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by the love of our

Blessed Mother



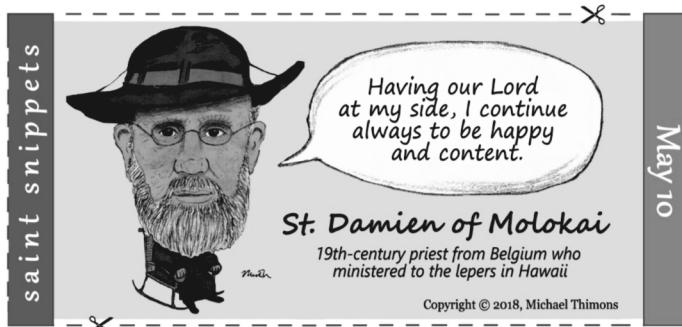
Feast of Faith

The Creed

Following the readings and the homily, we stand together and say or sing the Creed, our profession of faith. The Creed is a solemn statement of belief, a “rule of faith” (General Instruction of the Roman Missal, 67). It states the core of what we believe about God the Father, the Son, and the Holy Spirit. The language of the Creed is knotty and difficult at times, precisely because its purpose is to express with precision what we believe about God. The Creed that we pray most often, the Nicene Creed, came out of the earliest ecumenical councils: Nicea in 325 and Constantinople in 381. It originated in a time of great controversy about the divinity of Christ, and thus the longest section of the Creed relates to Christ, truly human and truly God.

The Creed is both communal and personal: it is “we,” but it is also “I.” In the Rite of Christian Initiation of Adults, it is only after listening to the teaching of the Church and professing faith in the Holy Trinity that the candidate is admitted to the sacraments. So it is every Sunday. We listen to the word, we profess our faith, and then we come to the altar.

—Corinna Laughlin, Copyright © J. S. Paluch Co.



The Presence Of The Holy Spirit

We have a unique episode in the Acts of the Apostles today. A whole roomful of people are baptized with the Holy Spirit before they are baptized with water! The verb used—“the Holy Spirit ‘fell’ on them” (Acts 10:44)—is characteristic of the way the Spirit works throughout the book of Acts: powerful and surprising. Though this “baptism” is not the normative way the New Testament describes baptism, it is still a good reminder today that the Holy Spirit is not controlled by whether or not we pour water, but rather that our sacramental signs reveal the presence of the Spirit at work among us. And we have a double reinforcement of how this work is accomplished from a Letter and a Gospel bearing John’s name. It is love, self-sacrificing and self-giving love, that manifests the Spirit of Jesus in our midst. It is love that is the greatest of commandments. The Spirit is manifested equally through those who live in that love.

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Readings for the Week

Monday:	Acts 16:11-15; Ps 149:1b-6a, 9b; Jn 15:26 — 16:4a
Tuesday:	Acts 16:22-34; Ps 138:1-3, 7c-8; Jn 16:5-11
Wednesday:	Acts 17:15, 22 — 18:1; Ps 148:1-2, 11-14; Jn 16:12-15
Thursday:	Acts 1:1-11; Ps 47:2-3, 6-9; Eph 1:17-23 or Eph 4:1-13 [1-7, 11-13]; Mk 16:15-20 (for Ascension); otherwise Acts 18:1-8; Ps 98:1-4; Jn 16:16-20
Friday:	Acts 1:15-17, 20-26; Ps 113:1-8; Jn 15:9-17
Saturday:	Acts 18:23-28; Ps 47:2-3, 8-10; Jn 16:23b-28
Sunday:	Acts 1:15-17, 20a, 20c-26; Ps 103:1-2, 11-12, 19-20; 1 Jn 4:11-16; Jn 17:11b-19; or, for Ascension, Acts 1:1-11; Ps 47:2-3, 6-9; Eph 1:17-23 or Eph 4:1-13 [1-7, 11-13]; Mk 16:15-20

Saints and Special Observances

Sunday:	Sixth Sunday of Easter; Mother’s Day
Monday:	St. Damien de Veuster; St. John De Avila
Wednesday:	Ss. Nereus and Achilleus; St. Pancras; Eid al Fitr (Islamic observance) begins at sunset
Thursday:	The Ascension of the Lord (unless transferred to Sunday); otherwise Our Lady of Fatima
Friday:	St. Matthias
Saturday:	St. Isidore; Armed Forces Day



Today's Readings

First Reading — The gift of the Holy Spirit was poured out on the Gentiles also (Acts 10:25-26, 34-35, 44-48).

Psalm — The Lord has revealed to the nations his saving power (Psalm 98).

Second Reading — God is love (1 John 4:7-10) or 1 John 4:11-16.

Gospel — No one has greater love than this: to lay down one’s life for one’s friends (John 15:9-17) or John 17:11b-19.

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Sixth Sunday of Easter May 9, 2021

It was not you who chose me, but I who chose you and appointed you to go and bear fruit.

—John 15:16

Treasures From Our Tradition

Just as the origins of Lent have to do with accompanying people in the final stages of preparation for baptism at Eastertime, so does the structure of the Easter season help the newly received Catholics take root in the community. This is the season of “mystagogy,” which means “reflection on the mysteries.” This means that new Catholics are remembering the sacraments by which they become one with us, and are sorting out the implications for their everyday life. They can understand the excitement of Cornelius and his family in the first reading, filled with the Holy Spirit, and so eager to begin their new life that they overwhelm St. Peter. The second reading and the Gospel today likewise help our new brothers and sisters explore their new life as an experience of God’s tender love.

Long ago, our tradition named these newly baptized adults and children the “neophytes,” from Greek words meaning “newly planted.” Newly planted in the garden of faith, they look to us to provide the fertile soil in which their new life can take root and grow. You can help. If you have “neophytes” in your parish, a card or note of welcome, or warm words of congratulation, are still timely. It’s Easter!

—James Field, Copyright © J. S. Paluch Co.

Who Needs Love?

Part of the first reading from Acts that we don't hear is a vision Peter has, in which God tells him that all foods are OK to eat; no longer are some unclean. He later realizes that the vision was a symbol that all people are "clean," Gentiles as well as Jews. All are called to have faith in Jesus. Not all of the early Christians understood. The Jewish Christians were shocked that the Holy Spirit would give gifts, such as speaking in tongues, to Gentiles. Especially Gentiles who had not been baptized.

Now the distinction between Gentile and Jewish Christians doesn't seem very important today. But we still need to follow St. Peter's example of sharing our faith in Jesus. We seem to be more interested in converting other Christians than in bringing non-Christians to the faith. Does that mean we should drag any non-believers we meet to church on Sunday? Should we brag about how much we love God?

Today's gospel gives us a hint at what we can do to bring others to Christ. Jesus makes it sound simple: Love one another as I love you. (Jn 15:12) Remember that God's love for us comes first. That's why the Gentiles in the first reading received the gifts of the Spirit before they were baptized. The second reading from John tells us that love is not people loving God; it's that God loved us first, enough to send his Son to die for us. We may think that we have chosen to love and follow Jesus, but as the gospel tells us, Jesus chose us before we ever chose him. So maybe that part about loving others as Jesus loves us is not so much about being willing to die for those you love. It may just be our willingness to love others without requiring that they love us first.

How can we do that? I can introduce myself to someone new to the parish that I see in church. I can offer to help the poor without waiting for the pastor to beg. I can be courteous to other drivers, letting them go in front of me in heavy traffic. I can make a priority of seeing what I can do for others, instead of what they can do for me. Perhaps part of our daily prayer can be asking God to show us who needs our love today.

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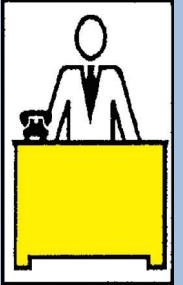


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