

47. Still thinking about how the Liturgy forms us, another decisive question is the education necessary to be able to acquire the interior attitude that will let us use and understand liturgical symbols. Let me express it in a simple way. I have in mind parents, or even more perhaps, grandparents, but also our pastors and catechists. Many of us learned the power of the gestures of the liturgy from them, as, for example, the sign of the cross, kneeling, the formulas of our faith. Perhaps we do not have an actual memory of such learning, but we can easily imagine the gesture of a larger hand taking the little hand of a child and accompanying it slowly in tracing across the body for the first time the sign of our salvation. Words accompany the movement, these also said slowly, almost as if wanting to take possession of every instant of the gesture, to take possession of the whole body: "In the name of the Father... and of the Son... and of the Holy Spirit... Amen." And then the hand of the child is left alone, and it is watched repeating it all alone, with help ready nearby if need be. But that gesture is now consigned, like a habit that will grow with Him, imparting to it a meaning that only the Spirit knows how. From that moment forward that gesture, its symbolic force, is ours, it belongs to us; or better said, we belong to it. It gives us form. We are formed by it. Not many discourses are needed here. It is not necessary to have understood everything in that gesture. What is needed is being small, both in consigning it and in receiving it. The rest is the work of the Spirit. In this way we are initiated into symbolic language. We cannot let ourselves be robbed of such richness. Growing up we will have more ways of being able to understand, but always on the condition of remaining little ones.

Ars celebrandi

48. One way of caring for and growing in a vital understanding of the symbols of the Liturgy is certainly the *ars celebrandi*, the art of celebrating. This expression also is subject to different interpretations. Its sense becomes clear if we refer to the theological sense of the Liturgy described in *Sacrosanctum Concilium* n. 7, to which I have already referred several times. The *ars celebrandi* cannot be reduced to only a rubrical mechanism, much less should it be thought of as imaginative — sometimes wild — creativity without rules. The rite is in itself a norm, and the norm is never an end in itself, but it is always at the service of a higher reality that it means to protect.

49. As in any art, the *ars celebrandi* requires different kinds of knowledge. First of all, it requires an understanding of the dynamism that unfolds through the Liturgy. The action of the celebration is the place in which, by means of memorial, the Paschal Mystery is made present so that the baptized, through their participation, can experience it in their own lives. Without this understanding, the celebration easily falls into a preoccupation with the exterior (more or less refined) or into a concern only for rubrics (more or less rigid). Then, it is necessary to know how the Holy Spirit acts in every celebration. The art of celebrating must be in harmony with the action of the Spirit. Only in this way will it be free from the subjectivisms that are the fruit of individual tastes dominating. Only in this way will it be free from the invasion of cultural elements that are taken on without discernment and that have nothing to do with a correct understanding of inculturation. Finally, it is necessary to understand the dynamics of symbolic language, its particular nature, its efficacy.

50. From these brief indications it should be clear that the art of celebration is not something that can be improvised. Like every art, it requires consistent application. For an artisan, technique is enough. But for an artist, in addition to technical knowledge, there has also to be inspiration, which is a positive form of possession. The true artist does not possess an art but rather is possessed by it. One does not learn the art of celebrating by frequenting a course in public speaking or in persuasive techniques of communication. (I am not judging intentions, just observing effects.) Every tool can be useful, but it must be at the service of the nature of the Liturgy and the action of the Holy Spirit. A diligent dedication to the celebration is required, allowing the celebration itself to convey to us its art. Guardini writes: "We must understand how deeply we remain entrenched in individualism and subjectivism, how unaccustomed we have become to the demands of the 'great', and how small the parameters of our religious living are. We must regain the sense for the 'great' style of praying, the will towards the existential in prayer too. The way to achieve this, though, is through discipline, through giving up weak sentimentality; through serious work, carried out in obedience to the Church, on our religious being and acting." [15] This is how the art

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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XXII 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

Again in this week's Gospel continues the theme of Humility. "For everyone who raises himself up, will be humbled, and the one who humbles himself will be raised up." I hope you have had this experience. That when everyone is praising you or saying how great you are, that very soon after you experience a coming down. You are humiliated and your weaknesses are apparent to all. Oddly enough this is a good thing. When everyone thinks well of you it simply is false. It's just superficial and your precious ego loves it. When later you receive a humiliation it is awful at the moment but, it is very beneficial. Why? Because it is the Truth. You are a weak poor person, even if you are Bill Gates or Donald Trump or whoever.. Secondly, how to avoid this temptation to 'Vainglory'? As I have been saying one very helpful thing to do is to recall your weaknesses, which includes your sins but also your weaknesses of character or your neuroses or whatever aspects of yourself that you do not like or cannot stand. Each day it is very helpful to look at yourself with clear sightedness. This is by no means easy, but it does produce good fruit. As, hopefully you will be prepared when the compliments come and tempt you to believe that you are more than you really are. The battle with our pride is just that. It's always a battle and even if you do give into it the Lord will soon send you a humiliation to correct and bring you down from your high-horse. Life, itself shows us that this is true. If you really recognize that you are a poor individual then you will experience Jesus Christ coming to reassure you of His love, as He came just for weak people like all of us!

Let us pray that the Lord give us the grace to become little enough to enter into His kingdom.

Fr. Paul.

Holy Hour of Adoration



with Jesus in the Blessed Sacrament

ll 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 28-4 Sept.

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 Fraternitey, 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

Martyrdom of John the Baptist 07:00pm 1st Creole, Red room

Tuesday 05:30pm D. Mass, Chapel,

07:00pm 1st & 2nd English SMG

Wednesday: 05:30pm Mass Church

07:00pm 1st & 2nd English S.M.G.
07:00pm 3rd & 4th English, R. Room
07:00pm Spanish Blue Chapel
07:00pm 2nd Creole Blessed Sac. Chapel

Thursday: 05:30pm D. Mass Chapel.
07:00pm 1st & 2nd English SMG

Friday: 04:00pm Adoration of the Blessed Sacrament & Benediction. Confessions

05:30pm Daily Mass, Blue Chapel
07:00pm 1st & 2nd English SMG

Saturday: 05:30pm Mass, Church

St. Gregory the Great 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