

## Pope's Homily International Eucharistic conference Budapest

At Caesarea Philippi, Jesus asks his disciples: "Who do you say that I am?" (Mk 8:29). For the disciples, this question proves decisive; it marks a turning point in their journey with the Master. They knew Jesus; they were no longer novices. They were close to him; they had seen his many miracles, been touched by his teaching, and followed him wherever he went. Yet, they were not ready to think like him. They had to take that decisive step, from *admiring Jesus* to *imitating Jesus*. Today too, the Lord looks at each of us personally and asks: "Who am I – in fact – for you?" *Who am I for you?* This question, addressed to each of us, calls for more than a quick answer straight out of the catechism; it requires a vital, personal response. That response *renews us as disciples*. It takes place in three steps, steps that the disciples took and that we too can take. It involves first, proclaiming Jesus; second, discerning with Jesus and third, following Jesus. *Proclaiming Jesus*. The Lord asks: "Who do you say that I am?" Peter, speaking for the others, replies: "You are the Christ". Peter said it all in these few words; his answer was correct, but then, surprisingly, Jesus "charged them to tell no one about him" (v. 30). Let us ask ourselves: Why so radical a prohibition? There was a very good reason: to call Jesus the Christ, the Messiah, is correct, but incomplete. There is always the risk of proclaiming a false messianism, one of human origins, not from God. Consequently, from that time on, Jesus gradually reveals his real identity, the "paschal" identity we find in the Eucharist. He explains that his mission will culminate in the glory of the resurrection, but only after the abasement of the cross. In other words, it would be revealed according to the wisdom of God, which, as Saint Paul tells us, "is not of this age or of the rulers of this age" (1 Cor 2:6). Jesus demands silence about his identity as the Messiah, but not about the cross that awaits him. In fact – the evangelist notes – Jesus then began to teach "openly" (Mk 8:32) that "the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again" (v. 31). Before these daunting words of Jesus, we too can be dismayed, taken aback. We too would prefer a powerful Messiah rather than a crucified servant. The Eucharist is here to remind us who God is. It does not do so just in words, but in a concrete way, showing us God as bread broken, as love crucified and bestowed. We can add ritual elements, but the Lord is always there in the simplicity of Bread ready to be broken, distributed and eaten. He is there: to save us, Christ became a servant; to give us life, he accepted death. We do well to let ourselves be taken aback by those daunting words of Jesus. And whoever is open to these words is open to the second step. *Discerning with Jesus*. Peter's reaction to the Lord's announcement is typically human: as soon as the cross, the prospect of pain, appears, we rebel. After having just confessed that Jesus is the Messiah, Peter is scandalized by the Master's words and tries to dissuade him from following that course. Today, as in the past ever, the cross is not fashionable or attractive. Dear brothers and sisters, the cross is never in fashion. Yet it heals us from within. Standing before the crucified Lord, we experience a fruitful interior struggle, a bitter conflict between "thinking as God does" and "thinking as humans do". On the one hand, we have God's way of thinking, which is that of humble love. A way of thinking that shuns imposition, ostentation and every form of triumphalism, and always aims at the good of others, even to the point of self-sacrifice. On the other hand, we have our human way of thinking: this is the wisdom of the world, of worldliness, attached to honour and privileges, and grasping for prestige and success. Here the things that count are self-importance and power, whatever attracts the most attention and respect in the eyes of others. Blinded by that way of thinking, Peter takes Jesus aside and reproaches him (cf. v. 32). Before, he had confessed him as the Messiah; now he reproaches him. We too can take the Lord "aside", shove him into a corner of our heart and continue to think of ourselves as religious and respectable, going our own way without letting ourselves be affected by Jesus' way of thinking. Yet here is the truth: he is ever at our side in this interior struggle, because he wants us, like the Apostles, to take *his* side. There is God's side and the world's side. The difference is not between who is religious or not, but ultimately between the true God and the god of "self". How distant is the God who quietly reigns on the cross from the false god that we want to reign with power in order to silence our enemies! How different is Christ, who presents himself with love alone, from all the powerful and winning messiahs worshiped by the world! Jesus unsettles us; he is not satisfied with declarations of faith, but asks us to purify our religiosity before his cross, before the Eucharist. We do well to spend time in adoration before the Eucharist in order to contemplate God's weakness. Let us make time for adoration, a way of praying too frequently forgotten. Let us make time for adoration. Let us allow Jesus the Living Bread to heal us of our self-absorption, open our hearts to self-giving, liberate us from our rigidity and self-concern, free us from the paralyzing slavery of defending our image, and inspire us to follow him wherever he would lead us, not where I want. And so, we come to the third step.

## Our Lady of Divine Providence ROMAN CATHOLIC CHURCH

Pastor: Rev. Luis Orlando González  
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## XXV SUNDAY OF ORDINARY TIME



### HOLY MASS

**Saturday:** 05:30pm English, Church.

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

**Weekdays:** 05:30pm English, Blue Chapel.  
(Except Wednesdays)

**Fridays:** 05:30pm Blue Chapel.  
06:00pm Adoration Blessed  
Sacrament and Rosary.

### 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:** June 6, 2021 Sunday

**Confirmation:** January 2022, Date to be confirmed.



Today is the 25<sup>th</sup> Sunday in ordinary time which means we are coming to the end of the year very shortly and this relates to the Gospel of today. Jesus is predicting His end but as usual the apostles don't get it. Just like us who do not want to face sufferings. This is a continuation of last week's gospel about the cross. What if the pandemic will worsen and continue for a few more years? This cannot be, you say. Unfortunately, we are not in charge and this is the difficulty you have not only about Covid-19 but life in general. Just like the apostles we want everything to go smoothly and for there to be no suffering but that is not living in reality. Jesus is trying, unsuccessfully to put his disciples in to the real world. Suffering is part of life and the Lord wishes us to accept it gracefully. You need the grace of God to accept to suffer and faith to see it as a participation in Christ's own suffering.

The second part of the Gospel is about the apostles fighting over who is the greatest. Perhaps Peter said that He was given the keys of the kingdom but James and John said they were the "sons of thunder" and the others who know what they thought, but they all wanted to be number one, just like you and me. Deep down you want to be number one but the problem is that, so do most people. Most of the difficulties you have with other

people is from this. You want to be 'numero uno' and guess what, so do they and there can be only one boss or chief. Let us pray to the Lord that we can accept to be little children, who in Jesus' time were put aside or ignored as of no importance, and humble and not seeking the first place just as Jesus did. This is the way to true peace and happiness which is to accept our 'littleness', our weaknesses, our 'nothingness'. May the Lord grant us this grace.

Fr. Paul

## Catechesis for the Sacraments of Christian Initiation

### Children's catechism



If your children are not enrolled in the Catholic School Holy Family, the Classes for the sacraments of Confession, First Communion and Confirmation started the 18th of September, 2021 at the Catholic School. Every Saturday at 11:00 am.

Registration forms (green) are at the main entrance of the Church.

Please fill them in and return to the office.



**Sunday:** Holy Mass: 09:00am, 10:30am and 12:30pm  
4pm-9pm Youth scrutazio of the Word

**Monday:** 05:30pm Mass, D. Mass Chapel.

**Tuesday:** 05:30pm Mass, D. Mass Chapel.  
07:00pm 1st English. Church  
07:00pm 2nd English. Blue Chapel  
07:00pm 4th English. B. Sacrament  
07:00pm 1st Spanish. Parish Hall  
07:00pm 2nd Spanish. Red Room

**Wednesday:** 07:00pm 1st Creole. Red Room.  
07:00pm 2nd Creole B. Sacrament.  
07:00pm 3rd English. Blue Chapel

**Thursday:** 05:30pm D. Mass Chapel.  
06:00pm Creole Choir Practice  
Parish Hall.  
06:30pm English Choir Practice,  
D. Mass Chapel.

**Friday:** 05:30pm Daily Mass, Blue Chapel.  
06:00pm Adoration of the Blessed  
Sacrament & Benediction.  
06:00pm Confessions.

**Saturday:** 05:30pm Mass, Blue Chapel.

#### Liturgy of the Eucharist NCW

07:00pm English: Church.  
Creole: Blue Chapel.



# School Notes

**Holy Family Academy**

**Tel: 649-941-7875**

HFA is getting ready for the hybrid model for learning, which will start at the beginning of October. For the safety of students and staff, we are installing hand washing stations, stocking up on cleaning supplies and thermometers, and taking care of the arrival and dismissal procedures to be in place.

### UPCOMING EVENTS

**Sep. 24** National Youth Day  
School Closed

For more information see

[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:

- Tablets
- Hand Sanitizer / alcohol
- Paper hand towels
- Printing paper
- Tonner Canon ImageRunner ADVANCE C5255

Thank you!