

Readings for the week of May 7, 2023

Sunday:

Acts 6:1-7/Ps 33:1-2, 4-5, 18-19 (22)/1 Pt 2:4-9/Jn 14:1-12

Monday:

Acts 14:5-18/Ps 115:1-2, 3-4, 15-16/Jn 14:21-26

Tuesday:

Acts 14:19-28/Ps 145:10-11, 12-13ab, 21/Jn 14:27-31a

Wednesday:

Acts 15:1-6/Ps 122:1-2, 3-4ab, 4cd-5/Jn 15:1-8

Thursday:

Acts 15:7-21/Ps 96:1-2a, 2b-3, 10/Jn 15:9-11

Friday:

Acts 15:22-31/Ps 57:8-9, 10 and 12/Jn 15:12-17

Saturday:

Acts 16:1-10/Ps 100:1b-2, 3, 5/Jn 15:18-21

Next Sunday:

Acts 8:5-8, 14-17/Ps 66:1-3, 4-5, 6-7, 16, 20 (1)/1 Pt 3:15-18/Jn 14:15-21



Gospel Meditation

Encourage Deeper Understanding of Scripture

If you had to summarize the essential core of the Christian life, what would it be? Mercy, truth, or love, perhaps? The readings today suggest another word which may surprise you. That word is *priesthood*.

St. Peter says to us, “**You are a ‘chosen race, a royal priesthood...**” To be part of a priesthood is to offer a particular sacrifice in order for the community to survive and thrive. Jesus is the great high priest because he offers the one perfect sacrifice which heals and perfects the entire human race. Peter the Apostle wants us to know that all the baptized share in this priestly ministry. The whole of our lives, including every detail, is meant to become our acceptable offering to God.

The baptized exercise this priesthood in many ways, I’ll mention three. At Sunday Mass, in private prayer, and in daily work. At Mass, we offer the sacrifice of our lives with that of the priest, who symbolizes Christ the Priest. In our prayer, a “morning offering” prayer is a great way to offer up all the joys and sufferings of the day to come. In our daily work, we sacrifice our time, comfort, money, and energy to do good for others. All this gives the deepest possible meaning to our lives: we share in the priesthood which saves the world. That’s at the core of our faith.

— *Father John Muir*



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(PRACTICING) CATHOLIC

Building on the Cornerstone

Before I married my husband, I assumed there were “ugly houses” and “pretty houses,” and that was that. But Matt is an architect, someone who reads books with titles like “A Field Guide to American Houses” for fun and who uses the term *vernacular architecture* like he knows what it means.

Through him, I’ve come to learn a lot about why certain structures simply don’t have a pleasing look. There is a logic to ugliness, as it turns out. One of the main reasons a building or a home might strike some of us as ugly is because it has undergone a careless renovation. Whether out of laziness or an effort to be cost-effective, additions are made that depart from the architectural style of the original structure. The result is slapdash, confusing — ugly, for lack of a better word.

What is added on later must somewhat resemble the original. If you want to depart dramatically from the original style of a building, it’s better to build a separate structure altogether.

I think of this principle when I consider Christ as the “cornerstone.” We know we are called to model ourselves on Christ, to build on his example. But so often we cherry-pick elements of his message and attempt to build on it with additions that make no sense.

When someone looks at us, at our lives, they should be able to tell after whom that life is patterned. We must resemble the cornerstone, if we do not, it will be apparent, unseemly. You can’t see God the Father without embracing God the Son. You can’t chart the future of a house without any thought for its past.

If Christ is not our inspiration, he will be our contradiction.

“...like living stones, let yourselves be built into a spiritual house...to offer spiritual sacrifices acceptable to God through Jesus Christ.” — 1 Peter 2:5

Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

Are Catholics obligated to attend Mass each Sunday, or receive Communion each Sunday?

Answer:

The questions about Mass attendance and the reception of Holy Communion are clearly outlined in what are traditionally called the “Precepts” of the Church. These specific teachings are intended to stand alongside the Ten Commandments as fundamental practices for Catholics and are outlined in the Code of Canon Law. The obligations related to Mass attendance and receiving Communion are outlined in the first and third precepts, which we find quoted in the Catechism of the Catholic Church (no. 2042):

The first precept (“You shall attend Mass on Sundays and holy days of obligation and rest from servile labor”) requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints; in the first place, by participating in the Eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days.

The third precept (“You shall receive the sacrament of the Eucharist at least during the Easter season”) guarantees as a minimum the reception of the Lord’s Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy.

Rather than seeing these as obligations that are simply to be fulfilled out of a sense of duty, Pope Saint John Paul II reminds us of the grace that is made available to us when we gather for Sunday celebrations of the Eucharist: “Sunday is the day which is at the very heart of the Christian life... Time given to Christ is never time lost, but is rather time gained, so that our relationships and indeed our whole life may become more profoundly human” (Dies Domini, no. 7).