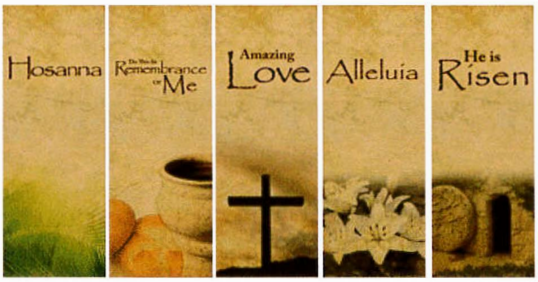
LIVING FAITH
SIXTH SUNDAY OF EASTER

ROMAN CATHOLIC
ARCHDIOCESE OF ST. JOHN'S



THE WORD OF GOD TODAY

John 14: 15-21

'If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you for ever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

'I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.'

REFLECTION ON THE GOSPEL

The beautiful message that Jesus has for us in today's Gospel is that He abides in us. Jesus tells us that God is faithful, and will never leave us to face life, trial, adversity, peril, joy or celebration alone. God made a covenant with us when we were baptized; God promised that God would remain with us, and God will never go back on this promise. God renews that promise when we are Confirmed, and renews and strengthens within us the presence of the Holy Spirit. Jesus comes to dwell within us in a special way every time we receive the Eucharist. Jesus is with us in the friends who rejoice with us in life's good times. Jesus is with us in and through the friends who sit with us, comfort us and sustain us in the trials. God is with us in and through the rituals and prayers of the Church, which carry us and give us words and gestures when we cannot find our own.

God has made a covenant with you. When you were Baptized, you made a covenant with God. How do you live your side of this exchange of faithfulness?

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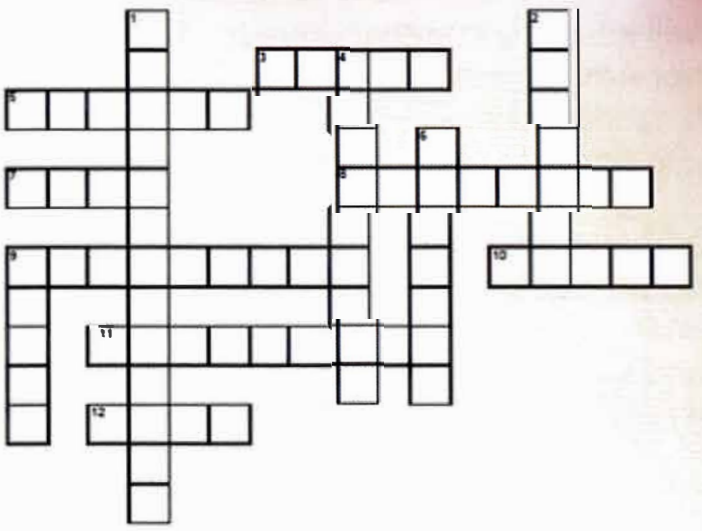
We learn in the Gospel that Jesus will send an Advocate to His disciples, the Spirit of Truth. As we journey through the Easter season we near the celebration of the Ascension followed by the Feast of Pentecost. A family activity for this week is to recall what the Church teaches and reflect on the Holy Spirit by completing this short crossword.

A Catholic Crossword



ACROSS

3 There are seven ___ of the Holy Spirit; all souls in the state of grace have these.
5 The gift which enables us to judge correctly concerning the things of God
7 The gift of great awe and reverence for Our Lord, which keeps us from offending Him by sin: ___ of the Lord
8 That day, about three ___ people were baptized.
9 This feast is celebrated fifty days after Easter.
10 This Apostle preached to the crowd, telling them to be baptized and to believe in Jesus Christ.
11 The gift which enables us to see God reflected in all creatures and to praise Him in them, but yet to see the nothingness of creatures in themselves so that we will desire God alone
12 The Holy Spirit descended upon the Apostles in the form of tongues of ___.

DOWN

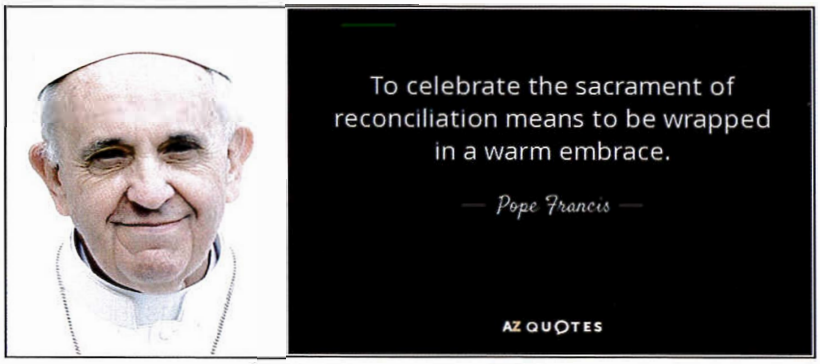
1 The gift which gives us an insight into the mysteries of the faith so that we may live by them
2 The Holy Spirit gave the Apostles this virtue, which enabled them to boldly proclaim the Gospel.
4 The gift which gives us a Christ-like courage to love God in the face of all obstacles, even death
6 The gift through which we receive the light of the Holy Spirit to guide us in practical matters
9 The gift by which we are attracted to reverence God as our Father and all others as His children, our brethren

SOLUTION: ACROSS: 3 gifts, 5 wisdom, 7 fear, 8 thousand, 9 pentecost, 10 peter, 11 knowledge, 12 fire. DOWN: 1 understanding, 2 courage, 4 fortitude, 6 counsel, 9 piety

http://www.setonmagazine.com/homeschool/seton-home-study-school/a-catholic-crossword-2 (Saved from Seton Magazine)

YOU ASKED...

When I was younger, we used to "go to confession." When did the name change to "the Sacrament of Reconciliation?" Why the change?



The names by which we refer to this Sacrament actually emphasize different aspects of the Sacrament.

Confession refers to the act by which we tell our sins to the priest. It places the emphasis on what we must do to fulfill the spirit and requirement of the Sacrament, which is to name specifically those serious sins which we have committed and for which we are sorry.

Penance refers to our repentance, sorrow and resolution to amend our life with God's help. It places the focus on us, and what we have to do to atone for our sins. Often, after we have confessed and received absolution, the priest-confessor will suggest a "penance," or an act to signify our desire to make amends. Sometimes, this will be to go to the person we have wronged and express regret or contrition, sometimes we will be asked to say a prayer, and sometimes it will be suggested that we do an act of kindness or charity for someone in need.

Reconciliation refers to the goal of the Sacrament, what God desires as a result of our celebration of this Sacrament. God wills that the sinner be reconciled to God and the Church (see CCC 1423-1424). This is why we tend to prefer this title for the Sacrament today. Sacraments are acts of God; they celebrate what God is doing with, in and among us. God reconciles us to one another and to God's self in this Sacrament.

The ritual for the sacrament is called the Rite of Penance, but is fitting to refer to it with any of the three titles. In fact, the Catechism refers to it also as "the Sacrament of Conversion" and the "Sacrament of Forgiveness."

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QUEEN VICTORIA AND THE BASILICA
A LOCAL LEGEND
John FitzGerald, PhD

Often mythology and legend tell us as much about a community as do historical facts. One of the most durable legends of the Basilica-Cathedral of St. John the Baptist concerns the origin of the grant of land to Bishop Michael Fleming to build his cathedral. Soon after he became bishop in 1829, Fleming began petitioning British colonial officials and requesting a grant of land to build a cathedral. As the legend goes, after receiving repeated refusals, in 1837 Fleming proceeded to London where he had been advised by family members of his St. John's parish, the Dempsey family, to stand at Rotten Row in Hyde Park, through which the young Queen Victoria in her horses and carriage proceeded daily. According to the story, Fleming spoke from the road and addressed Her Majesty, was invited into her coach, told her of his unsuccessful efforts to obtain land, and had an audience with the Queen at her residence at which she promised her help in obtaining the land, as well as presented him with a variety of gifts including a silk shawl and gold coins, and requested that the bishop name his cathedral after St. John the Baptist. Fifty years later, Bishop Howley preached a sermon in St. John's claiming that one of the first deeds of the new Queen was her signature on the Cathedral land grant, and in the 1950s, a member of the Dempsey family of St. John's was photographed wearing a shawl which they claimed Bishop Fleming had been given by Victoria, and which the Bishop had given them on his return to Newfoundland.

As charming as this fanciful story is, there is not a shred of contemporary documentation for any of its "facts". It is pure legend. The land grant was issued and signed by Governor Henry Prescott in St. John's in 1838, not by Victoria in London in 1837 (though her printed name appeared at the top of the standardized government form). Correspondence between the author and Sir Robert Fellowes, Private Secretary to Queen Elizabeth II in 1992 led to a search of the papers and diaries of Queen Victoria in the Royal Archives and Library at Windsor Castle in the UK; not a single bequest or connection was recorded made by the Queen to the bishop.

What does this tale tell us of Fleming and the Newfoundland Irish Roman Catholic community in the 1830s? From the time of Humphrey Gilbert in the 1580s, Newfoundland was Britain's oldest colony, the cornerstone of Empire, and the Established Church of England was the state church. After the grant of the right to vote in Newfoundland elections in 1832, the greatest achievement of the Irish Roman Catholic community in Newfoundland was the grant of cathedral lands. Present in the Island through the 18th century, the formal practice of Catholicism was officially outlawed until liberty of conscience was allowed in 1783, and Catholicism was formally established by the Franciscan priest James Louis O'Donel in May 1784. Even by Fleming's day, there were parishioners who personally remembered when Catholics in the island lived under civil, legal, and financial disabilities designed to favour the Established Church. And finally, the Victoria legend may have become a necessary myth once St. John's burned in 1846, sparing the Roman Catholic cathedral but razing the Church of England cathedral, after which Victoria actually did donate funds to rebuild the Church of England cathedral. For St. John's Catholics, the Victoria legend served as an empowering mark of signal favour, a sign of equality. A moment of political, cultural, and spiritual success was enshrined. They might not know the particulars of Fleming's London campaign with the bureaucrats for the land, but a nice story about the Queen, her shawl, some gold pieces and a land grant was just the thing to prove that "we've arrived."

Thank you to John FitzGerald Phd for this submission.