



04 MARCH 2011, GEORGETOWN, GUYANA.



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EDITORIAL: Why should Catholics care about the Oscars?

Why should Catholics care about the Oscars, or, for that matter, movies in general? After all, or so the reasoning goes, Hollywood "hates" organized religion -- and Catholicism with a particular intensity, right? So why should believers give a hoot about an industry that seems intent on mocking and maligning them?

In 2000, Pope John Paul II stated, "The impact of the media can hardly be exaggerated. For many, the experience of living is, to a great extent, an experience of the media." And for many, a big part of their media diet is movies.

Much more than mere entertainment, motion pictures have a powerful impact on society, shaping ideas and attitudes. They are, according to Pope John Paul, "communicators of culture and values."

The multiplex is now the church of the masses, and movie stars the objects of cultic devotion. Last year, more than a billion movie tickets were purchased. The vast majority of Catholic moviegoers are more familiar with Tom Cruise or Tom Hanks, than "Tom" Aquinas.

In "Behind the Screen," a collection of essays on faith and film, best-selling author James Scott Bell writes, "Movies are part of our cultural syntax. They help shape our language and our conversations."

For Christians concerned with elevating the cultural landscape, he adds, "This is the just the sort of cultural conversation we need to be having, but we can't participate if we are not engaged with culture." As they say, you've got to be in it to win it.

Before St. Ignatius sent his missionaries off to spread the Gospel, he advised them: "Wherever you go, learn the language." In a world where movies are the lingua franca, that means being cinema literate. Sure, there's a lot wrong with what Hollywood is churning out, a lot for Catholics to be concerned about. All the more reason not to stand on the sidelines.

"Those who would completely withdraw from culture because of its imperfection suffer a decreasing capacity to interact redemptively with that culture," writes Christian screenwriter Brian Godawa in his book "Hollywood Worldviews."

Which brings us back to the Oscars. Now, I'm not suggesting that every film that was nominated this year or that every film that won the golden statuette Feb. 27 is worth seeing; on the contrary, some are definitely not recommended viewing.

But I do believe that it is in every Catholic's interest to at least be aware of the movies that were in the running, simply because those are the films being talked about around water coolers, soccer fields and dining room tables -- those everyday opportunities for evangelization. To that end, Catholics should be able to articulate their thoughts -- positive or negative -- in the light of Christian truths. It's not enough to say that you found a particular film "offensive" or not, you should be able to intelligently explain why. You should, as St. Ignatius counseled, speak the language.

If we are to take Christ's command seriously to be the yeast that leavens the whole loaf, we must meet the culture head on. To do that, we must be in the dough (while not of it). Or at least in the know. (Condensed from a commentary by David DiCerto, a former critic for the U.S. bishops' film office)

LENT IS TIME TO REJECT SELFISHNESS THE ROOT OF VIOLENCE: POPE

Ash Wednesday

Remember that you are dust and into dust you shall return



Catholic News Service

VATICAN CITY (CNS) -- Lent is a time for self-examination and to let go of all traces of selfishness, which is the root of violence, Pope Benedict XVI said.

"The greed of possession leads to violence, exploitation and death," which is why during Lent the church encourages almsgiving, "which is the capacity to share," the pope said in his annual message for Lent.

The text of the pope's message for Lent 2011, which begins March 9 for Latin-rite Catholics, was released at a Vatican news conference Feb. 22.

Guinean Cardinal Robert Sarah, president of the Pontifical Council Cor Unum, which promotes Catholic charitable giving, told reporters, "Intense misery leads to economic and political instability, creating a vacuum for conflict and unrest that produce a vicious circle of deepening hardship, especially for the most vulnerable." The cardinal said the pope's message underscores the fact that "the encounter with Christ in his word and the sacraments manifests itself in concrete works of mercy."

The theme of the pope's message was taken from the Letter to the Colossians: "You were buried with him in baptism, in which you were also raised with him."

Pope Benedict said Lent is a special time for people either to prepare for baptism or to strengthen the commitment to following Christ originally made at baptism.

In his message, the pope took the year's Lenten Sunday Gospels and used them to draw lessons he said would be helpful in making the Lenten journey toward Christian conversion.

The Gospel account of Jesus' victory over temptation in the desert "is an invitation to become aware of our own fragility in order to accept the grace that frees from sin and infuses new strength," he said.

The story of Jesus meeting the woman at the well is a reminder that all people, like the woman, desire the "water" of eternal life, he said. Only the water offered by Jesus "can irrigate the deserts of our restless and unsatisfied soul until it 'finds rest in God,'" as St. Augustine said.

The Gospel account of Jesus healing the man born blind "is a sign that Christ wants not only to give us sight, but also to open our interior vision so that our faith may become ever deeper and we may recognize him as our only savior," the pope said.

The story of the raising of Lazarus, read on the fifth Sunday of Lent, reminds Christians that their destiny is eternal life with God, who "created men and women for resurrection and life," he said.

The Lenten process of conversion, he said, is designed "to free our hearts every day from the burden of material things, from a self-centered relationship with the 'world' that impoverishes us and prevents us from being available and open to God and our neighbor," Pope Benedict wrote.

Wear your ashes to witness to your faith

Bishop Kieran Conry, Chair of the Department for Evangelisation and Catechesis, in the U.K is inviting Catholics to wear their ashes with confidence to witness to their faith. Speaking ahead of the day he said.

"The Ashes, made in the sign of the cross on our foreheads on this day, are an outward sign of our inward sorrow for our sins and of our commitment to Jesus as Our Lord and Saviour.

"The wearing of the ashes provides us with a wonderful opportunity to share with people how important our faith is to us and to point them to the cross of Christ. I invite you where possible to attend a

morning or lunchtime Mass. Please try not to rub off your ashes as soon as you leave church, but take the sign of the cross to all those that you meet - in your school, office, factory, wherever you may be. This might just make people curious and wonder why you would do this. If you explain about Lent and Easter it might just make them think and may even awaken in them the questions that might lead to faith.

"Don't underestimate the power of this simple action and wear your ashes as not only a sign of the beginning of your Lenten journey, but also to witness to your greatest treasure in life. This small step could awaken faith in the hearts of many that you meet in a way that words could never do so."

Bishop to bless, open new Ursuline Convent

The biblical instruction: "faith goes with good work" will become evident next Sunday March 13 in Karasabai, North Rupununi when Bishop Francis Alleyne blesses and opens a new Ursuline Convent in North Rupununi.

Six Ursuline Sisters of Tildonk live at the Convent at Aishalton and some of them have been travelling regularly to Karasabai to work in the parish there. After some discussion with villagers and church authorities it was decided to build the convent. Two Sisters will live in the small, simple building which was built to house four. It is made mainly of concrete and was entirely built by the villagers. It will be situated in the same compound with the church, library and the priest's house.

The head of the Ursuline Sisters from India is expected to be among the guests who will be present at the blessing and opening of the convent.

VIEWPOINT BY VIBERT PARVATAN: NARROW-MINDEDNESS

LIKE A PLANT, THE DEVELOPMENT OF THE MIND AND BEHAVIOURAL PATTERNS ARE INFLUENCED BY THE ENVIRONMENT AND THAT WHICH WE NURTURE AND CULTIVATE.

In many ways the uttering's and actions of persons attract our attention and in that process there may be admiration or condemnation.

Our expectations are very often lofty in relation to **those** we look up to by virtue of their office and leadership roles. Yet too often we perceive signs of immaturity and a reaction which focuses on trivia.

In dealing with situation there can often be the demonstration of open-mindedness, humility and a desire to be objective. On the contrary, there may be statements and responses which suggest **narrow-mindedness**.

Narrow-mindedness deals with trivia rather than substantive issues; it concerns itself with subjective matters rather than objective circumstances. It has to do with insecurity, revenge, wrong attitude and ill-will.

A person's attitude to the many situations faced each day is influenced by many factors. These would include their state of mind, personal values, experiences of life, expectations, successes and failures.

The Human Mind works in all sorts of ways. Given certain situation, some responses may be understandable and regarded as a genuine manifestation of Human Nature. On the other hand, we may be jolted by unpredictable acts which we describe as being **Narrow-mindedness** and search for the causative factors.

In that regard, we can eliminate the question of heredity. The search goes more to the environment, upbringing and values and beliefs. Examples of **Narrow-mindedness** are to be found in homes, work places and even with top administrators. It is the antithesis of magnanimity which is a quality lacking in our society.

Some teachers who are vested with the responsibility of training students are sometimes narrow-minded and they set poor examples to pupils and parents. Their personal disapproval of their students taking "outside lessons" may lead them to make irresponsible statements rather than welcome the assistance given and recognise that they like the outside tutors have a common role.

In imparting knowledge they show annoyance maybe feeling that their territorial domain is under siege. It is merely **NARROW-MINDEDNESS**.

How receptive are some professionals to their clients seeking other advice? Even if their diagnosis, evaluation and recommendations coincide and are confirmed, there may be annoyance at their client so doing.

I recall a patient being afraid to ask the attending doctor to refer her to the specialist for fear of antagonising the doctor and being possibly discharged from that hospital. Such behaviour reflects immaturity.

Have you observed parents who are antagonised by the simplest matter? Their attitude and reaction may be filled with more sarcasm than examination of the issue which surfaced.

A matter which can best be described as trivial may be blown up to the dismay, discomfort and embarrassment of those around, presumably their loved ones. I am sure that you will recognise other cases with which you are familiar. But more importantly we need to look at ourselves. How do our friends, colleagues and relatives see us? Could we be described as **NARROW-MINDED**? Whatever the answers, we need to recognise that being open-minded, disciplined and fair and generous in our actions and responses are important attributes.

Narrow-minded persons fight on so many fronts with misplaced priorities, that they dissipate their energies on just getting at other persons. Such an attitude is often at the expense of their physical, emotional and mental impairment.

In the majority of cases, while **Narrow-mindedness** may cause unhappiness to others, it in no way benefits those who display such a characteristic. On the contrary, it may be the mere pampering of a sick ego and a small mind. To avoid being Narrow-minded, persons must lift themselves to embrace higher values which promote a generosity of spirit.

We need to contemplate on the lives of great men and women, perhaps by reading or by viewing televised programmes which focus on the lives of outstanding personalities. In so doing, we would not fail to see fine qualities worth emulating. We must refrain from the temptation to fight pettiness with pettiness. When one knows better, one must do better. We would have to strive to be objective in thought, word and deed and that is not easy.

We have to separate the trivia from the substantive, the insignificant from the important, and the meaningless from the meaningful. Maybe we can resolve today to banish **Narrow-mindedness** from our lives and to be humble in spirit, noble in heart and considerate in our words and deeds.

BEING BROAD-MINDED AND MAGNANIMOUS MAY REQUIRE BEARING NO MALICE, FORGETTING INJURIES, RESISTING TEMPTATION, MEBRACING RELIGIOUS VALUES AND SHOWING KINDNESS AND CONSIDERATION.

Marian Academy cops first prize at 2011 Mashramani Children's Costume Competition

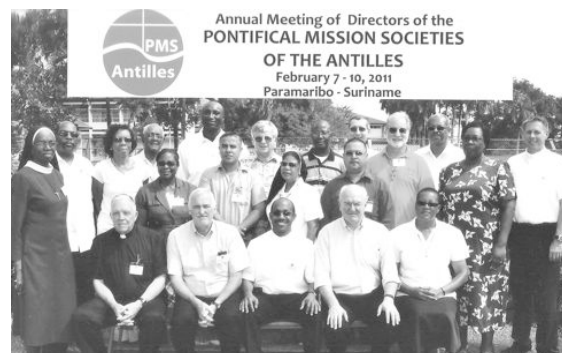
Marian Academy entered the 2011 Mashramani Children's Costume Competition and won the First Prize in the Category 11-13 years with their design "Queen A De Hill" graciously presented by Dominique Wilson.

The design, which is the result of work by students of the Design Club under coordination of Mr. Kodzo Wilkinson, Arts Teacher, depicts the Queen of the Le Repentir garbage dump as a satire on Le Repentir seen as a contrast between beauty and garbage



DIRECTORS OF MISSION SOCIETIES MEET IN SURINAME

The Diocesan Directors of Pontifical Mission Societies (PMS) of the Antilles met in Paramaribo, Suriname from February 7-10 this year for their annual meeting. Under the theme "Founders Of The Pontifical Mission Societies: Their Spirituality Our Inspiration" the team was joined this year by the Most Rev. Neil Tiedemann, Bishop of Mandeville, the Most Rev. Francis Alleyne, OSB, Bishop of Georgetown and



Msgr. John Dale, National Director, Missio UK. Bishop Tiedemann is the Bishop responsible for Evangelization and Mission and is the Antilles Episcopal Conference's liaison for the Pontifical Mission Societies.

Described as an extremely productive meeting, the Directors agree that their main concern was the lack of understanding regarding the Societies, primarily recognition of their missionary character.

The Societies of Propagation of the Faith, Missionary Childhood, St. Peter Apostle and Missionary Union, are the fruit of missionary zeal and have as their main objective the support of evangelization. They have a 'first place' and should be recognized as the official organ in missionary cooperation, which is a precious instrument by which Catholics are imbued from infancy with a truly universal and missionary spirit and also a means of instigating an effective collection of funds for mission territories, each according to its needs.

At the meeting, Mr. Rock Beharry, PMS Director for the Diocese of Georgetown, conducted one of the sessions on "Applications for projects" which are submitted to Rome for funding.

Mr. Beharry is also a member of the Mission and Evangelization Commission of the Antilles, which usually meets at the same time and place every year. This Commission is in the process of conducting an analysis of Evangelization in the Antilles and will be presenting a report to the Bishop's Conference in May.

The Commission will meet again later this year in Trinidad or Barbados, to reflect and act upon the recommendations made by the Bishops. The main objective of the Commission is to animate and support dioceses of the Antilles Episcopal Conference (AEC) in fulfilling their role in Evangelization

COUNCILS OF THE CHURCH by Malcolm Rodrigues SJ

"... and the Son" (filioque) controversy

Earlier on in our examination of the early councils of the church, we met briefly the issue of the "filioque" (Latin for 'and the Son'). We have to go back to Councils of the Church 1 and 3, that is, to the Councils of Nicaea and Constantinople 1. At the Council of Constantinople 1, the fathers of the council fleshed out Nicaea's affirmation that we believe in the Spirit, "the holy, the lordly and the life-giving one, proceeding forth from the Father, co-worshipped and co-glorified with Father and Son, the one who spoke through the prophets;". The underlined addition by the council of Constantinople to the creed of Nicaea was accepted by the Council of Chalcedon (451) as merely endorsing the faith of Nicaea with these few additions on the Holy Spirit. The Council of Ephesus meanwhile in the year 431 had decreed that "It is not permitted to produce or write or compose any other creed except the one which was defined by the holy fathers who were gathered together in the Holy Spirit at Nicaea." So the council fathers at Chalcedon accepted that the creed of Constantinople was a faithful replica of

Nicaea with descriptions of the work of the Holy Spirit. In a certain sense, this avoids the accusation that Chalcedon chose to ignore the decree of Ephesus in relation to the creed.

WHEN WAS “..AND THE SON” FIRST USED IN THE CREED OF THE WESTERN CHURCH?

The problem of “and the Son” occurs for the first time in a creed at the profession of faith formulated for King Reccared at the local council of Toledo in the year 589. This regional council anathematized anyone who did not accept the decrees of the first four ecumenical councils – Nicaea, Constantinople, Ephesus and Chalcedon – as well as anyone who did not profess that the Holy Spirit “proceeds from the Father AND THE SON.” Historians believe that the Spanish bishops and King Reccared believed at that



time that the Greek equivalent of “and the Son” (filioque in Latin), was part of the original creed of Constantinople 1, and that its purpose in the creed was to oppose Arianism by affirming the intimate relationship between the Father and the Son. This creed began to be recited during the Eucharist, in imitation of the Eastern practice, and the creed soon spread throughout Gaul.

About a century later, a local council of English bishops was held at Hatfield in 680 under the presidency of Archbishop Theodore of Canterbury, a Byzantine, whom Pope Vitalian had asked to serve in England. It is reported that this council affirmed its faith as conforming to the first five Ecumenical Councils, and also declared that the Holy Spirit proceeds “in an ineffable way from the Father and the Son.”

The Filioque controversy came to a high point in 1054, when excommunications were exchanged by representatives of the Eastern and Western Churches meeting in Constantinople. Pope Leo IX’s legate, Cardinal Humbert of Silva Candida, in his anathemas against Patriarch Michael I Cerularios of Constantinople and certain of his advisors, accused the Byzantines of improperly deleting the Filioque from the creed. Many historians wrongly concluded that here is where the schism really began between the Eastern and the Western Churches; rather these events of 1045 only served to deepen the growing estrangement between Rome and Constantinople.

During the pontificate of John Paul II, whenever he celebrated the Eucharist with visiting Eastern Patriarchs, the Constantinople-Nicaea creed was used without the Filioque clause. We today recite this Creed with the filioque on special occasions, but we use more regularly the Apostles’ Creed, which does not deal with the processions of the three persons of the Trinity. We pray that one day this controversy will be ironed out and that the Eastern and Western Churches will unite once more in proclaiming the Good News to the world at large

Pastoral Area Mass/ Service schedule for March 9, Ash Wednesday

<u>CHURCH</u>	<u>TIME</u>
Cathedral, Brickdam:	6:00 a.m. – Mass, 12:00 p.m.-Mass, 5:00 p.m. - Mass
Holy Rosary, Kitty:	5:30 p.m.- Mass
St. Teresa, C/ ville:	7:00a.m. - Mass 6.00 p.m.- Mass
St. Pius X, West La Penitence:	6:30 p.m.- Mass
Holy Spirit, North Ruimveldt:	5:30 p.m.- Mass
Our Lady of the Mount, Meadow Bank:	5:00 p.m. – Mass
Our Lady of Fatima, Bourda :	5:30 p.m. - Mass
Sacred Heart, Ursuline Convent, Camp St:	5:30 p.m. - Mass
Church of the Annunciation, Malgre Tout	7:00 p.m. – Mass
Church of the Assumption, Hague	5:30 p.m. – Mass

Groups to address Guyana’s lack of progress

A number of civil and religious groups in Guyana have come together to take up what they call a “Facing the Future” initiative. This programme will mainly address the issues of what is preventing Guyana from realizing its potential and why do Guyanese feel compelled to seek a successful life elsewhere.

In a statement on this new initiative the sponsoring organizations note that with its small, highly diverse population and vast natural resources, Guyana is strategically well-placed to develop economically. It is also pointed out that not only do Guyanese of all races engage each other in a wide variety of settings daily they also share a sense of fair play, of respect for law and order and belief in the equality of opportunity for everyone to improve themselves.

The groups further state that the great majority of Guyanese people are energetic, ambitious and serious, as manifest in their success in the many countries to which they have been migrating for years.

This capacity which we have shows that prosperity ought to be a realistic hope for Guyanese without great social or political upheaval, in a relatively short period of time the groups say.

Over the course of this year through a number of activities the organisations in the Facing the Future Initiative intend to explore this fundamental issue of what is preventing Guyana from realizing its potential with different sectors of society including political parties.

The first phase of these activities will take place during the next two months when opportunities will be created for a wide cross-section of the society to both contribute and listen to other opinions. One of these will take place on Tuesday, March 8 for women's groups and Saturday March 12 for all civil society groupings. These events will be followed by a visit towards the end of March by a team of three distinguished people who have spent their professional lives working on the same basic problem - why some societies persistently fail to realize their potential. The team will hold meetings with many sectors of Guyanese society. Afterwards they will react to what they have heard in light of their broad experience in societies with similar problems. The purpose of the visit is not to ask them to resolve Guyana's problems, but to react in light of their experience around the globe.

The visiting team consists of three persons: Dr. Yash Ghai, a Kenyan Asian and constitutional lawyer, currently advising several Asian and African countries; Dr. Jill Cottrell, also a constitutional expert who has spent her professional life working on this issue primarily in Africa; and Dr. Bertie Ramcharan, a Guyanese, formerly Deputy UN High Commissioner for Human Rights - a capacity which saw him involved in most of the dysfunctional societies around the globe.

The second phase of the initiative will take the form of formulating and developing proposals for realizing greater inclusivity and seeking pledges from political parties with respect to implementing changes in the post-election period. The sponsoring organizations include the Amerindian Peoples Association (APA), Guyana Society for the Blind, Church Women United, Guyana Workers Union (GWU), Commonground, Georgetown Chamber of Commerce, Community-Based Rehab, EBD Institute of Development Studies (IDS), Guyana Council of Churches (GCC), Red Thread, Guyana Human Rights Association (GHRA), Rights of Children (ROC), Guyana Islamic Trust (GIT) and Vilvoorden Women's Organization.

LETTERS TO THE EDITOR

"Hurts in the Pastoral Area"

Dear Editor,

Kindly permit me to respond to a letter in the Catholic Standard under the caption "Hurts in the Pastoral Area" by Thomas Jones in its issue of Friday 25th Feb , 2011.

Please allow me to raise the following points.

1. The Pastoral Area was justifiably strategized by his Lordship Bishop Francis Alleyne to effectively serve the Catholics, since there is a shortage of Priests. This is an indisputable fact.
 2. The Pastoral Area therefore is a glorious initiative to enable Catholics in their respective Parishes the opportunity to demonstrate leadership, service and accountability.
 3. There was a restructuring, as a result of the Pastoral Area Strategy where Catholics with abilities were indentified and selected to serve in administrative positions in the respective Parishes. This became the source of petty Jealousies by some Catholics and even retired Priests.
 4. The Priest at Meadow Bank is retired on the basis of ill-Health and is no longer capable to carry on vigorous Priestly functions.
 5. All retired Priests should therefore be removed from their respective Parishes and placed in a special building and serve in an advisory capacity to allow the Pastoral Area to achieve its objectives.
 6. The Pastoral Area initiative allows for transparency and accountability of the Catholic Parishes funds and this is hurting some Catholics.
 7. Catholics who are not positive about the Pastoral Area should see this initiative in the Catholic Church as a badly needed one in view of the current shortage of Priests and prepares us Catholics for greater Spiritual Development and responsibility for Divine Service.
 8. Changes in a church or any Organization, even in a country will not be appreciated whether deliberately or not deliberately, what is important however is to understand the need for change and to allow that change to work in our best interests.
 9. Thank you Bishop Francis and the Team Priests you are doing a wonderful job.
- “God is in charge.”

Joyce Abraham

‘FAIRS’ IN THE BIBLE

Dear Editor,

I often hear that Fairs provide wholesome family entertainment, and that people enjoy working together for the good of the Church. I admitted to feeling so too when I used to work for my Church Fairs. The Prophet Isaiah describes certain types of joy in a well known Christmas Midnight Mass reading (The people that walked in darkness has seen a great light...). I quote Isaiah 9:2 in the 1966 Jerusalem Bible translation used in the official Mass Lectionary:

“You have made their gladness greater, you have made their joy increase; they rejoice in your presence as men rejoice at harvest time, as men are happy when dividing the spoils.”

Here is the same passage in the 1582-1609 Douay-Rheims translation from St. Jerome’s Latin vulgate:

“Thou hast multiplied the nation, and hast not increased the joy. They shall rejoice before thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils.”

There are 2 essential differences in these translations: the 1609 translation says that the Lord increased the nation and not the joy, whereas the 1966 translation says that the Lord increased the gladness and the joy. They cannot both be right. Both versions were certified by the Catholic Church authorities for use by the faithful. The earlier one is consistent with the best Hebrew texts and St. Jerome’s Latin translation, and has therefore been in use by scholarly Catholic Saints for 1900 years. It is also consistent with the 1611 King James Version. The modern translation style has been accepted at latest since the 1947 Revised Standard Version (of the Authorised King James Bible). A footnote to the Jerusalem Bible version announces that the text has been corrected to ‘gladness’ from the Hebrew for ‘nation’. Further research revealed that the correction was made in order for the passage to “make logical sense” – as if to say that early scholars like Sts. Jerome, Ambrose and Augustine, later scholars like Sts. Albert and Thomas Aquinas, and the 16th Century Douay-Rheims translators had not the sense to know better!

How more presumptuous can you get? The modern scholars feel their literary, scientific and historical critical methods make them superior to the early theologians who wallowed in the dark ages without the light of the 19th and 20th Century Theories and Evolution and Relativity to show mankind that God must have let us loose on an inconspicuous planet somewhere in a universe that he started billions of years ago.

Obviously all this baggage means that learning will become expensive.

For those who still feel that the modern scholars made sense of this passage in the words of the prophet Isaiah, I would gladly, and yes, joyfully, explain what God meant by His undoctored words; and show how the modern scholars translated Is 8:20 to set the stage to deflect criticism from them.

ALFRED BHULAI

Youth Quiz

Dear Editor,

The Roman Catholic Diocesan Youth Office is holding its Annual Quiz Competitions beginning on Sunday 6 March at Marian Academy, Carifesta Avenue from 15:00hrs-17:30hrs for the youths of the diocese.

The study area for this year’s quiz competition will be the book of the prophet Isaiah. The study area for the first qualifying rounds for both seniors and juniors will be Chapter 1-39. We the members of the quiz committee of Roman Catholic Diocesan youth office would like to wish each team all the best in this competition and may God continue guide in your studying of this chapter for the quiz.

Shondell Ferdinand

Abstinence Programme Assistant

No response to priesthood request

Dear Editor,

Priestly vocations seem to be up everywhere in the world except here in the Caribbean. I wonder why. The Church's growth is surging in the African nations, especially in Kenya and such places. One wonders how our Caribbean church can catch this hype of enthusiasm for the faith—if we will ever catch it, that is.

Young men and women give their lives in total consecration to the Lord in priestly ministry and missionary work.

A few years ago, I approached the Bishop of this diocese and told him about my desire to become a priest. What system, I ask, has our church put in place for young men anxious to become a priest of the church in Guyana? I don't think the diocese is taking this issue serious enough, more so it is not ready, I believe, to increase priestly vocations any way, not with this type of attitude.

It has been some four years or so after I approached the bishop. Nobody has even asked me anything since. No word from His Lordship. Nothing. I changed my mind anyhow. That's how we have the lowest number of vocations in this part of the world. We as a church are not serious. I believe everybody is too busy, busy I repeat, with too much to do and too little time to notice and encourage young men to consider a consecrated life. We need to get up and get.

Name and address supplied

