

THE SIXTH SUNDAY OF EASTER

MAY 6, 2018

MASS READINGS

MONDAY: ACTS 16:11-15, PS 149, JN 15:26-16:4A

TUESDAY: ACTS 16:22-34, PS 138, JN 16:5-11

WEDNESDAY: ACTS 17:14,22-18:1, PS 148, JN 16:12-15

THURSDAY: ACTS 18:1-8, PS 98, JN 16:16-20

FRIDAY: ACTS 18:9-18, PS 47, JN 16:20-23

SATURDAY: ACTS 18:23-28, PS 47, JN 16:23B-28

**NEXT SUNDAY: THE ASCENSION OF THE LORD –
RDGS: ACTS 1:1-11, PS 47, EPH 1:17:23, MK 16:15-20**

MASS INTENTIONS

MONDAY: SPECIAL INTENTION

TUESDAY: SPECIAL INTENTION

WEDNESDAY: ANN HUBERTZ

THURSDAY: KATHY LESTER

FRIDAY: POOR SOULS

VIGIL: MARY ANN MCCARTHY

7:30: STACY BROWN

10:00: JUDITH BAKER

NOON: FOR THE PARISH

MEMORIAL FLOWERS

For the deceased religious & for the Poor Souls: (Bob Griffin & John Scowden). Jody Geller. (Norb & Mark FitzSimons). (Jill Conley, Lauretta Heady, Phyllis & Clem Boehle). Louise Albregts. Donald Springgate, Jr. (Pat & James Kingma). Garrett families. Braden Geiger. (Robert Bohan & Melvin Elliott). Marian Schwartz

GOSPEL REFLECTION:

I have told you this so that my joy may be in you and your joy might be complete.

What is joy and where do we find it? First I suspect joy is one of those quaint little words which no one really uses except around Christmas time when we are speaking of something "to the world" and simply leave it at that. Searching its origins we might find out why...in some sense it refers to a type of delight which is of noble origin. A joy that finds its root in something lofty and with purpose; well that might explain its seeming dismissal. Our culture is not known for much of anything involving loftiness, in fact the baser the better when it comes to pleasure. We want our delights immediate. The old adage that something good is worth waiting for no longer applies to our society. Not only do we seek our delights in a timely fashion (yesterday) we expect them to outdo each other in scope and impact. We want one blockbuster after another and are readily disappointed. That I think, is the only good thing arising out of this culture, i.e. that we are likely to find out very soon that this approach is pointless. Alas, we don't however, learn that lesson. We continue to pursue all manner of pleasures and delight with abandon and when one doesn't pan out we simply drop that and go on to the next one. Such is our lot unless of course, we heed the words of Jesus. He has a joy for us that requires some waiting, not a lot however. His joy comes when we grasp the fact of what he has done for us. First he has freed us from that fruitless search for joy here and now. He has shown us that joy, immediate and explosive and that captures our attention constantly is not possible and the going after that sort of thing is downright destructive. Rather he teaches us to search for the "imperishable" in the case of bread (his life) which is our joy. How much more noble and lofty can one get than seeking after the joy promised by the Son of God? In this search we find ourselves as we truly are, dependent upon a loving, providential God who wishes to extend to us nothing short than a share in His Divine Life and with it, comes JOY. Once we have set our sights on this sort of joy we will have no trouble finding it. It comes from prayer, true communion with our loving God. It comes from "fasting", not wasting our time on things which do not satisfy or only do briefly and then leave us wanting. It comes from works of mercy, herein lays our real source of joy. We might remember how it felt when we were younger and engaged in something that didn't have ourselves at the center. That simple feeling of actually doing something for someone else, however insignificant, but simply out of love, e.g. bringing mom some flowers (dandelions or violets from the yard or sweeping the walk without being told) these small acts left us with a warmth inside and a true experience of joy because we wanted to see the joy on the face of someone else. Even when we aren't aware of what these small acts can mean we can still experience the lasting delight upon completing a day in which we simply did all for the greater honor and glory of our loving Father...we can be certain that when we see that FACE, his joy at us will be most obvious.

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Come, ye disconsolate, where'er ye languish,
Here health and peace are found, Life, Truth,
and Love;
Here bring your wounded hearts, here tell your
anguish;
Earth has no sorrow but Love can remove.

Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure;
Here speaks the Comforter, tenderly saying,
Earth has no sorrow that Love cannot cure.

Here see the Bread of Life, see waters flowing
Forth from the throne of God, pure from above;
Come to the feast of love, come, ever knowing,
Earth has no sorrow but Love can remove.

(EXCERPTS FROM): *Gaudete in Domino* - On Christian joy

By Pope Paul VI

To the Episcopate, to the Clergy, and to all the Faithful of the entire world
Venerable brothers and dear sons and daughters; health and the Apostolic Blessing.

Rejoice in the Lord always; the Lord is near to all who call upon Him in truth!(1)

Dear brothers and sons and daughters in Christ, many times already in the course of this Holy Year we have exhorted the People of God to correspond with joyful enthusiasm to the grace of the Jubilee. As you know, our invitation is essentially an appeal to interior renewal and reconciliation in Christ. It is a question of people's salvation, of their complete happiness. In this time, when throughout the world believers are preparing to celebrate the coming of the Holy Spirit, we invite you to implore from Him the gift of joy.

On our own part indeed, the ministry of reconciliation is being exercised in the midst of many contradictions and difficulties,(2) but it is sustained and accompanied in us by the joy of the Holy Spirit. Likewise we are truly able to adopt as our own and address to the universal Church the confidence of the Apostle Paul in his community at Corinth: "...you are in our hearts, to die together and to live together. I have great confidence in you...I am filled with comfort. With all our affliction, I am overjoyed."(3) Yes, it is for us, too, an exigence of love to invite you to share this abounding joy which is a gift of the Holy Spirit.(4)

We have therefore felt it as a happy interior need to address to you in the course of this year of grace, and very fittingly on the occasion of Pentecost, an Apostolic Exhortation whose theme is precisely: Christian joy — joy in the Holy Spirit. It is a sort of hymn to the divine joy that we would like to utter, so that it may awaken an echo in the whole world, and first of all in the Church: may joy be poured out in hearts together with the love of which it is the fruit, by the Holy Spirit that has been given to us.(5) Thus we wish that your voice may be joined with ours, for the spiritual consolation of the Church of God and of all those who are willing to lend their hearts and minds to this celebration.

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I. The need for joy in all people's hearts

Christian joy could not be properly praised if one were to remain indifferent to the outward and inward witness that God the Creator renders to Himself in the midst of His creation: "And God saw that it was good."⁽⁶⁾ Raising up man in the setting of a universe that is the work of His power, wisdom and love, and even before manifesting Himself personally according to the mode of revelation, God disposes the mind and heart of His creature to meet joy, at the same time as truth. One should therefore be attentive to the appeal that rises from man's heart, from the age of wondering childhood to serene old age, as a presentiment of the divine mystery.

When he awakens to the world, does not man feel, in addition to the natural desire to understand and take possession of it, the desire to find within it his fulfillment and happiness? As everyone knows, there are several degrees of this "happiness." Its most noble expression is joy, or "happiness" in the strict sense, when man, on the level of his higher faculties, finds his peace and satisfaction in the possession of a known and loved good.⁽⁷⁾ Thus, man experiences joy when he finds himself in harmony with nature, and especially in the encounter, sharing and communion with other people. All the more does he know spiritual joy or happiness when his spirit enters into possession of God, known and loved as the supreme and immutable good.⁽⁸⁾ Poets, artists, thinkers, but also ordinary men and women, simply disposed to a certain inner light, have been able and still are able, in the times before Christ and in our own time and among us, to experience something of the joy of God.

But how can we ignore the additional fact that joy is always imperfect, fragile and threatened? By a strange paradox, the consciousness of that which, beyond all passing pleasure, would constitute true happiness, also includes the certainty that there is no perfect happiness. The experience of finiteness, felt by each generation in its turn, obliges one to acknowledge and to plumb the immense gap that always exists between reality and the desire for the infinite.

This paradox, and this difficulty in attaining joy, seem to us particularly acute today. This is the reason for our message. Technological society has succeeded in multiplying the opportunities for pleasure, but it has great difficulty in generating joy. For joy comes from another source. It is spiritual. Money, comfort, hygiene and material security are often not lacking; and yet boredom, depression and sadness unhappily remain the lot of many. These feelings sometimes go as far as anguish and despair, which apparent carefreeness, the frenzies of present good fortune and artificial paradises cannot assuage. Do people perhaps feel helpless to dominate industrial progress, to plan society in a human way?

Does the future perhaps seem too uncertain, human life too threatened? Or is it not perhaps a matter of loneliness, of an unsatisfied thirst for love and for someone's presence, of an ill-defined emptiness? On the contrary, in many regions and sometimes in our midst, the sum of physical and moral sufferings weighs heavily: so many starving people, so many victims of fruitless combats, so many people torn from their homes! These miseries are perhaps not deeper than those of the past but they have taken on a worldwide dimension. They are better known, reported by the mass media—at least as much as the events of good fortune—and they overwhelm people's minds. Often there seems to be no adequate human solution to them.

This situation nevertheless cannot hinder us from speaking about joy and hoping for joy. It is indeed in the midst of their distress that our fellow men need to know joy, to hear its song. We sympathize profoundly with those over whom poverty and sufferings of every sort cast a veil of sadness. We are thinking in particular of those who are without means, without help, without friendship—those who see their human hopes annihilated. More than ever they are present in our prayers and our affection. We do not wish to overwhelm anyone. On the contrary, we are looking for the remedies capable of bringing light. In our view, these remedies fall into three categories.

People must obviously unite their efforts to secure at least a minimum of relief, well-being, security and justice, necessary for happiness, for the many peoples deprived of them. Such solidarity is already the work of God, it corresponds to Christ's commandment. Already it secures peace, restores hope, strength, communion, and gives access to joy, for the one who gives as for the one who receives, for it is more blessed to give than to receive.⁽⁹⁾ Dear brothers and sons and daughters, how many times do we urge you to prepare a world, one more suitable for living in, to bring about without delay justice and charity for the integral development of all! The conciliar Constitution *Gaudium et Spes* and numerous pontifical documents have indeed insisted on this point. Even though this is not the theme that we are directly touching upon here, effort should be made not to forget this fundamental duty of love of neighbor, without which it would be unbecoming to speak of joy.

There is also needed a patient effort to teach people, or teach them once more, how to savor in a simple way the many human joys that the Creator places in our path: the elating joy of existence and of life; the joy of chaste and sanctified love; the peaceful joy of nature and silence; the sometimes austere joy of work well done; the joy and satisfaction of duty performed; the transparent joy of purity, service and sharing; the demanding joy of sacrifice. The Christian will be able to purify, complete and sublimate these joys; he will not be able to disdain them. Christian joy presupposes a person capable of natural joy. These natural joys were often used by Christ as a starting point when He proclaimed the kingdom of God.

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But the theme of our exhortation is situated on still another level. For the problem seems to be, above all, of the spiritual order. It is man—in his soul—who finds himself without the means to take on himself the sufferings and miseries of our time. These sufferings and miseries crush him all the more to the extent that the meaning of life escapes him, that he is no longer sure of himself or of his transcendent calling and destiny. He has desacralized the universe and now he is desacralizing humanity; he has at times cut the vital link that joined him to God. Hope, and the value of individuals, are no longer sufficiently ensured. God seems to him abstract and useless. Without his being able to express it, God's silence weighs heavily on him. Yes, cold and darkness are first in the heart of the man who knows sadness. One can speak here of the sadness of non-believers, when the human spirit, created in the image and likeness of God, and therefore instinctively oriented towards Him as its sole and supreme good, remains without knowing Him clearly, without loving Him, and therefore without experiencing the happiness, even though imperfect, that is brought by the knowledge of God and by the certainty of having a link with Him that even death cannot break. Who does not recall the words of Saint Augustine: "You have made us for Yourself, Lord, and our hearts are restless until they rest in You"? (10) It is therefore by becoming more present to God, by turning away from sin, that man can truly enter into spiritual joy. Without doubt "flesh and blood" (11) are incapable of this. But Revelation can open up this possibility and grace can bring about this return. Our intention is precisely to invite you to the sources of Christian joy. And how could we do this, without ourselves becoming attentive to God's

III. Joy according to the New Testament

Through the course of many centuries and in the midst of most terrible trials, these promises wonderfully sustained the mystical hope of ancient Israel. And it is ancient Israel that transmitted them to the Church of Jesus Christ, in such a way that we are indebted to ancient Israel for some of the purest expressions of our hymn of joy. And yet, according to faith and the Christian experience of the Holy Spirit, this peace which is given by God and which spreads out like an overflowing torrent when the time of "consolation" (16) comes, is linked to the coming and presence of Christ.

No one is excluded from the joy brought by the Lord. The great joy announced by

the angel on Christmas night is truly for all the people, (17) both for the people of Israel then anxiously awaiting a Savior, and for the numberless people made up of all those who, in time to come, would receive its message and strive to live by it.

The Blessed Virgin Mary was the first to have received its announcement, from the angel Gabriel, and her Magnificat was already the exultant hymn of all the humble. Whenever we say the rosary, the joyful mysteries thus place us once more before the inexpressible event which is the center and summit of history: the coming on earth of Emmanuel, God with us. John the Baptist, whose mission is to point Him out to the expectation of Israel, had himself leapt for joy, in His presence, in the womb of his mother. (18) When Jesus begins His ministry, John "rejoices greatly at the bridegroom's voice." (19)

Let us now pause to contemplate the person of Jesus during His earthly life. In His humanity He had experienced our joys. He has manifestly known, appreciated, and celebrated a whole range of human joys, those simple daily joys within the reach of everyone. The depth of His interior life did not blunt His concrete attitude or His sensitivity. He admires the birds of heaven, the lilies of the field. He immediately grasps God's attitude towards creation at the dawn of history. He willingly extols the joy of the sower and the harvester, the joy of the man who finds a hidden treasure, the joy of the shepherd who recovers his sheep or of the woman who finds her lost coin, the joy of those invited to the feast, the joy of a marriage celebration, the joy of the father who embraces his son returning from a prodigal life, and the joy of the woman who has just brought her child into the world. For Jesus, these joys are real because for Him they are the signs of the spiritual joys of the kingdom of God: the joy of people who enter this kingdom return there or work there, the joy of the Father who welcomes them. And for His part Jesus Himself manifests His satisfaction and His tenderness when He meets children wishing to approach Him, a rich young man who is faithful and wants to do more, friends who open their home to Him, like Martha, Mary and Lazarus. His happiness is above all to see the Word accepted, the possessed delivered, a sinful woman or a publican like Zacchaeus converted, a widow taking from her poverty and giving. He even exults with joy when He states that the little ones have the revelation of the kingdom which remains hidden from the wise and able. (20) Yes, because Christ was "a man like us in all things but sin," (21) He accepted and experienced affective and spiritual joys, as a gift of God. And He did not rest until "to the poor he proclaimed the good news of salvation...and to those in sorrow, joy." (22) The Gospel of Saint Luke particularly gives witness to this seed of joy. The miracles of Jesus and His words of pardon are so many signs of divine goodness: all the people rejoiced at all the glorious things that were done by Him, and gave glory to God. (23) For the Christian as for Jesus, it is a question of living, in thanksgiving to the Father, the human joys, that the Creator gives him.

But it is necessary here below to understand properly the secret of the unfathomable joy which dwells in Jesus and which is special to Him.

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It is especially the Gospel of Saint John that lifts the veil, by giving us the intimate words of the Son of God made man. If Jesus radiates such peace, such assurance, such happiness, such availability, it is by reason of the inexpressible love by which He knows that He is loved by His Father. When He is baptized on the banks of the Jordan, this love, which is present from the first moment of His Incarnation, is manifested: "You are my Son, the Beloved; my favor rests on you."(24) This certitude is inseparable from the consciousness of Jesus. It is a presence which never leaves Him all alone.(25) It is an intimate knowledge which fills Him: "...the Father knows me and I know the Father."(26) It is an unceasing and total exchange: "All I have is yours and all you have is mine."(27) The Father has given the Son the power to judge, the power to dispose of life. It is a mutual indwelling: "...I am in the Father and the Father in me..."(28) In return, the Son gives the Father immeasurable love: "...I love the Father.... I am doing exactly what the Father told me."(29) He always does what is pleasing to His Father: it is His food and drink.(30) His availability goes even to the gift of His human life; His confidence goes even to the certitude of taking it up again: "The Father loves me because I lay down my life in order to take it up again."(31) In this sense He rejoices to go to the Father. For Jesus it is not a question of a passing awareness. It is the reverberation in His human consciousness of the love that He has always known as God in the bosom of the Father: "...you loved me before the foundation of the world."(32) Here there is an uncommunicable relationship of love which is identified with His existence as the Son and which is the secret of the life of the Trinity: the Father is seen here as the one, who gives Himself to the Son, without reserve and without ceasing, in a burst of joyful generosity, and the Son is seen as He who gives Himself in the same way to the Father, in a burst of joyful gratitude, in the Holy Spirit.

And the disciples and all those who believe in Christ are called to share this joy. Jesus wishes them to have in themselves His joy in its fullness.(33) "I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them, and so that I may be in them."(34)

This joy of living in God's love begins here below. It is the joy of the kingdom of God. But it is granted on a steep road which requires a total confidence in the Father and in the Son, and a preference given to the kingdom. The message of Jesus promises above all joy—this demanding joy; and does it not begin with the beatitudes?

"How happy are you who are poor: yours is the kingdom of God. Happy you who are hungry now: you shall be satisfied. Happy you who weep now: you shall laugh."(35)

In a mysterious way, Christ Himself accepts death at the hands of the wicked(36) and death on the cross, in order to eradicate from man's heart the sins of self-sufficiency and to manifest to the Father a complete filial obedience. But the Father has not allowed death to keep Him in its power. The resurrection of Jesus is the seal placed by the Father on the value of His Son's sacrifice: it is the proof of the Father's fidelity, according to the desire expressed by Jesus before He enters into His passion: "Father...glorify your Son so that your Son may glorify you."(37) Henceforth, Jesus is living forever in the glory of the Father, and this is why the disciples were confirmed in an ineradicable joy when they saw the Lord on Easter evening.

It remains that, here below, the joy of the kingdom brought to realization can only spring from the simultaneous celebration of the death and resurrection of the Lord. This is the paradox of the Christian condition which sheds particular light on that of the human condition: neither trials nor sufferings have been eliminated from this world, but they take on a new meaning in the certainty of sharing in the redemption wrought by the Lord and of sharing in His glory. This is why the Christian, though subject to the difficulties of human life, is not reduced to groping for the way; nor does he see in death the end of his hopes. As in fact the prophet foretold: "The people that walked in darkness has seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase..."(38) The Easter Exultet sings of a mystery accomplished beyond the hopes of the prophets: in the joyful announcement of the resurrection, even man's suffering finds itself transformed, while the fullness of joy springs from the victory of the Crucified, from His pierced heart and His glorified body. This victory enlightens the darker souls. *Et nox illuminatio mea in deliciis meis.*(39)

Paschal joy is not just that of a possible transfiguration: it is the joy of the new presence of the Risen Christ dispensing to His own the Holy Spirit, so that He may dwell with them. The Holy Spirit is given to the Church as the inexhaustible principle of her joy as the bride of the glorified Christ. He recalls to her mind, through the ministry of grace and truth exercised by the successors of the apostles, the very teaching of the Lord. The Holy Spirit stirs up in the Church divine life and the apostolate. And the Christian knows that this Spirit will never be quenched in the course of history. The source of hope manifested at Pentecost will never be exhausted.

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Announcements and Upcoming Events

SUNDAY, MAY 6TH AT 4:00PM



NEEDED: VOICES TO ADD TO OUR SCHOLA. IF INTERESTED OR WOULD LIKE MORE INFORMATION CONTACT Madeline Pingel AT: madeline.pingel@yahoo.com

Girls aged 10-14
ARE INVITED TO A



RESERVE YOUR SPOT TODAY! R.S.V.P. BY MAY 14
sisterluciarichardson@gmail.com / 765-742-8081



The First Reading from Acts begins with Cornelius falling at Peter's feet. Peter lifts him up and says, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him."

Cornelius was likely the inspiration for that statement. St. Cornelius is a significant person in the Acts of the Apostles. A documented centurion in the Cohors Italia, he is considered by most Bible researchers as being one of the first Gentiles converted to Christianity.

The message, however, applies to all of us, as most of us are indeed Gentiles. It is made clear that Cornelius was a holy and generous man. However, he did not receive the Holy Spirit until he had heard the Gospel from Peter and responded to it. That is what each of us is called to do as well. If we allow the Lord to be an important part of our lives, God will do everything for those who are willing to receive Him.

This reading then reports, "While Peter was still speaking these things, the Holy Spirit fell upon all who were listening to the word." St. Peter is later criticized for entering the house of a Gentile, eating, and then baptizing Cornelius, but in Acts 11 Peter responds, "If then God gave them the same gift he gave to us when we came to believe in the Lord Jesus Christ, who was I to be able to hinder God?" God is there for all of us, but we must receive Him and open our lives to Him.

SUNDAY OFFERING:

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"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"

ST. AUGUSTINE