



Archbishop Pinder elected as President of the Antilles Episcopal Conference (AEC)



Archbishop Patrick C. Pinder, STD, CMG

Archbishop Patrick C. Pinder, STD, CMG, Archbishop of Nassau, was recently elected President of The Antilles Episcopal Conference (AEC) at the 55th Annual General Plenary Meeting in Bridgetown, Barbados.

Archbishop said he is honored that his brother Bishops elected him and had the confidence in his ability to serve as the new president. "It's a new challenge and will put a few more duties on my schedule and dates on calendar. When asked to take on this new responsibility I could not say no."

The AEC is the body of Roman Catholic Bishops from 18 dioceses including English, Dutch and some French territories throughout the Caribbean.

Archbishop Pinder says the role of President of the AEC is one that seeks to coordinate the overall pastoral efforts of our conference in collaboration with the global Catholic community.

He explained that, the AEC is the overall coordinating mechanism for our Catholic community in the Caribbean.

However, Archbishop noted that as the President of the Conference he doesn't have any jurisdiction in the various dioceses, that is the responsibility of the local Bishops. He noted that it is his job to be the one who coordinates and brings together all the bishops for a common purpose in and throughout the region.

During Archbishop's three-year term, he will be responsible for presiding at the Annual Plenary Meetings, which moves from diocese to diocese every year. In addition he will also preside over The Permanent Board meetings, which ensure that all decisions and resolutions that are taken at the Plenary Meetings are carried through.

Archbishop Pinder is the first Bahamian to hold this position. The Most Reverend Lawrence A. Burke, S.J., his predecessor as Archbishop of Nassau held the position from 2003-2008.

Archbishop Pinder, succeeds outgoing president, Archbishop Donald J. Reece, retired Archbishop of Kingston-in-Jamaica. Prior to this appointment, Archbishop Pinder served both as Vice President and Treasurer of the conference.

AEC Bishops release statement on disaster preparedness, education, youth, vocations



Bishops of the Antilles Episcopal Conference (AEC) in front of St. Patrick's Catholic Cathedral, Bridgetown, Barbados before the Opening Mass of The Antilles Episcopal Conference Annual Plenary Meeting on May 8th-14th. Archbishop Pinder is pictured second from the right.

The Bishops of the Antilles Episcopal Conference (AEC) recently held the 55th Annual Plenary Meeting in Bridgetown, Barbados, May 8- 14, 2011. A statement was released following the meetings. Please see below.

St. Patrick's Catholic Cathedral in Bridgetown, Barbados witnessed a gathering of the priests, Religious and faithful of the island who participated in the Opening Mass for the 55th Annual General Meeting of the Bishops of the Antilles Episcopal Conference (AEC) which took place from 8th – 14th May, 2011.

Invoking the guidance and wisdom of the Holy Spirit on their first working day, the bishops reflected on the Holy Father's Message for World Day of Peace 2011: "Religious Freedom, the Path of Peace." This atmosphere of reflection was later to be deepened in a Study Day on Pope Benedict's encyclical, CARITAS IN VERITATE ("Love in Truth").

Archbishop Speaks



Archbishop Patrick C. Pinder, STD,

Archbishop Pinder celebrated Mass with the faithful of the Church of The the Resurrection on Easter Sunday. The following is his homily.

For you the faithful of the Church of the Resurrection today is your Feast of Title. The patronage of this parish rests not on a person but on an event. That event is the foundation of all we hope for and believe. The event is the resurrection and its feast is Easter. From Thursday to now we have had days of celebration in Observance of Easter. Last night we kept vigil for quite some time. We endured a long list of scripture readings. The message extended from creation to resurrection. If you stayed awake through it all, if you were attentive, you heard in the gospel an angel say to the women at the tomb: "Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said. He has been raised from the dead." (Matthew 28:6-7)

Thus the gospel places us at the scene of this great event which we have gathered to celebrate once again.

St. Paul reflecting on this great event says: "Brothers and Sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the father, we too might live in the newness of life." (Romans 6: 3-4).

What Paul puts before us here is nothing less than our understanding of Baptism. In baptism, we die with Christ to rise with Christ. In baptism we are joined with Christ in his death so as to be joined to him in his Resurrection. The old life of sin gives way to the new life of Grace. Our being joined to Christ in his death and Resurrection is expressed symbolically at Baptism when we light a baptismal candle from the Easter Candle.

Paul says: "If we have been united with him through likeness to his death, so shall we be through likeness to his resurrection." (Romans 6:5) Those words might ring a bell. We are familiar with them. We hear those words at funerals. As we greet and bless the body brought for burial, we recite those words. This tells us something. It tells us a lot.

When we bring our dead to burial, our concern

is not to praise them. Our concern is not, primarily, to mourn for them. Rather, on the occasion of any death, we gather, in faith, first and foremost, to celebrate the victory of Christ over death. That victory, we each have a share in through our Baptism. "If we have been united to Christ through likeness to his death, so shall we be through a like resurrection."

Paul says this but he says more. "Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and alive for God in Christ Jesus" (Romans 6: 9-11)

We, who have been joined to Christ in the death and resurrection of our Baptism, must then be dead to sin and alive for God in Christ Jesus. We have to live a new life. That is the responsibility of membership in the Body of Christ, the Church.

Now, we have all been on intimate terms with sin at some time or other, perhaps more often than not. We know sin, we know it well. But we are called to do better than that. We are called to turn away from sin, to be dead to sin.

There are some who hold that once you are baptized you can no longer sin. But they fail to realize that grace, though always offered, is often spurned. It is spurned by us, because we are stubborn and arrogant and short-sighted and selfish. In a word, we are sinful. So we are called to die to sin and to be alive for God alone.

That is our mission. That is our goal. That is our responsibility. And the reality is, we have a long way to go. Often we make one step forward and two steps backward. But we need not despair. We need not be discouraged. For the worst that could happen has been overcome. The light has overcome the darkness. Sin has been defeated and death itself has died.

Easter means that physical death is not the end for us. That is what Resurrection means. In Christ, life has conquered death.

That is why we light a fire this night. That is why we sing the Easter Proclamation That is why we fight sleep in order to listen to the story of Salvation as told by the scriptures. The worst that could be has been overcome.

Easter Sunday Message

This is what the Gospel is telling us when it says, "He has been raised from the dead."

We will shortly renew our baptismal promises and be sprinkled with Holy Water recalling our Baptism. It is a most fitting thing to do at this liturgy on this day. As we do so let us be mindful that by Baptism we are called to live a new life. Let that newness radiate from us in all that we say and in all that we do, all the time.

And in all circumstances let us live in the hope born of those words spoken to the women at the empty tomb on the first Easter morning. "Do not be afraid! He has been raised from the dead."



Photo by Dwight Higgs



Photo by Tanya Turnquest



Church of the Resurrection celebrated their Feast Day on Easter Sunday and as part of the celebration, following the Mass, Archbishop blessed a newly installed electric gate. Centre photo: young parishioner, Fiorella Sancolla, cutting ribbon. Left photo: Deacon Samuel Mitchell and Fr. Paschal Ukpeh, MSP with Archbishop Pinder.



AROUND THE ARCHDIOCESE

Sister Jacinta retiring after 45 years

For the past 42 years Sr. Jacinta Neely, OSB has inspired students to dream more, learn more, do more and become more. And, at the end of this school year she will retire after accomplishing her dream from a young age to become a teacher.

In a chat with Bahama Catholic, Sister Jacinta shares what she calls "bitter sweet" feelings on her retirement.

BC: After 42 years in the classroom, how does it feel to be retiring?

Sr. Jacinta: I have mixed feelings about retiring after 42 years of teaching. The years were long and tedious but enjoyable, since the positives outweighed the negatives. You could say that it is a bitter-sweet feeling. Sweet because I feel relieved knowing that I have served well. Released from the 8:15 to 4:00 daily schedule at school is a freeing feeling. Now, I wouldn't have to rush out of the house in an effort to be to school on time. I could fulfill one of my wishes, which is praying in a more relaxed and flexible way, in the Chapel, on the porch and while walking around our monastery's spacious yard.

The bitter part would be letting go of the daily interaction with students.

dents and teachers and the hope and vibrancy they gave to my life. Letting go of my Aquinas family, of the past eighteen years will contribute to the bitter part.

Hopefully I will be able to say farewell to the daily challenge of balancing my life as an educator and vowed religious. I look forward to the luxury of enjoying nature and spending leisure time with those I meet. Another aspect of sweetness is the memory I will have from the fact that with God's help, I shared in the awesome task and privilege of forming and informing young minds and hearts so that they will be transformed into the kind of persons that God wants them to become.

BC: What did you enjoy most/least/and will miss about teaching?

Sr. Jacinta: What I loved most in teaching was the opportunity to impart "goodness, discipline and knowledge" and watch the students' holistic growth and development from September to June. Because of many years and experiences I was able to dazzle their young minds with life stories relating to both Religious Studies and Civics, thus connecting them with history as it related to different times, persons, facts and experiences.

I enjoyed when my students did their homework because then they were inspired to contribute to the lesson, which then spurred me on to share further information, at a deeper level, not found in the text books. Daily interaction and intermingling with the young people keeps me young.

What will I miss least? Having to correct so many books and papers, especially coursework for 12th graders. Another thing that I will not miss is when the students procrastinated in meeting deadlines and pleaded for me to accept late work. Such times stretched my mercy and compassion because it was difficult to deduct ten points for each day that the work was late, when there wasn't much to take anything from. I found consolation from the fact that I had exhausted all sources of patient endurance and whatever grade such students received was based on their choice.

BC: What are your retirement plans?

Sister Jacinta: I don't have any immediate plans, except to catch up on some well-deserved rest. I work best at nights so it will feel extra strange to retire early for the night. In my faith development, I am learning to let God be in control of my life, even though sometimes I am sure I will still try to help him. I am praying for the grace to say: "Speak Lord, your servant listens", instead of Listen Lord your servant speaks.

In such a case I will express my desires to God and pray for the grace to say "Thy will be done". Of course I will not be naive to the point where I won't have short and long term goals, but

PUBLICIZE YOUR EVENT HERE

The Bahama Catholic welcomes calendar items of parish/organizations events that are open to the whole Archdiocese.

**Confirmations 2011-
St. Francis Xavier Cathedral, 5 p.m.**

June 12- Feast of Pentecost
St. Francis, Sacred Heart, St. Joseph, St. Paul, St. Cecilia,
Our Lady's

June 19th - Feast of the Most Holy Trinity
St. Anselm, St. Bede, St. Thomas More, Resurrection,
Holy Family, Queen of Peace

Graduations
Primary Schools Exodus Mass - June 8th, 10 a.m.,
St. Francis Xavier Cathedral
Aquinas College- June 16th, 10 a.m. - Loyola Hall
St. Augustine's Colege - June 15th, 10:30 a.m.

**MARIAN PILGRIMAGE TO OUR LADY OF
GUADALUPE - 2012**
Led by Msgr. Simeon Roberts
July 28 - Aug. 2, 2012
More information to follow.

right now I don't see a need to rush things, rather there are many tasks, within the monastery that need more of my attention, as sub-prioress, treasurer and the numerous committees that I chair; not to mention CCD and RCIA at St. Francis Xavier Cathedral.

Sister Jacinta began her teaching career in St. Vincent de Paul School, Hunter, Grand Bahama where she taught grades four and five from 1966-1968. After attending the Bahamas Teachers' College for two years, (1968 - 1970) she was assigned to Holy Name, Bimini from 1970-74, first as a teacher then principal in 1976. In 1981 Sister relocated to Nassau and served as principal of St. Bede's until 1984. In 1984, after completing her Master's Degree, in Religious Education, at Boston College, she was inducted into high school experience at Catholic High, Grand Bahama (1984-1991). In 1993, she joined the Aquinas College family and taught Religious Studies to grade 8-12 and Civics to grades 10 - 12.

In addition to her contribution in education, Sister has been integrally involved with religious programs such as CCD, RCIA, at St. Francis Xavier Cathedral, the Diocesan General Assemblies, the Diocesan Communication Board, TEC and the permanent deaconate program.

Sister Jacinta's primary education was at Our Lady's, her secondary education was at Aquinas College, and St. Benedict's High School. In 1976 she received a Bachelor of Arts degree from St. Benedict College, St. Joseph, Minnesota.

A native of Mangrove Cay, Andros, Sister Jacinta was born into a household that held firmly to the Catholic faith and traditions. She perceived a vocation very early in life; at the age of fifteen she entered St. Martin Convent on September 8th, 1960, where she presently serves as sub-prioress and treasurer.

She served as secretary to St. Martin Monastery from 1978-2007 and performed the same services for the Conference of Major Superiors of the Antilles on a number of occasions on various Caribbean Islands.

An emotional special Mass of Thanksgiving on May 9th, in Loyola Hall marked the public announcement her retirement, which will become effective at the end of the 2010 - 2011 academic year. Under the theme "Here's to a Lady" teachers and students paid heart-felt tributes to Sr. Jacinta.

Thank you Sister Jacinta for your contribution to the Catholic Education System - Happy retirement!



Photo by Jameco McKenzie

Deacons take ministry outside church walls

Dilapidated Church buildings restored

THE FATHER GABRIEL PARISH CENTER



Front view of the newly restored St. Gabriel Church, Calabash Bay, Andros. The building is now used for Religious Education programmes, parish meetings, social events, and other adult education.



Couples attend Marriage Prep class in new building - they are seated from left to right: Harold and Charlene Braynen of Cargill Creek, Joan McKinney and Clyde Edgcombe of Mastic Point, Hilary Smith, John Carroll from the AUTECH Navy Base, and Virginia Tremblay. Deacon Frank Tremblay, standing.

Although, the old St. Gabriel's building was in tough shape, filled with trash and termites, they took on the challenge to restore the building.

After receiving permission from Archbishop Pinder, Deacon Tremblay began solicited funds from parishioners, friends and family in the US. After several months of fundraising, bids were solicited from local Andros contractors. With barely enough pledges to cover the work the construction began. Deacon says that the bids had included thirteen new windows, at over one hundred dollars per window, when he uncovered old colored Plexiglas windows in storage. Initially they looked like trash but, with some elbow grease, they cleaned up nicely, over one thousand dollars was saved.

The labor of love for their ministry became a reality in September 2010. The Father Gabriel Parish Center was completed, and put to use immediately. Virginia says, "Monday we have classes for grades 7 and 8, Tuesday grades 9 through 12; and on Wednesday, grades 1 through 6. She added, "fortunately St. Gabriel Church is on the bus route from Central Andros High. Now we can teach all the students from Fresh Creek to Behring Point together in one class."

In addition to religious education for children, the center will be used for parish meetings, social events, and other adult education. The first Pre-Cana program held on Andros in years was conducted in this new building. It is a wonderful addition for all the Catholics on Central Andros and it looks like it will be a very busy place.

Fr. Gabriel was the first priest to serve as a permanent minister on any of the family islands and he spent 56 years on Andros.

When Deacon Frank Tremblay and his wife Virginia began serving on Andros in 2008 they met St. Gabriel's Church in Calabash Bay in disrepair after being abandoned for years. Windows and doors were boarded up and the results of vandalism had taken its toll. Basically, the building appeared to be beyond repair.

However, a year later Deacon Tremblay and Virginia realized that, although the building was in shambles, there was a need for a place other than the church in Fresh Creek to hold religious education classes and parish meetings on Andros. Each week the children had to sit on the floor in church and use the benches as their desks as they did their class work and they were losing any sense of the church as being 'sacred ground'.

Submitted by Deacon Frank Tremblay

"Where there is no vision the people perish", both Deacon Andrew Burrows of Cat Island and Deacon Frank Tremblay of Central Andros proved this saying in their parish communities. They both had the vision to build the communities to which they were assigned.

FATHER JEROME HAWES RESOURCE CENTRE



In his book on Church Leadership, author Lovett H. Weems Jr. states that "vision is the single most common theme in leadership studies". Proverbs 29: 18 reads that "where there is no vision, the people perish". Likewise, Webster's collegiate dictionary further defines vision as "something seen in a dream or a supernatural appearance that conveys a revelation". And, I Deacon Andrew Burrows, have a vision.

On May 1st, 2009, Archbishop Patrick Pinder, appointed me administrator for the Catholic community on Cat Island. My service enables me to actualize a vision for that island community. And, I see very clearly a picture of what is possible through guidance by the Holy Spirit; but I believe that in order for the vision to become a reality, it must be shared. Therefore, as a first step forward, I asked the Church communities of Holy Redeemer and Our Lady of Zion to elect six members – three from each parish – while I, myself, appointed one person in order to form a working committee. Elected were Carlton Rolle, Krishna Rolle and Maria Williams from Our Lady of Zion, Janet Moncur, Tom O'Toole and Dr. Kapuno from Holy Redeemer and my appointee, Dwayne Adderley. At the first meeting with the newly formed committee, I shared my vision, telling them of how I saw our ministry as one of restoration, both spiritual and physical. I see a community working together to rebuild spiritual programs and restoring our church and other buildings, a community that will one day be able to sustain itself. The committee believed the vision was possible, but we also agreed that it was only possible with the guidance of the Holy Spirit and that whatever happens, God must be glorified, as it is said in Matthew: 5:18, "Just so your light must shine before others, that they may see your good deeds and glorify your Heavenly Father".

To take the next step, we shared the vision with the whole community, who welcomed the plans with open arms. The committee began to work, all with the agreement that we did not only want to do things just for the Catholic community, but for the entire Cat Island community. In other words, we wanted to take the Church outside the building. We wanted to work to re-establish the CCD Programme and Youth Group, create a bible study for adults and invite Priests and Deacons to give talks on the Catholic faith. We hoped to restore the old school building to house a computer lab and library, to restore the old convent to house a small retreat house, and to restore our churches in Old Bight and Devil's Point. We also want to build a basketball court next to Holy Redeemer, for we believe that, just as in the early days of the diocese, we can use education and sports to spread the gospel.

Continued on page 5

PRIEST RETREAT



Archbishop Pinder, priests, deacons and Father Ron Knott, retreat presenter (pictured sixth from the right) after closing Mass.

The Clergy of the Archdiocese gathered on the peaceful hill of St. Augustine Monastery for their annual Retreat, May 2-6, 2011. The 5-day retreat provided an opportunity for them to recharge and renew themselves for a greater commitment to their vocation.

Father Ron Knott, a diocesan priest from Louisville, Kentucky, led the retreat and reminded the priests and deacons that their role is to assist the bishop to carry out his ministry, and that "these gradations of participation in the bishop's ministry denote two separate arms, both having different tasks that must collaborate with one another in unity." Deacon Andrew Burrows says the retreat was very powerful. "Fr. Ron affirmed many of my beliefs and in particular the importance of a homily."

Father Jerome Hawes Resource Centre

Continued from page 4

In January of 2010, I took the vision to Archbishop Pinder; he, too, believed in it and gave his blessings. The project began to take form, and today our CCD Programme is once again functioning and more of our young people are proclaiming the word. The first physical restoration started in January, 2010 when we began work on the old school building with the goal of having the computer lab and library open for the students and the community – free of charge. In search of financial aid, I shared this vision with family and friends, business houses in both Nassau and Cat Island and because of the generosity of these great people the physical aspects of our vision became a reality.

On February 27, 2011 Archbishop Pinder travelled to Cat Island to celebrate Mass with the Catholic community and blessed the new Father Jerome Hawes Resource Centre at Holy Redeemer Church, New Bight. The Centre was dedicated to Monsignor Jerome Hawes, the Hermit of Cat Island.

The vision is not yet done. There is more in store for Cat Island and, eventually, these changes will spread, as the vision is not solely for Cat Island, but the entire Archdiocese in the country. My brothers and sisters, imagine if we all use our gifts, time, talents and treasures, and forget parish boundaries; there is no telling how strong our Catholic Community can become. It is through such work that our Archbishop's motto – "Of One Mind and Heart" – can be realized.

I would like to extend gratitude to all who believed as I did and helped initiate the actualization of our project.

Submitted by Deacon Andrew Burrows

Journey to African Benedictine community - "a dream come true"

Sr. Annie Thompson, recently travelled to Uganda for five weeks. During her visit she taught themes from the Rule of Benedict, History of the Cistercians Order of and the Enneagram to five communities. Following is text by Sr. Annie sharing her experiences in Africa.

On January 18, Sister Barbara C Schmitz, Mrs Carolyn Fuhs and I, Sister Annie Thompson, set out on the long journey from Indiana and The Bahamas for the beautiful African country of Uganda.

Visiting African Benedictine communities had been my dream for many years. However, the trip had been canceled so many times, I thought it was doomed and would never take place, but as they say here in The Bahamas, "good things come to those who wait."

Finally, my time, our time had come.

For Sister Barbara and Carolyn, a woman from Indiana with an interest in African monasticism, this was their first time to Africa so there was eager anticipation and expectations. After a long, but exciting plane ride we arrived in Entebbe at 8.15 pm and were warmly welcomed by two of the Missionary Benedictine Sisters from Jinja, Uganda which would be our first stop. Relieved to have arrived safely, we were looking forward to spending the night in Kampala, but that plan was changed; we would have to drive for four hours in the convent's van to Jinja.

Driving at night in a new place is something that I don't like to do, but we figured that there were enough of us to handle any situation.

Finally, after what seemed like a ride to the end of the world, we arrived at the entrance of the Convent of the Missionary Benedictine Sisters of Tutzing in Jinja about midnight. Many of the sisters had waited up to greet us and gave us a very warm welcome.

Jinja, as was stated earlier, was our first stop and we were joined by the Sisters of Grace and Compassion from Irundu, Jinja for the classes. They had been in Irundu for seven years, but in January they had opened a school for 500 students; they have a clinic for the local people and are



It was not all work - Sister Annie Thompson gives a guitar lesson to Sister in training Peter Maria of the Benedictine Sisters of Tutzing, Uganda, Africa.

very active in the local parish. We taught each morning from 9.30 am-noon and again in the afternoon from 3pm to 5pm. We taught themes from the Rule of Benedict, History of the Cistercian's Order and the Enneagram. All the communities were interested in what we had to offer and are asking for continuation of these topics.

We then moved on to Irundu for the weekend. After an experience of the most exciting Faith in Action Baptism ceremony in Irundu at a Mass where 122 boys and girls and 17 babies were baptised, it was off to our next stop which was Tororo.

Here at Tororo are the nuns of The Blessed Sacrament. We later learned that they make vestments, hosts and farm produce for a source of income. We were joined by eight brothers from the Benedictine Fathers of St.

Ottilien for classes here.

After a week in Tororo our next stop was Arua. Here we were blessed to be with the Sisters of Perpetual Adoration who have just recently adopted the Benedictine way of life. Understandably, there were many questions from this group, but it was a delight to walk with them down this new and foreign road and to share our stories with them. Little things that we take for granted were brand new to them and needed explanation. It is humbling to know that someone wants to follow the way of life you had chosen so many years ago.

Our final stop was at the Trappistines in Butende, Masaka. This is a Cistercian foundation and here we were asked to present the history of the Cistercian Fathers. The interaction and sharing on all of the topics was delightful and invigorating. We were also joined here by two of the Monks from the nearby Benedictine Priory. These Monks were refugees from Kenya, but are now establishing themselves just outside of Masaka. The day after our arrival in Butende, the community received two novices into the order.

We were indeed impressed by all of the communities' due attention to the "Opus Dei", to Lectio Divina and the Mass. The music was always a delight with the African flavour of drums and shakers.

Meeting and interacting with our Benedictine Sisters and Brothers made a profound impression on us. In addressing the specific topics from the Rule of Benedict, Sister Barbara and I felt that we were able to renew with them the Benedictine values and traditions of listening, obedience, humility, conversatio morum and of keeping a healthy balance between prayer and work. They were delighted for the inclusion of the Enneagram an aspect of human development which they feel they are in need of.

This mission was a joy-filled one. We feel that we received much more than we gave. We feel blessed to have met so many wonderful people and to have experienced the "Pearl of Africa."

182 Welcoming the THIRD EDITION Roman Missal

days before
implementation on
November 27, 2011

Archbishop Patrick Pinder announced late last year that The Holy See has approved the final text of the English translation of the Roman Missal. This is the third edition of the Roman Missal and it contains changes, which will affect a number of our responses during the celebration of the Mass. Though a number of responses will be affected, the overall structure of the Mass remains unchanged.

This new Missal is scheduled for use in our Archdiocese on the first Sunday of Advent, November 27, 2011, and will be available in early October.

In order to prepare the faithful of the Archdiocese of Nassau for the new translation, which is now being prepared for publication, Father Kendrick Forbes is conducting a series of sessions on the new Missal throughout the Archdiocese. In addition, in the next few issues of the *Bahama Catholic*, we will publish some of the major changes.

Below are the changes in the parts of the People in the Order of Mass.

PART OF MASS	PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE
Greeting	<i>Priest:</i> The Lord be with you. <i>People:</i> And also with you.	<i>Priest:</i> The Lord be with you. <i>People:</i> And with your spirit.
Penitential Act (Form A)	I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord, our God.	I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.
Penitential Act (Form B)	<i>Priest:</i> Lord, we have sinned against you: Lord, have mercy. <i>People:</i> Lord, have mercy. <i>Priest:</i> Lord, show us your mercy and love. <i>People:</i> And grant us your salvation.	<i>Priest:</i> Have mercy on us, O Lord. <i>People:</i> For we have sinned against you. <i>Priest:</i> Show us, O Lord, your mercy. <i>People:</i> And grant us your salvation.
<i>Gloria</i>	Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.	Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Preparing for the Roman Missal Third Edition

Preparing for the Roman Missal Third Edition- Father Kendrick Forbes, is conducting a series of sessions throughout the Archdiocese to prepare the faithful as time draws near for the implementation of the Missal. Father visited Mary, Star of The Sea, Grand Bahama on May 9th, he is pictured at left .

Photo by Greg Christie



PART OF MASS	PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE
Dialogue at the Gospel	<i>Deacon (or Priest):</i> A reading from the Holy Gospel according to N. <i>People:</i> Glory to you, Lord.	<i>Deacon (or Priest):</i> A reading from the Holy Gospel according to N. <i>People:</i> Glory to you, O Lord.
Nicene Creed	<p>We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.</p> <p>We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.</p> <p>We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.</p>	<p>I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.</p> <p>I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.</p> <p>I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.</p>

PART OF MASS	PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE
Apostles' Creed	<p>I believe in God, the Father almighty, creator of heaven and earth.</p> <p>I believe in Jesus Christ, his only Son, our Lord.</p> <p>He was conceived by the power of the Holy Spirit and born of the Virgin Mary.</p> <p>He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again.</p> <p>He ascended into heaven, and is seated at the right hand of the Father.</p> <p>He will come again to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.</p>	<p>I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord,</p> <p>who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.</p>
Invitation to Prayer	<p>May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.</p>	<p>May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.</p>
Preface Dialogue	<p><i>Priest:</i> The Lord be with you. <i>People:</i> And also with you. <i>Priest:</i> Lift up your hearts. <i>People:</i> We lift them up to the Lord. <i>Priest:</i> Let us give thanks to the Lord our God. <i>People:</i> It is right to give him thanks and praise.</p>	<p><i>Priest:</i> The Lord be with you. <i>People:</i> And with your spirit. <i>Priest:</i> Lift up your hearts. <i>People:</i> We lift them up to the Lord. <i>Priest:</i> Let us give thanks to the Lord our God. <i>People:</i> It is right and just.</p>
Preface Acclamation	<p>Holy, holy, holy Lord, God of power and might. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.</p>	<p>Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.</p>

PART OF MASS	PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE
Mystery of Faith	<p><i>Priest:</i> Let us proclaim the mystery of faith:</p> <p><i>People:</i> <i>A</i> – Christ has died, Christ is risen, Christ will come again.</p> <p><i>or B</i> – Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</p> <p><i>or C</i> When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</p> <p><i>or D</i> – Lord, by your cross and resurrection, you have set us free. You are the Savior of the World.</p>	<p><i>Priest:</i> The mystery of faith.</p> <p><i>People:</i> <i>A</i> – We proclaim your Death, O Lord and profess your Resurrection until you come again.</p> <p><i>or B</i> When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.</p> <p><i>or C</i> – Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.</p>
Sign of Peace	<p><i>Priest:</i> The peace of the Lord be with you always.</p> <p><i>People:</i> And also with you.</p>	<p><i>Priest:</i> The peace of the Lord be with you always.</p> <p><i>People:</i> And with your spirit.</p>
Invitation to Communion	<p><i>Priest:</i> This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.</p> <p><i>All:</i> Lord, I am not worthy to receive you, but only say the word and I shall be healed.</p>	<p><i>Priest:</i> Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.</p> <p><i>All:</i> Lord, I am not worthy that you should enter under my roof but only say the word and my soul shall be healed.</p>
Concluding Rites	<p><i>Priest:</i> The Lord be with you.</p> <p><i>People:</i> And also with you.</p>	<p><i>Priest:</i> The Lord be with you.</p> <p><i>People:</i> And with your spirit.</p>

25 participate in BASIC retreat under the theme "My Redeemer Lives"



On Saturday, May 14th, 2011, twenty-five young people participated in a B.A.S.I.C. (Brothers And Sisters In Christ) retreat, under the theme "My Redeemer Lives". B.A.S.I.C. is a one-day retreat for young people 12 to 15 years old. During the retreat they participated in talks, activities and discussions on self-esteem, values, relationships and sexuality, while also making time for fun and getting to know each other. The day was a tremendous success and everyone is eagerly looking forward to the reunion.

Participants included: Eythan Brown, Simone Cambridge, Schuyler Cheng, Tyla Collymore, Dana Constantine, Monesha Culmer, Steven Cunningham, Tristan Daley, Brentheon Demeritte, Nicholas Fox, Alicia Gomez, Raven Holmes, Margaret Julmast, Brooke Knowles, Dale Knowles, Justin Major, Trevante McPhee, Tyler Prabhu, Valencia Simms, Alphese Stubbs, Dania Stubbs, Dejah Thurston, Britney Wells, Zachary Wemyss, and Nadja Darville.

Over 100 youth gather for lock-in at Mary, Star of The Sea

The Grand Bahama Catholic Youth Lenten Lock-In was held on April 1st-2nd and was a success by all standards. One week before, we barely had 20 applications confirmed, yet we expected 50 youth and hoped for 70. But by the end of the first night, there were over 100 youth in attendance!

After registration outside the Wallace Groves Auditorium, the night began at 7 pm with an intro-

duction by the Master of Ceremony, Gadareth Higgs, Mary Star youth leader, and the outlining of the rules and regulations by Javan Hunt, St. Vincent de Paul Youth leader. They recognized the different Catholic churches represented, along with other denominations, and presented the theme: Living & Enduring Natural Temptations (LENT). This led into the Stations of the Cross outside the Mary Star basketball courts and the opening prayer by Monsignor Ambrose MacKinnon.



Then, the fun began when Javan Hunt and Jay Cartwright, Youth Director for the Catholic Archdiocese, led ice breakers and group games. At 9:30 pm, Fr. Reggie calmed the crowd down with his Lenten Introduction and prepared them for confessions. After being treated to sandwiches, cookies, and drinks, the girls were taken to the retreat center, where Dr. Pedican showed them a slide presentation on sexually transmitted diseases. The boys stayed and played basketball on the court until 2:30 am, when they went in and had toothpaste wars and pillow fights until most fell asleep by 4 am.

The wake-up call was at 6:00 am with the girls doing exercise drills before taking a shower. The guys went back to the court and practiced dunking until prayers were said and breakfast of grits and egg/tuna/corned beef was served.

Fr. Remy David then taught the youth how to pray the rosary before Donald McCartney gave a brief talk on Temptations, defining the terms in the chosen theme and explaining how they relate to daily living.

Closing the day was Fr. Nduka Uzor, who woke up the kids with his description of his own childhood and the temptations he faced as ensuring them that they were no different than the ones they face today, or those faced in the past by predecessors. The youth then gave their suggestions and feedback on the event before Fr. Remy closed in prayer. The youth left the auditorium with goodie bags of snacks and a bookmark to commemorate the event.

The lock-in was well received and commended by many, including Fr. Nduka and Jay Cartwright. It showed the high demand for meaningful youth events and is sure to be the precursor of future retreats such as a BASIC (for youth 12-15) and possibly Search (for youth 16-19).

Submitted By Gadareth Higgs



Church News

AROUND THE WORLD



HIS HOLINESS BENEDICT XVI

sharers in the death and resurrection of Jesus Christ.

Yet these great signs of creation, light and water, are not the only constituent elements of the liturgy of the Easter Vigil. Another essential feature is the ample encounter with the words of sacred Scripture that it provides. Before the liturgical reform there were twelve Old Testament readings and two from the New Testament. The New Testament readings have been retained. The number of Old Testament readings has been fixed at seven, but depending upon the local situation, they may be reduced to three. The Church wishes to offer us a panoramic view of whole trajectory of salvation history, starting with creation, passing through the election and the liberation of Israel to the testimony of the prophets by which this entire history is directed ever more clearly towards Jesus Christ. In the liturgical tradition all these readings were called prophecies. Even when they are not directly foretelling future events, they have a prophetic character, they show us the inner foundation and orientation of history. They cause creation and history to become transparent to what is essential. In this way they take us by the hand and lead us towards Christ, they show us the true Light.

At the Easter Vigil, the journey along the paths of sacred Scripture begins with the account of creation. This is the liturgy's way of telling us that the creation story is itself a prophecy. It is not information about the external processes by which the cosmos and man himself came into being. The Fathers of the Church were well aware of this. They did not interpret the story as an account of the process of the origins of things, but rather as a pointer towards the essential, towards the true beginning and end of our being. Now, one might ask: is it really important to speak also of creation during the Easter Vigil? Could we not begin with the events in which God calls man, forms a people for himself and creates his history with men upon the earth? The answer has to be: no. To omit the creation would be to misunderstand the very history of God with men, to diminish it, to lose sight of its true order of greatness. The sweep of history established by God reaches back to the origins, back to creation. Our profession of faith begins with the words: "We believe in God, the Father Almighty, Creator of heaven and earth". If we omit the beginning of the Credo, the whole history of salvation becomes too limited and too small. The Church is not some kind of association that concerns itself with man's religious needs but is limited to that objective. No, she brings man into contact with God and thus with the source of all things. Therefore we relate to God as Creator, and so we have a responsibility for creation. Our responsibility extends as far as creation because it comes from the Creator. Only because God created everything can he give us life and direct our lives. Life in the Church's faith involves more than a set of feelings and sentiments and perhaps moral obligations. It embraces man in his entirety, from his origins to his eternal destiny. Only because creation belongs to God can we place ourselves completely in his hands. And only because he is the Creator can he give us life for ever. Joy over creation, thanksgiving for creation and responsibility for it all belong together.

Continued on page 12

EASTER VIGIL
HOMILY OF
HIS HOLINESS BENEDICT XVI
Saint Peter's Basilica
Holy Saturday, 23 April 2010

Dear Brothers and Sisters,

The liturgical celebration of the Easter Vigil makes use of two eloquent signs. First there is the fire that becomes light. As the procession makes its way through the church, shrouded in the darkness of the night, the light of the Paschal Candle becomes a wave of lights, and it speaks to us of Christ as the true morning star that never sets – the Risen Lord in whom light has conquered darkness. The second sign is water. On the one hand, it recalls the waters of the Red Sea, decline and death, the mystery of the Cross. But now it is presented to us as spring water, a life-giving element amid the dryness. Thus it becomes the image of the sacrament of baptism, through which we become

Beatification of Pope John Paul II



POPE JOHN PAUL II

On May 1, 2011, Pope John Paul II, moved one step closer to sainthood. The beatification ceremony took place in St. Peter's Square and Pope Benedict XVI presided as thousands of the faithful from all over the world witnessed the historic ceremony.

The beatification of Pope John Paul II came six years following his death. This quick process was made possible when the Congregation for the Causes of Saints waived the usual five-year waiting period that is normally required before a cause for beatification and canonization can begin. It follows a precedent John Paul II's himself set when he beatified Mother Teresa of Calcutta in 2003, just six years after her death.

During John Paul II pontificate, he canonized 482 saints. He simplified procedures for beatification and canonization allowing so many blessed and saints to be named during his pontificate. John Paul II believed that the exemplary lives of the saints could inspire the faithful to answer the universal call to holiness.

What is "beatification"? -It is a declaration that someone has attained the blessedness of heaven and approval of the title "Blessed". The process is referred to as a cause, which is nothing more than a process that brings about, or helps bring about, the declaration that a particular individual is among the blessed.

AEC Bishops release statement on disaster preparedness, education, youth, vocations

From page 1

Almost everywhere the document has been made available not only to the clergy, but also to the Laity and to political leaders. Of utmost importance is the pope's insistence that Love in truth – love respectful of mankind's origin, sacredness and transcendent destiny – should be the driving force of any effort to put development at the service of each human being. In discussing the implications of the Encyclical for the region the main concerns raised by the Bishops were: 1. That everywhere general elections be fair and an occasion for the people to make use of their political rights; 2. That people be enlightened to elect women and men ready to conduct policies in harmony with the Gospel values of solidarity with the poor, respect for life and protection of nature; 3. That youth be given hope in their future through sufficient job opportunities, a living wage and proper housing, so that our societies overcome poverty, violence, corruption and drug addiction.

The bishops then addressed many concerns that impact upon the church and the society.

1. **NATURAL DISASTERS IN THE REGION:** Every year the region is affected by disasters which result in loss of lives and homes with the accompanying trauma. The bishops of the AEC have decided to enter into collaboration with the Franciscan Sisters of the Sorrowful Mother to establish a **TRAUMA RESPONSE TEAM** to minister to those who will be thus affected in the region.

2. **CATHOLIC EDUCATION IN THE REGION:** Concern was expressed about the socio-economic realities of our day, realities that enshrine materialism, relativism and selfish-

ness. To address these realities the bishops approved a Pastoral Letter on Catholic Education, the objective of which is to accentuate the dignity of the human person and their invaluable worth to self, church and society, and to produce citizens of integrity who are faith-filled, competent and responsible.

3. **YOUTH MINISTRY IN THE REGION:** Given the various trends in our society that tempt young people to believe that material things and passing pleasure define a person, it is imperative that the Church give greater priority to Youth Ministry. To that end, the bishops encourage the more than 500 youth from across the AEC who will be attending World Youth Day (August 11th – 21st, 2011) in Madrid, Spain where these young missionary disciples will meet and pray with the Holy Father. This religious experience will be followed up with the Regional Youth Rally scheduled for 2012 in St. Lucia, with the theme “Your Word is a Lamp for my Steps and a Light for my Path.”

4. **VIRTUS: “Protecting God’s Children” in the Region.** The Bishops re-affirmed their commitment to protecting and providing safe environments for children. For this purpose they have introduced the VIRTUS programme into the dioceses of the AEC. VIRTUS is developed by US based National Catholic Risk Retention Group Inc. It seeks to educate and train clergy, staff, parents, volunteers and other adults about the nature of child sexual abuse and how to prevent such harm to children. The goal is to have this programme in place in every diocese of the AEC.

5. **VOCATIONS IN THE REGION:** The promotion of vocations is an ongoing need in our region as it is elsewhere

around the world. In its effort to address this reality the Vocations Commission of the AEC has arranged a two week training session for Vocation Directors. The first week is scheduled for August 8th – 13th 2011, at St. John Vianney Seminary in Trinidad. Throughout the AEC an annual week of Vocation Awareness will be observed in each diocese beginning with the Feast of the Baptism of the Lord, 2012.

6. **SYNOD OF BISHOPS:** The World Synod of Bishops will hold its thirteenth Ordinary General Assembly in Rome, October 7th – 28th, 2012. The theme for this Synod is “The New Evangelization for the Transmission of the Christian Faith.” The Bishops of the AEC elected a delegate and a substitute to attend the Synod. They also began their responses to the initial questions proposed by the Synod Secretariat noting that the theme of the Synod builds upon that of the 2007 Aparecida Conference of Bishops of Latin America and the Caribbean and the AEC priority of challenging all Christians to become Missionary Disciples of Christ.

7. **ELECTIONS OF OFFICERS:** Elections of officers for the AEC took place on Wednesday May 11th. Archbishop Patrick C. Pinder of Nassau, The Bahamas, was elected President, to succeed the outgoing President Archbishop Donald J. Reece of Kingston, Jamaica. Bishop Francis Alleyne of Georgetown, Guyana, was elected Vice President and Bishop Neil Tiedemann of Mandeville, Jamaica was elected Treasurer. The General Secretary of the AEC is Deacon Mike James of Guyana.

May 12, 2011

EASTER VIGIL HOMILY OF HIS HOLINESS BENEDICT XVI

From page 11

The central message of the creation account can be defined more precisely still. In the opening words of his Gospel, Saint John sums up the essential meaning of that account in this single statement: “In the beginning was the Word”. In effect, the creation account that we listened to earlier is characterized by the regularly recurring phrase: “And God said ...” The world is a product of the Word, of the Logos, as Saint John expresses it, using a key term from the Greek language. “Logos” means “reason”, “sense”, “word”.

It is not reason pure and simple, but creative Reason, that speaks and communicates itself. It is Reason that both is and creates sense. The creation account tells us, then, that the world is a product of creative Reason. Hence it tells us that, far from there being an absence of reason and freedom at the origin of all things, the source of everything is creative Reason, love, and freedom. Here we are faced with the ultimate alternative that is at stake in the dispute between faith and unbelief: are irrationality, lack of freedom and pure chance the origin of everything, or are reason, freedom and love at the origin of being? Does the primacy belong to unreason or to reason? This is what everything hinges upon in the final analysis. As believers we answer, with the creation account and with Saint John, that in the beginning is reason.

In the beginning is freedom. Hence it is good to be a human person. It is not the case that in the expanding universe, at a late stage, in some tiny corner of the

cosmos, there evolved randomly some species of living being capable of reasoning and of trying to find rationality within creation, or to bring rationality into it. If man were merely a random product of evolution in some place on the margins of the universe, then his life would make no sense or might even be a chance of nature. But no, Reason is there at the beginning: creative, divine Reason. And because it is Reason, it also created freedom; and because freedom can be abused, there also exist forces harmful to creation. Hence a thick black line, so to speak, has been drawn across the structure of the universe and across the nature of man. But despite this contradiction, creation itself remains good, life remains good, because at the beginning is good Reason, God's creative love. Hence the world can be saved. Hence we can and must place ourselves on the side of reason, freedom and love – on the side of God who loves us so much that he suffered for us, that from his death there might emerge a new, definitive and healed life.

The Old Testament account of creation that we listened to clearly indicates this order of realities. But it leads us a further step forward. It has structured the process of creation within the framework of a week leading up to the Sabbath, in which it finds its completion. For Israel, the Sabbath was the day on which all could participate in God's rest, in which man and animal, master and slave, great and small were united in God's freedom. Thus the Sabbath was an expression of the Covenant between God and man and creation. In this way, communion between God and man does not appear as something extra, something added

later to a world already fully created. The Covenant, communion between God and man, is inbuilt at the deepest level of creation. Yes, the Covenant is the inner ground of creation, just as creation is the external presupposition of the Covenant. God made the world so that there could be a space where he might communicate his love, and from which the response of love might come back to him. From God's perspective, the heart of the man who responds to him is greater and more important than the whole immense material cosmos, for all that the latter allows us to glimpse something of God's grandeur.

Easter and the paschal experience of Christians, however, now require us to take a further step. The Sabbath is the seventh day of the week. After six days in which man in some sense participates in God's work of creation, the Sabbath is the day of rest. But something quite unprecedented happened in the nascent Church: the place of the Sabbath, the seventh day, was taken by the first day. As the day of the liturgical assembly, it is the day for encounter with God through Jesus Christ who as the Risen Lord encountered his followers on the first day, Sunday, after they had found the tomb empty. The structure of the week is overturned. No longer does it point towards the seventh day, as the time to participate in God's rest. It sets out from the first day as the day of encounter with the Risen Lord. This encounter happens afresh at every celebration of the Eucharist, when the Lord enters anew into the midst of his disciples and gives himself to them, allows himself, so to speak, to be touched by them, sits down at table with them. This change is utterly extraordinary, considering that the Sabbath, the seventh day seen as the day of encounter with God, is so profoundly rooted in the Old Testament. If we also bear in mind how much the movement from work towards the rest-day corre-

sponds to a natural rhythm, the dramatic nature of this change is even more striking. This revolutionary development that occurred at the very the beginning of the Church's history can be explained only by the fact that something utterly new happened that day. The first day of the week was the third day after Jesus' death. It was the day when he showed himself to his disciples as the Risen Lord. In truth, this encounter had something unsettling about it. The world had changed. This man who had died was now living with a life that was no longer threatened by any death. A new form of life had been inaugurated, a new dimension of creation. The first day, according to the Genesis account, is the day on which creation begins. Now it was the day of creation in a new way, it had become the day of the new creation. We celebrate the first day. And in so doing we celebrate God the Creator and his creation. Yes, we believe in God, the Creator of heaven and earth.

And we celebrate the God who was made man, who suffered, died, was buried and rose again. We celebrate the definitive victory of the Creator and of his creation. We celebrate this day as the origin and the goal of our existence. We celebrate it because now, thanks to the risen Lord, it is definitively established that reason is stronger than unreason, truth stronger than lies, love stronger than death. We celebrate the first day because we know that the black line drawn across creation does not last for ever. We celebrate it because we know that those words from the end of the creation account have now been definitively fulfilled:

“God saw everything that he had made, and behold, it was very good” (Gen 1:31). Amen.