

SAINT MARY'S CATHOLIC CHURCH

VICTORIA, TEXAS



SIXTH SUNDAY OF EASTER

SUNDAY, MAY 17, 2020

CLERGY AND STAFF

Pastor: Fr. Kristopher Fuchs - frkristopher@victoriadiocese.org

Parochial Vicar: Fr. Christopher Korang - ckorang@victoriadiocese.org

Pastoral Assistant: Dcn. Jim Koenig - jkoenig@stmvictoria.org

Secretary: Cathy Fojtik - sec@stmvictoria.org

Music Director: Cathy Lowe - music@stmvictoria.org

Accounting: Heather Zamykal - hzamykal@stmvictoria.org

CCD: Diana Starnes - ccd@stmvictoria.org

www.stmvictoria.org

Physical Address: 402 South Main Victoria, TX 77901-8123

Phone: 361-573-4328

Mailing Address: P.O. Box 2448 Victoria, TX 77902-2448

Fax: 361-573-4308

CHAPTER V DIES DIERUM

Sunday: the Primordial Feast, Revealing the Meaning of Time

Christ the Alpha and Omega of time

74. "In Christianity time has a fundamental importance. Within the dimension of time the world was created; within it the history of salvation unfolds, finding its culmination in the 'fullness of time' of the Incarnation, and its goal in the glorious return of the Son of God at the end of time. In Jesus Christ, the Word made flesh, time becomes a dimension of God, who is himself eternal". (118)

In the light of the New Testament, the years of Christ's earthly life truly constitute the centre of time; this centre reaches its apex in the Resurrection. It is true that Jesus is God made man from the very moment of his conception in the womb of the Blessed Virgin, but only in the Resurrection is his humanity wholly transfigured and glorified, thus revealing the fullness of his divine identity and glory. In his speech in the synagogue at Antioch in Pisidia (cf. Acts 13:33), Paul applies the words of Psalm 2 to the Resurrection of Christ: "You are my Son, this day I have begotten you" (v. 7). It is precisely for this reason that, in celebrating the Easter Vigil, the Church acclaim the Risen Christ as "the Beginning and End, the Alpha and Omega". These are the words spoken by the celebrant as he prepares the Paschal candle, which bears the number of the current year. These words clearly attest that "Christ is the Lord of time; he is its beginning and its end; every year, every day and every moment are embraced by his Incarnation and Resurrection, and thus become part of the 'fullness of time'". (119)

75. Since Sunday is the weekly Easter, recalling and making present the day upon which Christ rose from the dead, it is also the day which reveals the meaning of time. It has nothing in common with the cosmic cycles according to which natural religion and human culture tend to impose a structure on time, succumbing perhaps to the myth of eternal return. The Christian Sunday is wholly other! Springing from the Resurrection, it cuts through human time, the months, the years, the centuries, like a directional arrow which points them towards their target: Christ's Second Coming. Sunday foreshadows the last day, the day of the Parousia, which in a way is already anticipated by Christ's glory in the event of the Resurrection.

In fact, everything that will happen until the end of the world will be no more than an extension and unfolding of what happened on the day when the battered body of the Crucified Lord was raised by the power of the Spirit and became in turn the wellspring of the Spirit for all humanity. Christians know that there is no need to wait for another time of salvation, since, however long the world may last, they are already living in the last times. Not only the Church, but the cosmos itself and history are ceaselessly ruled and governed by the glorified Christ. It is this life-force which propels creation, "groaning in birth-pangs until now" (Rom 8:22), towards the goal of its full redemption. Mankind can have only a faint intuition of this process, but Christians have the key and the certainty. Keeping Sunday holy is the important witness which they are called to bear, so that every stage of human history will be upheld by hope.

Sunday in the Liturgical Year

76. With its weekly recurrence, the Lord's Day is rooted in the most ancient tradition of the Church and is vitally important for the Christian. But there was another rhythm which soon established itself: the annual liturgical cycle. Human psychology in fact desires the celebration of anniversaries, associating the return of dates and seasons with the remembrance of past events. When these events are decisive in the life of a people, their celebration generally creates a festive atmosphere which breaks the monotony of daily routine.

Now, by God's design, the great saving events upon which the Church's life is founded were closely linked to the annual Jewish feasts of Passover and Pentecost, and were prophetically foreshadowed in them. Since the second century, the annual celebration of Easter by Christians — having been added to the weekly Easter celebration — allowed a more ample meditation on the mystery of Christ

crucified and risen. Preceded by a preparatory fast, celebrated in the course of a long vigil, extended into the fifty days leading to Pentecost, the feast of Easter — "solemnity of solemnities" — became the day par excellence for the initiation of catechumens. Through baptism they die to sin and rise to a new life because Jesus "was put to death for our sins and raised for our justification" (Rom 4:25; cf. 6:3-11). Intimately connected to the Paschal Mystery, the Solemnity of Pentecost takes on special importance, celebrating as it does the coming of the Holy Spirit upon the Apostles gathered with Mary and inaugurating the mission to all peoples. (120)

77. A similar commemorative logic guided the arrangement of the entire Liturgical Year. As the Second Vatican Council recalls, the Church wished to extend throughout the year "the entire mystery of Christ, from the Incarnation and Nativity to the Ascension, to the day of Pentecost and to the waiting in blessed hope for the return of the Lord. Remembering in this way the mysteries of redemption, the Church opens to the faithful the treasury of the Lord's power and merits, making them present in some sense to all times, so that the faithful may approach them and be filled by them with the grace of salvation". (121)

After Easter and Pentecost, the most solemn celebration is undoubtedly the Nativity of the Lord, when Christians ponder the mystery of the Incarnation and contemplate the Word of God who deigns to assume our humanity in order to give us a share in his divinity.

78. Likewise, "in celebrating this annual cycle of the mysteries of Christ, the holy Church venerates with special love the Blessed Virgin Mary, Mother of God, united forever with the saving work of her Son". (122) In a similar way, by inserting into the annual cycle the commemoration of the martyrs and other saints on the occasion of their anniversaries, "the Church proclaims the Easter mystery of the saints who suffered with Christ and with him are now glorified". (123) When celebrated in the true spirit of the liturgy, the commemoration of the saints does not obscure the centrality of Christ, but on the contrary extols it, demonstrating as it does the power of the redemption wrought by him. As Saint Paulinus of Nola sings, "all things pass, but the glory of the saints endures in Christ, who renews all things, while he himself remains unchanged". (124) The intrinsic relationship between the glory of the saints and that of Christ is built into the very arrangement of the Liturgical Year, and is expressed most eloquently in the fundamental and sovereign character of Sunday as the Lord's Day. Following the seasons of the Liturgical Year in the Sunday observance which structures it from beginning to end, the ecclesial and spiritual commitment of Christians comes to be profoundly anchored in Christ, in whom believers find their reason for living and from whom they draw sustenance and inspiration.

79. Sunday emerges therefore as the natural model for understanding and celebrating these feast-days of the Liturgical Year, which are of such value for the Christian life that the Church has chosen to emphasize their importance by making it obligatory for the faithful to attend Mass and to observe a time of rest, even though these feast-days may fall on variable days of the week. (125) Their number has been changed from time to time, taking into account social and economic conditions, as also how firmly they are established in tradition, and how well they are supported by civil legislation. (126)

The present canonical and liturgical provisions allow each Episcopal Conference, because of particular circumstances in one country or another, to reduce the list of Holy Days of obligation. Any decision in this regard needs to receive the special approval of the Apostolic See, (127) and in such cases the celebration of a mystery of the Lord, such as the Epiphany, the Ascension or the Solemnity of the Body and Blood of Christ, must be transferred to Sunday, in accordance with liturgical norms, so that the faithful are not denied the chance to meditate upon the mystery. (128) Pastors should also take care to encourage the faithful to attend Mass on other important feast-days celebrated during the week. (129)

80. There is a need for special pastoral attention to the many situations where there is a risk that the popular and cultural traditions of a region may intrude upon the celebration of Sundays and other liturgical feast-days, mingling the spirit of genuine Christian faith with elements which are foreign to it

and may distort it. In such cases, catechesis and well-chosen pastoral initiatives need to clarify these situations, eliminating all that is incompatible with the Gospel of Christ. At the same time, it should not be forgotten that these traditions — and, by analogy, some recent cultural initiatives in civil society — often embody values which are not difficult to integrate with the demands of faith. It rests with the discernment of Pastors to preserve the genuine values found in the culture of a particular social context and especially in popular piety, so that liturgical celebration — above all on Sundays and holy days — does not suffer but rather may actually benefit. (130)

CONCLUSION

81. The spiritual and pastoral riches of Sunday, as it has been handed on to us by tradition, are truly great. When its significance and implications are understood in their entirety, Sunday in a way becomes a synthesis of the Christian life and a condition for living it well. It is clear therefore why the observance of the Lord's Day is so close to the Church's heart, and why in the Church's discipline it remains a real obligation. Yet more than as a precept, the observance should be seen as a need rising from the depths of Christian life. It is crucially important that all the faithful should be convinced that they cannot live their faith or share fully in the life of the Christian community unless they take part regularly in the Sunday Eucharistic assembly. The Eucharist is the full realization of the worship which humanity owes to God, and it cannot be compared to any other religious experience. A particularly efficacious expression of this is the Sunday gathering of the entire community, obedient to the voice of the Risen Lord who calls the faithful together to give them the light of his word and the nourishment of his Body as the perennial sacramental wellspring of redemption. The grace flowing from this wellspring renews mankind, life and history.

82. It is with this strong conviction of faith, and with awareness of the heritage of human values which the observance of Sunday entails, that Christians today must face the enticements of a culture which has accepted the benefits of rest and free time, but which often uses them frivolously and is at times attracted by morally questionable forms of entertainment. Certainly, Christians are no different from other people in enjoying the weekly day of rest; but at the same time they are keenly aware of the uniqueness and originality of Sunday, the day on which they are called to celebrate their salvation and the salvation of all humanity. Sunday is the day of joy and the day of rest precisely because it is "the Lord's Day", the day of the Risen Lord.

83. Understood and lived in this fashion, Sunday in a way becomes the soul of the other days, and in this sense we can recall the insight of Origen that the perfect Christian "is always in the Lord's Day, and is always celebrating Sunday". (131) Sunday is a true school, an enduring program of Church pedagogy — an irreplaceable pedagogy, especially with social conditions now marked more and more by a fragmentation and cultural pluralism which constantly test the faithfulness of individual Christians to the practical demands of their faith. In many parts of the world, we see a "diaspora" Christianity, which is put to the test because the scattered disciples of Christ can no longer easily maintain contact with one another, and lack the support of the structures and traditions proper to Christian culture. In a situation of such difficulty, the opportunity to come together on Sundays with fellow believers, exchanging gifts of brotherhood, is an indispensable help.

84. Sustaining Christian life as it does, Sunday has the additional value of being a testimony and a proclamation. As a day of prayer, communion and joy, Sunday resounds throughout society, emanating vital energies and reasons for hope. Sunday is the proclamation that time, in which he who is the Risen Lord of history makes his home, is not the grave of our illusions but the cradle of an ever new future, an opportunity given to us to turn the fleeting moments of this life into seeds of eternity. Sunday is an invitation to look ahead; it is the day on which the Christian community cries out to Christ, "Marana tha: Come, O Lord!" (1 Cor 16:22). With this cry of hope and expectation, the Church is the companion and support of human hope. From Sunday to Sunday, enlightened by Christ, she goes forward towards the unending Sunday of the heavenly Jerusalem, which "has no need of the sun or moon to shine upon it, for the glory of God is its light and its lamp is the Lamb" (Rev 21:23).

85. As she strains towards her goal, the Church is sustained and enlivened by the Spirit. It is he who awakens memory and makes present for every generation of believers the event of the Resurrection. He is the inward gift uniting us to the Risen Lord and to our brothers and sisters in the intimacy of a single body, reviving our faith, filling our hearts with charity and renewing our hope. The Spirit is unfailingly present to every one of the Church's days, appearing unpredictably and lavishly with the wealth of his gifts. But it is in the Sunday gathering for the weekly celebration of Easter that the Church listens to the Spirit in a special way and reaches out with him to Christ in the ardent desire that he return in glory: "The Spirit and the Bride say, 'Come!'" (Rev 22:17). Precisely in consideration of the role of the Spirit, I have wished that this exhortation aimed at rediscovering the meaning of Sunday should appear in this year which, in the immediate preparation for the Jubilee, is dedicated to the Holy Spirit.

86. I entrust this Apostolic Letter to the intercession of the Blessed Virgin, that it may be received and put into practice by the Christian community. Without in any way detracting from the centrality of Christ and his Spirit, Mary is always present in the Church's Sunday. It is the mystery of Christ itself which demands this: indeed, how could she who is Mater Domini and Mater Ecclesiae fail to be uniquely present on the day which is both dies Domini and dies Ecclesiae?

As they listen to the word proclaimed in the Sunday assembly, the faithful look to the Virgin Mary, learning from her to keep it and ponder it in their hearts (cf. Lk 2:19). With Mary, they learn to stand at the foot of the Cross, offering to the Father the sacrifice of Christ and joining to it the offering of their own lives. With Mary, they experience the joy of the Resurrection, making their own the words of the Magnificat which extol the inexhaustible gift of divine mercy in the inexorable flow of time: "His mercy is from age to age upon those who fear him" (Lk 1:50). From Sunday to Sunday, the pilgrim people follow in the footsteps of Mary, and her maternal intercession gives special power and fervor to the prayer which rises from the Church to the Most Holy Trinity.

87. Dear Brothers and Sisters, the imminence of the Jubilee invites us to a deeper spiritual and pastoral commitment. Indeed, this is its true purpose. In the Jubilee year, much will be done to give it the particular stamp demanded by the ending of the Second Millennium and the beginning of the Third since the Incarnation of the Word of God. But this year and this special time will pass, as we look to other jubilees and other solemn events. As the weekly "solemnity", however, Sunday will continue to shape the time of the Church's pilgrimage, until that Sunday which will know no evening.

Therefore, dear Brother Bishops and Priests, I urge you to work tirelessly with the faithful to ensure that the value of this sacred day is understood and lived ever more deeply. This will bear rich fruit in Christian communities, and will not fail to have a positive influence on civil society as a whole.

In coming to know the Church, which every Sunday joyfully celebrates the mystery from which she draws her life, may the men and women of the Third Millennium come to know the Risen Christ. And constantly renewed by the weekly commemoration of Easter, may Christ's disciples be ever more credible in proclaiming the Gospel of salvation and ever more effective in building the civilization of love.

My blessing to you all!

From the Vatican, on 31 May, the Solemnity of Pentecost, in the year 1998, the twentieth of my Pontificate.

(118) John Paul II, Apostolic Letter Tertio Millennio Adveniente (10 November 1994), 10; AAS 87 (1995), 11. (119) Ibid. (120) Cf. Catechism of the Catholic Church, 731-732. (121) Constitution on the Sacred Liturgy Sacrosanctum Concilium, 102. (122) Ibid., 103. (123) Ibid., 104. (124) Carm. XVI, 3-4: "Omnia praetereunt, sanctorum gloria durat in Christo qui cuncta novat, dum permanet ipse": CSEL 30, 67. (125) Cf. Code of Canon Law, Canon 1247; Code of Canons of the Eastern Churches, Canon 881, 1; 4. (126) By general law, the holy days of obligation in the Latin Church are the Feasts of the Nativity of the Lord, the Epiphany, the Ascension, the Body and Blood of Christ, Mary Mother of God, the Immaculate Conception, the Assumption, Saint Joseph, Saints Peter and Paul and All Saints: cf. Code of Canon Law, Canon 1246. The holy days of obligation in all the Eastern Churches are the Feasts of the Nativity of the Lord, the Epiphany, the Ascension, the Dormition of Mary Mother of God and Saints Peter and Paul: cf. Code of Canons of the Eastern Churches, Canon 880, 3. (127) Cf. Code of Canon Law, Canon 1246, 2; for the Eastern Churches, cf. Code of Canons of the Eastern Churches, Canon 880, 3. (128) Cf. Sacred Congregation of Rites, Normae Universales de Anno Liturgico et de Calendario (21 March 1969), 5, 7: Enchiridion Vaticanum 3, 895; 897. (129) Cf. Caeremoniale Episcoporum, ed. typica 1995, No. 230. (130) Cf. ibid., No. 233. (131) Contra Celsum VIII, 22: SC 150, 222-224. (132) Cf. m VIII, 22: SC 150, 222-224. (133) Contra Celsum VIII, 22: SC 150, 222-224. Liturgico et de Calendario (21 March 1969), 5, 7: Enchiridion Vaticanum 3, 895; 897. (129) Cf. Caeremoniale Episcoporum, ed. typica 1995, No. 230. (130) Cf. ibid., No. 233. (131) Contra Celsum VIII, 22: SC 150, 222-224.

