

31. In this letter I cannot dwell with you on the richness of this passage's various expressions, which I recommend to your own meditation. If the liturgy is "the summit toward which the activity of the Church is directed, and at the same time the font from which all her power flows," well then, we can understand what is at stake in the liturgical question. It would be trivial to read the tensions, unfortunately present around the celebration, as a simple divergence between different tastes concerning a particular ritual form. The problematic is primarily ecclesiological. I do not see how it is possible to say that one recognizes the validity of the Council — though it amazes me that a Catholic might presume not to do so — and at the same time not accept the liturgical reform born out of *Sacrosanctum Concilium*, a document that expresses the reality of the Liturgy intimately joined to the vision of Church so admirably described in *Lumen gentium*. For this reason, as I already expressed in my letter to all the bishops, I have felt it my duty to affirm that "The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the *lex orandi* of the Roman Rite." The non-acceptance of the liturgical reform, as also a superficial understanding of it, distracts us from the obligation of finding responses to the question that I come back to repeating: how can we grow in our capacity to live in full the liturgical action? How do we continue to let ourselves be amazed at what happens in the celebration under our very eyes? We are in need of a serious and dynamic liturgical formation.

32. Let us return to the cenacle in Jerusalem. On the morning of Pentecost the Church is born, the initial cell of the new humanity. Only the community of men and women — reconciled because pardoned, alive because He is alive, true because dwelt in by the Spirit of truth — can open the cramped space of spiritual individualism.

33. It is the community of Pentecost that is able to break the Bread in the certain knowledge that the Lord is alive, risen from the dead, present with his word, with his gestures, with the offering of His Body and His Blood. From that moment on the celebration became the privileged place — though not the only one — of an encounter with Him. We know that only thanks to the grace of this encounter does a human being become fully human. Only the Church of Pentecost can conceive of the human being as a person, open to a full relationship with God, with creation, and with one's brothers and sisters.

34. In this is posed the decisive question of liturgical formation. Romano Guardini says, "Here too the first practical task is indicated: carried along by this inner transformation of our time, we must learn anew how to relate religiously as fully human beings." [8] This is what the Liturgy makes possible. For this we must be formed. Guardini does not hesitate to declare that without liturgical formation "then ritual and textual reforms won't help much." [9] I do not intend to treat here in an exhaustive way the very rich theme of liturgical formation. I only want to offer some starting points for reflection. I think two aspects can be distinguished: formation for the Liturgy and formation by the Liturgy. The first depends upon the second which is essential.

35. It was and is necessary to find the channels for a formation that is the study of Liturgy. From the beginning of the liturgical movement much has been done in this regard, with precious contributions from scholars and academic institutions. Nonetheless, it is important now to spread this knowledge beyond the academic environment, in an accessible way, so that each one of the faithful might grow in a knowledge of the theological sense of the Liturgy. This is the decisive question, and it grounds every kind of understanding and every liturgical practice. It also grounds the very celebration itself, helping each and all to acquire the capacity to comprehend the eucharistical texts, the ritual dynamics, and their anthropological significance.

36. I think of the regular rhythm of our assemblies that come together to celebrate the Eucharist on the Lord's Day, Sunday after Sunday, Easter after Easter, at particular moments in the life of each single person and of the communities, in all the different ages of life. Ordained ministers carry out a pastoral action of the first importance when they take the baptized faithful by the hand to lead them into the repeated experience of the Paschal Mystery. Let us always remember that it is the Church, the Body of Christ, that is the celebrating subject and not just the priest. The kind of knowledge that comes from study is just the first step to be able to enter into the mystery celebrated. Obviously, to be able to lead their brothers and sisters, the ministers who preside in the assembly must know the way, know it from having studied it on the map of their theological studies but also from having frequented the liturgy in actual practice of an experience of living faith, nourished by prayer — and certainly not just as an obligation to be fulfilled. On the day of his ordination every priest hears the bishop say to him: "Understand what you will do, imitate what you will celebrate, and conform your life to the mystery of the Lord's Cross." [10]

Our Lady of Divine Providence

ROMAN CATHOLIC CHURCH

Pastor: Rev. Luis Orlando González
P. Vicar: Rev. Rafael Velázquez
P. Vicar: Rev. Paul Passant

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XIX SUNDAY IN ORDINARY TIME



HOLY MASS

Saturday: 05:30pm English, Church.

Sunday: 09:00am English, Church.
10:30am Creole, Church.
12:30pm Spanish, Church.

Weekdays: 05:30pm English, Blue Chapel.

Fridays: 04:00pm Adoration of Blessed
Sacrament and Rosary.
05:30pm Blue Chapel.

SCHEDULE OF SACRAMENTS

Baptisms: Contact one of the priests in person.

Confessions: Everyday before Mass or by appointment.

Anointing of the Sick: Upon request.

Marriage: Call the parish office for preparation before setting a fixed date.

1st Communions: 11 June, 2023.

Confirmation: TBA

Today 's Gospel continues the theme of last Sunday. It speaks of the true treasure that will not fail and what is this treasure? Eternal life! But how to get it? To have the grace of setting your heart on the things above and not below. This means to begin to see things, especially money and possessions in their true light. Because such things cannot bring you to heaven and they lead you to the other place! This is one gift of faith which is to begin to see things in their true light. To ask yourself the question "Will this bring me to Heaven or Hell?"

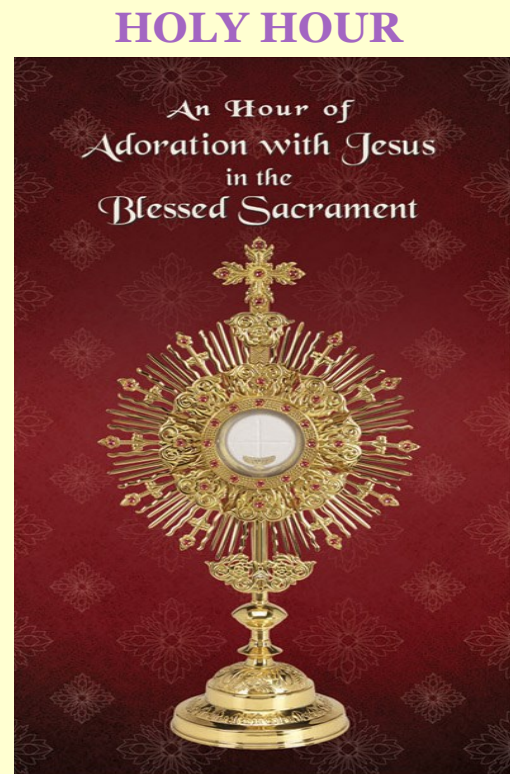
Secondly, the Lord says to be ready as He is coming at an hour you do not expect. This refers to your death. To reiterate what was said last week, you never know when you will die and so the wisest thing to do is to be ready for it. So first reconcile with God by asking His mercy, particularly in the sacrament of penance and secondly to reconcile with people. If you have a grudge against some one or even a hatred for them ask the Lord for the grace to be reconciled Sometimes people will not even talk to you but if you ask forgiveness, even when it appears to be their fault then you have done what you could and your conscience can be clear.

Part of this getting ready also means to start getting rid of all the "stuff" you have accumulated over time but that is useless to get you to Heaven.

There is another essential thing to do and that is to accuse your self! St. Paul writes in first Corinthians ,11:31, "If we were critical of ourselves we would not be condemned.." This means to see your faults and bring them to the Lord each day , if not each hour, saying "Lord see what a truly selfish, self –centered person I am. I only think about myself and my problems and not others. " or "Lord I can't stop gossiping." or "I can't stop thinking malicious thoughts about this person."These are just examples. You can fill in the blanks with whatever are your sins.

Let us ask the Lord to give us the grace to be ready for the day of death, knowing that the Lord is merciful beyond belief.

Fr. Paul



All are invited to come and adore the Lord in the blessed sacrament at the **new time of 4:00 pm –5:15pm** on every Friday in the daily mass chapel. There will be adoration, rosary, spiritual reading and confessions.

Catechism—CCD

Please register your children for next year. Registration forms are at the main entrance of the Church. The classes will start on the third Saturday of September at 11:00 am. Catholic school.

Parish Events Aug 7-14

Sunday: Holy Mass: 09:00am,10:30am,12:30pm

04:00pm Coeur de Marie: Children's group.
05:30pm Sacre Coeur de Jesus, P. Hall.
05:00pm Fraternite, Red Room.
05:00pm Creole Youth Choir practice
05:00pm Choeur D'hommes 1st and 3rd Sunday at church.

Monday: 05:30pm D. Mass Chapel

St. Dominic

Tuesday: 05:30pm D. Mass, Chapel,

St. Teresa Benedicta of the Cross

Wednesday: 05:30pm Mass Church
07:00pm 1st Creole Red Room
07:00pm 1st & 2nd Spanish. Blue Chapel.
07:00pm ALL English, Maria Goretti

Thursday: 05:30pm D. Mass Chapel.

St. Clare

Friday: 04:00pm Adoration of the Blessed Sacrament & Benediction. Confessions
05:30pm Daily Mass, Blue Chapel.

Saturday: 05:30pm Mass, Church

07:00pm NCW Eucharist



School Notes

Holy Family Academy

Tel: (+1649) 941, 7875

Summer Break
June 22th - August 30th, 2022

Back to School
Wednesday, August 31, 2022.

www.hfa.catholic.tc

SPONSORS / BENEFACTORS

We continue to look for donations and sponsors to support our **Scholarship Program** and help the school with necessary supplies. Any help God will reward you a hundred fold. If you would like and are able to help contact us at holyfamilytci@gmail.com

You can also donate from the US in the following link:

<https://www.rcan.org/mission-turks-and-caicos-islands>

Wish List

This is another way to help the missionary school or students who are in need, by donating any of the following:

- Abacus
- Speaker System
- Jumping Ropes, Ping Pong table.
- Tonner Canon ImageRunner ADVANCE C5255