

**31. 37.** Also the plan of studies for the Liturgy in seminaries must take account of the extraordinary capacity that the actual celebration has in itself to offer an organic and unified vision of all theological knowledge. Every discipline of theology, each from its own perspective, must show its own intimate connection with the Liturgy in light of which the unity of priestly formation is made clear and realized (cf. *Sacrosanctum Concilium*, n. 16). A liturgical-sapiential plan of studies in the theological formation of seminaries would certainly have positive effects in pastoral action. There is no aspect of ecclesial life that does not find its summit and its source in the Liturgy. More than being the result of elaborate programs, a comprehensive, organic, and integrated pastoral practice is the consequence of placing the Sunday Eucharist, the foundation of communion, at the centre of the life of the community. The theological understanding of the Liturgy does not in any way permit that these words be understood to mean to reduce everything to the aspect of worship. A celebration that does not evangelize is not authentic, just as a proclamation that does not lead to an encounter with the risen Lord in the celebration is not authentic. And then both of these, without the testimony of charity, are like sounding a noisy gong or a clanging cymbal. (1 Cor 13:1)

**38.** For ministers as well as for all the baptized, liturgical formation in this first sense is not something that can be acquired once and for all. Since the gift of the mystery celebrated surpasses our capacity to know it, this effort certainly must accompany the permanent formation of everyone, with the humility of little ones, the attitude that opens up into wonder.

**39.** One final observation about seminaries: in addition to a program of studies, they must also offer the possibility of experiencing a celebration that is not only exemplary from a ritual point of view, but also authentic and alive, which allows the living out of a true communion with God, that same communion toward which theological knowledge must tend. Only the action of the Spirit can bring to completion our knowledge of the mystery of God, for the mystery of God is not a question of something grasped mentally but a relationship that touches all of life. Such experience is fundamental so that, once seminarians become ordained ministers, they can accompany communities in the same journey of knowledge of the mystery of God, which is the mystery of love.

**40.** This last consideration brings us to reflection on the second sense that we can understand in the expression "liturgical formation." I refer to our being formed, each one according to his or her vocation, from participation in the liturgical celebration. Even the knowledge that comes from studies, of which I was just speaking, for it not to become a sort of rationalism, must serve to realize the formative action of the Liturgy itself in every believer in Christ.

**41.** From all that we have said about the nature of the Liturgy it becomes clear that knowledge of the mystery of Christ, the decisive question for our lives, does not consist in a mental assimilation of some idea but in real existential engagement with his person. In this sense, Liturgy is not about "knowledge," and its scope is not primarily pedagogical, even though it does have great pedagogical value. (Cf. *Sacrosanctum Concilium*, n. 33) Rather, Liturgy is about praise, about rendering thanks for the Passover of the Son whose power reaches our lives. The celebration concerns the reality of our being docile to the action of the Spirit who operates through it until Christ be formed in us. (Cf. Gal 4:19) The full extent of our formation is our conformation to Christ. I repeat: it does not have to do with an abstract mental process, but with becoming Him. This is the purpose for which the Spirit is given, whose action is always and only to confection the Body of Christ. It is that way with the Eucharistic bread, and with every one of the baptized called to become always more and more that which was received as a gift in Baptism; namely, being a member of the Body of Christ. Leo the Great writes, "Our participation in the Body and Blood of Christ has no other end than to make us become that which we eat." [11]

**42.** This existential engagement happens — in continuity with and consistent with the method of Incarnation — in a sacramental way. The Liturgy is done with things that are the exact opposite of spiritual abstractions: bread, wine, oil, water, fragrances, fire, ashes, rock, fabrics, colours, body, words, sounds, silences, gestures, space, movement, action, order, time, light. The whole of creation is a manifestation of the love of God, and from when that same love was manifested in its fullness in the cross of Jesus, all of creation was drawn toward it. It is the whole of creation that is assumed in order to be placed at the service of encounter with the Word: incarnate, crucified, dead, risen, ascended to the Father. It is as the prayer over the water at the baptismal font sings, but also the prayer over the oil for sacred chrism and the words for the presentation of the bread and wine — all fruit of the earth and work of human hands.

# Our Lady of Divine Providence

## ROMAN CATHOLIC CHURCH

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

1310 Leeward Highway, P.O. Box 340  
Providenciales, Turks & Caicos Islands  
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www.catholic.tc - oldpchurch@catholic.tc



### XX 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.

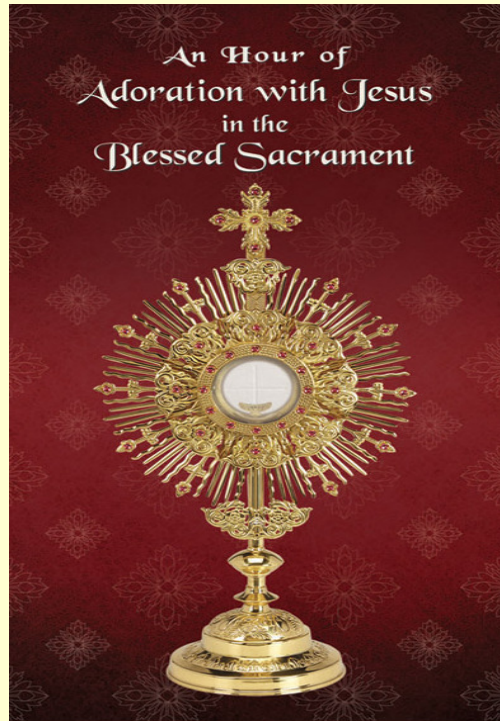
**Marriage:** Call the parish office for preparation before setting a fixed date.

**1st Communions:** 11 June, 2023.

**Confirmation:** TBA

Jesus comes to bring 'fire' to the earth. and what is this 'fire'? In the rest of today's Gospel Jesus talks of division and persecution. Do you know that Christianity flourishes where there is persecution? During the Soviet control of Poland all the churches were full and the majority were men. After the Berlin Wall fell so did the numbers of those attending mass also fall. It's like we need to have persecution to produce fruit. There are certain types of Eucalyptus trees in Australia, that only through a bushfire can the nuts break open for the seed to come out and then grow. Jesus Christ was tested by fire, which was His passion and cross, but it brought not only His resurrection, but also your salvation. This is the 'baptism' that He is referring to in today's Gospel. The prophet Zechariah(13:9) speaking in God's name says, "I will pass them through fire, refine them as silver is refined, test them as gold is tested and they will call on my name and I will answer them. I shall say "This is my people" and they shall say, "This is my God". This means that the trials in life are there to purify you and , contrary to what the evil one says, they are not there to destroy you nor are they signs that the Lord does not love you. They are , in fact signs of His love! This does not make sense to a person who relies on their own reasoning , because this does not fit into the rational mindset. To be a Christian means to see things in a new light even your trials and difficulties. In his letter ,St. James (1:2-4) says something crazy or absurd, "My brothers, count it a great joy when trials of many kinds come upon you, for you well know that the testing of your faith produces perseverance...so that you become fully developed, complete and not deficient in any way."

Let us all pray that we can have the eyes to see and the heart to understand this process



### HOLY HOUR

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. This can also be a good preparation for the daily mass at 5:30pm.

### 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 at the Catholic School.**

## Parish Events Aug 14-21

**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:** ASSUMPTION  
 05:30pm D. Mass in CHURCH

07:00pm Eucharist NCW in Church

**Tuesday** 05:30pm D. Mass, Chapel,  
 St. Stephen of Hungary

**Wednesday:** 05:30pm Mass Church

**Thursday:** 05:30pm D. Mass Chapel.

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

**Saturday:** 05:30pm Mass, Church  
 St. Bernard

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](http://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](mailto: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