. Keep a special warmth and enthusiasm in your voice for the lines "every kind of bird will live beneath it, every winged creature rest in the shade of its branches", and picture the heat of an East Mediterranean spring or summer as you do so!

Second Reading: 2 Corinthians 5:6-10

Paul is still discussing the relationship between this life and the "life of the world to come". While before he was talking about the enduring of hardships in this life, here he talks with clear impatience about the life to come. He can't wait to be "exiled from the body" in order to enjoy his home with the Lord. Be very clear in your own mind about the two exiles: life here and now is "exile from the Lord" because we have to rely on faith; eventually we will be with the Lord, and we will "go by sight" rather than going by faith - this will be our exile from the Body. This all comes out in the first sentence, which is very complicated. As you look at this sentence see the phrases "exiled from the Lord" and "exiled from the body" as the alternatives to be stressed. If you emphasise these phrases, everything else should fall into place. The rest of the reading is reasonably straightforward in comparison!❖

[From: Lector's Notes: <http://lectorprep.org> and Office for Liturgy of the Roman Catholic Diocese of Salford <http://www.salfordliturgy.org.uk/>]

Worldwide Marriage Encounter (Guyana)

presents a

Grand Family Fun Day

at Camp Kayuka, Soesdyke Linden Highway, Sunday July 1st

Walk with your picnic baskets, drinks, games & tents.

Admission into Kayuka only \$500 per person, children under 10 free.

Persons requesting transportation may call any of the following ME couples on or before Monday June 25th to indicate your interest:

Daniel & Coleen Thomas

624-7742/644-5669

Tony & Sharon Mansell

600-5069/657-8717

Ryan & Bonita Sampson 624-1471

**** Water & ice shall be provided compliments of the movement****

EDITORIAL (From Page 2)

When we forget ourselves in this way through "intoxication" of any kind, we run the risk of forgetting what the purpose and goal of our lives are, and certainly are not considering this ultimate goal in the present.

There is substantial evidence that habitual and heavy marijuana smoking may cause chronic bronchitis, damage the pulmonary system and produce cancers in the mouth, throat and lungs though short-term effects seem to be no more harmful than moderate alcohol consumption.

St. Paul says, "Do you not know that your body is a temple of the holy Spirit within you, whom you have from God, and that you are not your own?" (1 Corinthians 6:19) We were created to be good and responsible stewards of God's creation, including our bodies, which are sacred. Recreational marijuana use can be an impediment to the fullness of life that God wants to share with us and so can become a hindrance to being a good steward of what God has created.❖



E-Standard

There is a new platform for the electronic version of the Catholic Standard which has been incorporated into the new website of the Diocese.

We are offering free viewership to all interested persons during the month of June (ending June 30th).

Interested persons just need to fill out a short sign up form and will have access. Please use the following link:

<http://www.rcdiocesgy.org/catholic-standard>

The new format enables 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:

Georgetown – At the All Saints Piety Shop, Croal street and Pollard Place (next to the Catholic Life Centre). Tel. 225-7556 or email allsaints@rcdiocesgy.org

Rest of Guyana – Through any parish office or family member or friend travelling to Georgetown.

- For current subscribers: Kindly send your name and the payment.

- For new subscribers: Kindly send your name, email address, telephone contact and the payment.

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



Children's Page

We Are Family

Dear Girls and Boys,

What is a family? One definition found in the dictionary says a family is "A group consisting of parents and children living together in a household." That is, no doubt, one way to define a family, but a family can be much more than that, can't it? A family can be any group that is brought together by common interests, beliefs, and love for one another. One of the best examples of this kind of family is the Church. The Church is a family bound together by love for God, their Heavenly Father, and for one another.

In today's Gospel reading, Jesus was together with his disciples in a house. When Jesus' mother and brothers arrived at the house, they sent someone inside to look for him (*when the bible talks about Jesus' brothers, it doesn't mean actual brothers, but members of his extended family, for example cousins*). They told Jesus, "Your mother and brothers are outside looking for you."

Jesus looked around at the people seated around him and answered, "Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother."

Did Jesus love his mother and brothers? Of course he did, but he also realized that he had another family. It was a family made up of those who loved his Heavenly Father and wanted to do his will.

We love our families, but we also have a wonderful family of faith made up of brothers and sisters who love God and love one another. It is wonderful to be a part of "The Family of God."

Heavenly Father, we thank you for our families and we thank you for our brothers and sisters in Christ Jesus. In Jesus' name we pray. Amen.

Colour me!



Jesus and the Children

JESUS WAS SPEAKING TO PEOPLE WHEN HIS FAMILY CAME TO SEE HIM ...

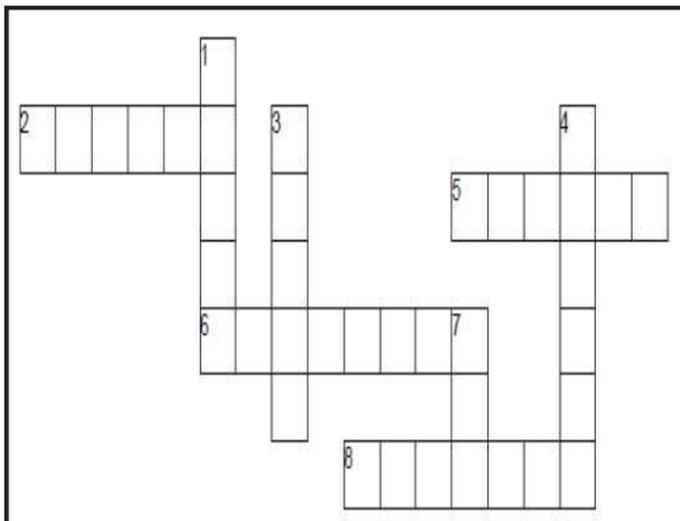
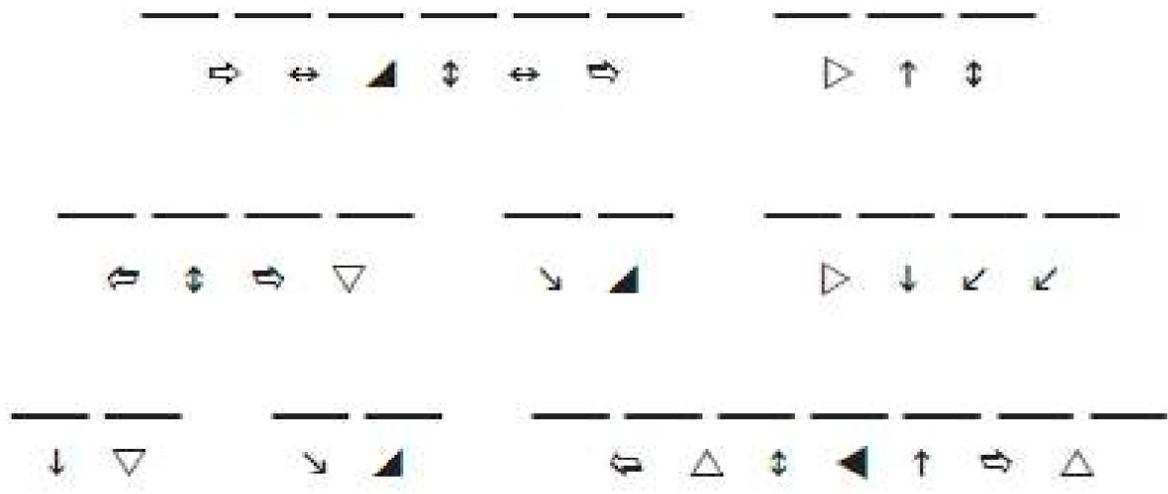


Draw a crowd listening to Jesus.



Use this code to see what Jesus said:

A	B	D	E	H	I	L	M	N	O	R	S	T	W	Y
→	←	⇄	⇒	↑	↓	↙	↘	↔	↕	△	▽	◀	▶	◄



- ACROSS**
- A woman who has given birth to a child
 - Parents and children; people descended from a common ancestor
 - A follower of Jesus
 - A male with the same parents as another person
- DOWN**
- A large number people gathered together
 - A dwelling that serves as living quarters for one or more families
 - A female with the same parents as another person
 - To take in food

EAT	SISTER	CROWD	BROTHER
FAMILY	HOUSE	DISCIPLE	MOTHER



HOUSE	JESUS	CIRCLE	FAMILY
DISCIPLES	EAT	KINGDOM	BROTHER
MOTHER	CROWD	TEACHERS	SEATED

As usual, we surf the internet and often find suitable articles that inspire us. Here is one that we found this week. (Author unknown.)

Life is a breathtaking journey - but it's also an experience that we master as time goes by. When the most unexpected moments appear in our life, they are there for a reason - and deep down, we should all accept them as beautiful blessings, whether they've brought happiness or pain. If you're lacking some inspiration today, here's some words of wisdom that will give you the right amount of energy to face this phenomenal journey.

No one is born happy but everyone is born with the ability to create happiness. Sometimes life gets hard but we should always remember that happiness is always an option. However, happiness is only possible if the path of our lives is paved with beautiful thoughts.

The four beautiful thoughts of life: Look back and get experience. Look forward and see hope. Look around and find reality. Look within and find yourself.

A friend is one that knows you as you are, understands where you have been, accept what you have become, and still gently allows you to grow. When you're looking for a friend don't look for perfection just look for friendship.

Kind words can be short and easy to speak but their echoes are truly endless. Why blame anyone in our lives? Good people bring us happiness. Bad people give us experience. The worst people teach us a lesson.

Running away from a problem increases the distance to a solution. The easiest way to escape from a

Wise words about our outlook on life



By Chris & Noelma Lam

problem is to solve it. Peace of mind is freely available, all we have to do is let go of the three C's - Criticising, comparing and complaining. Don't forget those who help you. Don't hate those who love you. Don't cheat on those who believe in you.

Every moment in life has a purpose, and the path we walk will only take us to our destination if we learn how to find the good in the bad. This is why it is important to be thankful for things that seem bad, because, in the end, hardship is the only way we grow. These lovely words will remind us of the power of gratitude.

Give thanks for the many years you've had that brought you wisdom and experience, and for the hardships through which you grow. "Thank You" is the best prayer that anyone can say. Thank you expresses extreme gratitude, humility, and understanding. That every morning you go to work, because thankfully you have a job. And that you don't know everything, so there's always more to

learn. For the friends you have because they enrich your life. And for not having everything you want otherwise life would have no meaning.

Thanks are the highest form of thought, and gratitude is happiness doubled by wonder. Thank you for life and all the little ups and downs that make it worth living. It's easy to say thanks for all the easy moments, but only those who thank the hardships will enjoy a truly satisfying life. Thanking your troubles can turn them into blessings. We all have our 'down' days but it's not hard to smile and say thank you. If the only prayer you ever say in your entire life is "Thank You" it will be enough.

Wise words about your outlook on life. Forget each kindness that you do as soon as you have done it. Forget the praise that falls to you the moment you have won it. Forget the slander that you hear before you can repeat it. Forget each slight, each spite, each sneer, wherever you may meet it. Forget each worry and distress, be hopeful and forgiving.

Remember every kindness done to you whatever it's measure. Remember praise by others won and pass it on with pleasure. Remember every promise made and keep it to the letter. Remember those who lend you aid and be a grateful debtor. Remember all the happiness that comes your way in living. Remember good, remember truth, remember Heaven's above you.

And you'll find, through age and youth, true joy and hearts to love you.

Allow yourself to share the truth, if it's wise just spread it out. So you, my friends, can value it whenever you're in doubt. ❖



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TitBits

-- This Week's Reflection:

Sometimes we need to slow down and look around. See all the good and bad in our lives. Hopefully more good than bad. Always remember when we are going through a tough time it is extremely hard but remember there are others going through more than we are. This one thing has always gotten us through the day by day routine. Whatever we put into helping others will come back to us two fold. God Bless You! Have a Great Week!

-- This Week's Bible Question:

Q. Where was Paul born?
 (Answer below.)

-- This Week's Teaser:

Q: What goes up and down, but doesn't move?
 (Answer below.)

-- Today's Bible Verse:

Let us love not in word or speech, but in deed and truth. -1 John 3

-- Today's Marriage Tip:

Slow down and pray with your spouse and with your family.

-- Humour:

The Sunday School teacher of preschoolers told her students that she wanted each of them to have learned one fact about Jesus by the next Sunday. The following week she asked each child in turn what they had learned.

Susie said, "He was born in a manger." Bobby said, "He threw the money changers out of the temple."

Little Johnny said, "He has a red pickup truck but he doesn't know how to drive it."

Curious, the teacher asked, "And where did you learn that, Johnny?"

"From my Daddy," said Johnny. "Yesterday we were driving down the highway, and this red pickup truck

pulled out in front of us and Daddy yelled at him, 'Jesus Christ! Why don't you learn how to drive?'"

- A Card Hallmark Would Never Print:

You'll always be my friend, you know too much.

-- Conflicting Proverbs:

With age comes wisdom.

Out of the mouths of babes and sucklings come all wise sayings.

-- Signs Found at Church:

Try our Sundays. They are better than Baskin-Robbins

-- This Week's Truism:

Loneliness is better than bad company.

-- Answer to Bible Question:

Tarsus of Cilicia. - See Acts 22:3 Then Paul said: "I am indeed a Jew, born in Tarsus of Cilicia."

-- Answer to Teaser:

A staircase. ❖

Mind Puzzler Corner

Our Last Brain Teaser was:

A table tennis ball has rolled its way down into a hole. This particular hole is extremely deep and has a sharp bend in the middle, making it impossible to retrieve by hand. The ground around the hole is made of hard clay, so digging the ball out isn't an option. What could you use to get the ball out?

Answer: Pour water into the hole and the ball will float to the top.

This Week's Brain Teaser:

Jack and Jill lay dead on the floor in a locked room with a window with bars. The only evidence is broken glass, a stone, and water on the floor. How did Jack and Jill die?

Look for the Answer next week

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The royal wedding: What Catholics should know



(CNA/EWTN News) In 1936, when British King Edward VIII declared that he intended to marry Wallis Simpson, he abdicated the throne.

Opposition to the union was strong - Simpson was doubly-divorced, and many thought she was only after Edward for his money.

Besides general disapproval from the elite, a more definite obstacle stood in the couple's way - as King, Edward VIII was the head of the Church of England, which at the time did not allow divorced persons to remarry if their first spouse was still alive. In order to marry Simpson in a civil ceremony, he abdicated the throne in December, and was succeeded by his brother, George VI.

Prince Harry, who is fifth in line for the throne, is married to Meghan Markle. Like Simpson, Markle is an American and divorced. Furthermore, Markle has Catholic ties in her family.

Obstacles which just a few years ago might have disqualified the couple from ascending to the crown -

divorce, Catholic connections - no longer require the Prince to abdicate his place in the line of succession to the British throne.

What has changed?

Father James Bradley, a Catholic priest in the U.K. and a former Anglican, told CNA that because of the previous rules of the Anglican Church, Edward was essentially obligated to abdicate because "he would have been in a relationship which the Church of which he was Supreme Governor did not approve."

In 2002, a synod of Anglican bishops officially changed Anglican doctrine regarding divorce, declaring that while "marriage should always be undertaken as a 'solemn, public and lifelong covenant between a man and a woman'...some marriages regrettably do fail and that the Church's care for couples in that situation should be of paramount importance...there are exceptional circumstances in which a divorced person may be married in

church during the lifetime of a former spouse."

The Anglican Church does not define exactly what qualifies as exceptional circumstances; this is primarily left up to the presiding minister to determine whether a second church wedding can be allowed.

One instance in which the Anglican Church forbids a second church wedding for divorced persons is if the new relationship contributed to the breakdown of the first marriage, Ed Condon, a Catholic canon lawyer in the U.K., told CNA. This was what prevented a church wedding for Prince Charles and Camilla Parker Bowles in 2005.

But accepting attitudes about divorced monarchs is indicative of a broader breakdown of marriage that can be seen, particularly in the West, Bradley noted.

"The opposition to Edward VIII was, first of all, that society didn't recognize divorce as something that was good at the time, and now it does, unfortunately," he said.

Currently, "(the) new head of the [British] Supreme Court is pushing for no-fault divorce. We've gone from a situation where divorce was such a social issue that you couldn't remain monarch and be married to a divorced person, and now we're in a situation where the Supreme Court is pushing for no-fault divorce," he said. "So it's the complete collapse of marriage as we see in America and the rest of the West."

Royals marrying Catholics

Markle attended an all-girls Catholic school in L.A., prompting speculation that she may have been baptized as a

Catholic, although she told Vanity Fair earlier this year that she was not raised as one.

However, if she were a Catholic, this too would have been an obstacle to her marrying into the royal family until very recently. Opposition to Catholics ascending to the throne dates back to King Henry VIII, who broke from the Catholic Church in the 1500s in order to divorce his wife, Catherine of Aragon, and marry another, because he blamed Catherine for failing to produce a son who could succeed to the throne.

The Succession to the Crown Act 2013 allowed heirs to the throne to marry Catholics, among other changes. However, the law still stipulates that the acting British sovereign must not be a Catholic.

Catholics and the indissolubility of marriage

The Catholic Church teaches "that marriage is indissoluble, it is literally black and white," Bradley noted.

The Catholic Church recognizes as sacramental the marriages between two baptized persons of any Christian community, Bradley noted.

"If there are two baptized Anglicans marrying, the Catholic Church would recognize that as a sacramental marriage," he said, because the Catholic Church recognizes all Christian baptisms as valid.

However, if Markle's first marriage were valid, she would not be free to validly marry Harry. An annulment, or declaration of nullity, of her first marriage, would establish that her previous marriage was invalid, Bradley said. ❖

Preparing the Church for the Digital Milieu (From Page 7)

to get a response over a two to three week period. We put in the fax, and everybody needed a response within 24 hours. We now have internet and we have email, everybody expects a response within an hour. We have WhatsApp, everybody expects a response within ten minutes.

Each new technology changes expectations in society, and therefore expectation in Church. And it is not just about the way we get the message out, it also changes the consciousness of the Church. So we've gone from a... mental consciousness to new forms of consciousness because of the technology. So our young people think in ways that are very, very different from people who grew up in the 50's and 60's would think. And that's because they've grown up with new technologies. When you're born and the internet is available to you when you're conscious, and you have an iPad in your hand when you are two and three years old, your way of

thinking is totally different than if you grew up without it. So, what we are saying is, if we are going to prepare this Church for the new millennium or for the Digital Milieu, we're going to prepare the Church for that, then we have to understand these dramatic changes in Church society through Communications. We have to have a plan for Communications. And the other thing we have to do is have an integrated plan where Communications is at the heart of that integrated plan. So, Family Life, Evangelisation, Youth, Young Adults, Confirmation, Catechesis—all the departments of the Church have to work together with an Integrated Pastoral Plan, where Communications becomes the engine to help move that plan forward, and we communicate with all means possible to do that. We have a regional body called Signis Caribbean, and each diocese has a member in Signis Caribbean and these members of Signis Caribbean have really been working hard to think about how to do communication in

our region. And we've been using new models, we've been experimenting with new ways, we've been doing new things. And as we've been doing that, we've been evolving the way communications has been working.

And we are now coming to a place where we have really done a lot of work: we've just issued a Pastoral Letter '*New Ways of being Church in a Digital Milieu*', where we've laid out all of this big thinking, and created some expectation—we've ended the Pastoral with a Pastoral Plan which is step by step by step how to do Integrated Pastoral Plan, and how to get everyone to the table so that we have a plan as a diocese to move our whole diocese forward.

So this is really trying to get the diocese ready for this brave new world and to not feel intimidated by the communications or the media or the technology, but to really harness its power for the evangelising effect of our Church.

Catholic Media Initiatives: Thank you very much Your Grace, and do you have any closing remarks?

Archbishop Gordon: Just that it's wonderful to be here in Guyana. I've been here several times before, this is the first time—as you have said—that I'm here as Archbishop and Metropolitan which includes Guyana, and it's just great to be here. Of course, Carl Philadelphia, who is being ordained, I've journeyed with Carl through a lot of his life, and I know him really, really well, and I'm just happy to be here to be part of his ordination and to be part of this great celebration for Guyana, because I know that this is the first Guyanese [Diocesan] priest that is being ordained in a very, very long time — a really long time. And it's great that Guyana can celebrated this, because this is really, really important. And I'm praying for many young men to follow Carl into the diocesan priesthood, and to really give themselves completely to Christ. ❖

Over 30 receive First Holy Communion at Brickdam

Saint of the Week



Over 30 children received their First Holy Communion or the Eucharist at the main morning Mass at the Cathedral of the Immaculate Conception, Brickdam, last Sunday June 3rd.

Vicar General and Parish Priest at the Cathedral, Msgr. Terrence Montrose asked that the community continue to support the children who were making their First Communion and pray that they will have a deeper understanding of the gift of life and the responsibilities that go with this gift, that the Sacrament of the Eucharist offers them.

The children who were receiving Communion for the first time played an active part in the Mass. Some did the bidding prayers

while others took up the offerings. It was a joyful event for the Brickdam congregation to celebrate this very important step in the lives of the children of their parish.

After the Mass, the children gathered in the Life Centre for breakfast which was prepared by the parents.

Catholics receive the Holy Eucharist for the first time during First Holy Communion. It is considered one of the holiest and most important occasions in a Roman Catholic person's life.

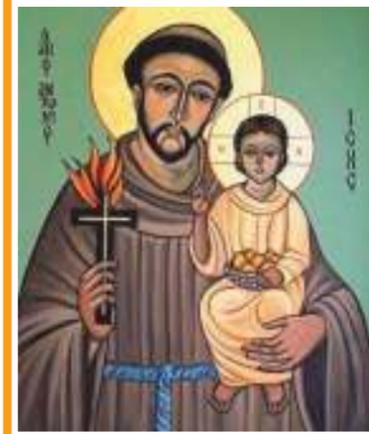
The centre and summit of Catholic community life is the celebration of Mass or the Eucharist.

Holy Communion or the Eucharist is our great and joyous meal of

love, unity, community and thanksgiving.

Along with the sacraments of Baptism and Confirmation, First Holy Communion is one of three sacraments of initiation. It is through these sacraments that we become more deeply initiated into the Catholic Church.

Catholics believe that in a mysterious way through Holy Communion we are sharing in the Body and Blood, the very life of Christ. Through our celebration of the Eucharist we are mystically united to Christ and to the entire body of Christ, the Church, the people of God. We are also meant to become more Christ-like and continue Christ's mission in the world. ❖



Saint Anthony was born Fernando Martins in Lisbon, Portugal in 1195. By the age of fifteen he asked to be sent to the Abbey of Santa Cruz in Coimbra, the then capital of Portugal. Following his ordination to the priesthood, he was named guestmaster

June 13th St. Anthony of Padua

and was responsible for the abbey's hospitality. When Franciscan friars settled a small hermitage outside Coimbra dedicated to Saint Anthony of Egypt, Fernando felt a longing to join them. Fernando eventually received permission to leave the Abbey so he could join the new Franciscan Order. When he was admitted, he changed his name to Anthony.

He went to Italy and was stationed in a small hermitage where he spent most of his time praying, reading the Scriptures and doing menial tasks. At an ordination where no one was prepared to speak, the humble and obedient Anthony hesitantly accepted the task. The years of searching for Jesus in prayer, of reading sacred Scripture and of serving him in poverty, chastity and obedience had prepared Anthony to allow the Spirit to use his talents. Anthony's sermon was astounding to those who expected an unprepared speech and knew not the Spirit's power to give people words.

Recognized as a great man of prayer and a great Scripture and theology scholar, Anthony became the first friar to teach theology to the other friars. Soon he was called from that post to preach to the Albigensians in France, using his profound knowledge of Scripture and theology to convert and reassure those who had been misled by their denial of Christ's divinity and of the sacraments.

After he led the friars in northern Italy for three years, he made his headquarters in the city of Padua. He resumed his preaching and began writing sermon notes to help other preachers. He was only 36 years old when he died in 1231 and was canonized less than one year afterward. He is the Patron Saint of Lost items, the Poor & Travellers. ❖

[franciscanmedia.org]

Pakaraima visitors call on Bishop



Parish Lay Assistant (PLA) and Chairperson of the Monkey Mountain parish in the Pakaraimas, Region 8, Ms. Norma Juan (at left) and her daughter Noelia, now in the city where Norma is seeking medical attention, paid a courtesy call on Bishop Francis Alleyne OSB at Bishop's House on Brickdam.

Holy Mass is celebrated at Monkey Mountain only twice a year. However, the people's Catholic faith remains strong.

As the PLA, Ms. Norma Juan is entrusted with the pastoral care of the Catholic community in Monkey Mountain providing spiritual leadership, and oversees and co-ordinates the regular operation of the parish.

(Photo by FQ Farrier). ❖

On the Lighter Side



"Wireless communication is nothing new. I've been praying for 75 years!"