

## THE FIFTH SUNDAY OF EASTER

MAY 19, 2019

### MASS READINGS

MONDAY: ACTS 14:6-18, JN 14:21

TUESDAY: ACTS 14:19-28, JN 14:27-31

WEDNESDAY: ACTS 15:1-6, JN 15:1-8

THURSDAY: ACTS 15:7-21, JN 15:9-11

FRIDAY: ACTS 15:22-31, JN 15:12-17

SATURDAY: ACTS 16:1-10, JN 15:18-21

**NEXT SUNDAY: SIXTH SUNDAY OF EASTER-  
RDGS: ACTS 15:1-2, 22-29, RV 21:10-14, 22-23,  
JN 14:23-29**



*As I have loved you, so you also  
should love one another.*

Thinking that the above is nothing more than our “homework”, something to be done either before we die or before Jesus returns is a serious mistake made by many. Regarding our Lord’s instructions as something we must accomplish on our own to demonstrate some kind of loyalty or allegiance is missing the point entirely. It is true our Lord conquered sin and death and in the great Spirit in which he was raised, that is by way of the love the Father has for the Son and our receiving that Spirit in that we might follow Christ we are not somehow left to “fend for ourselves” in order that we might then gain something entirely in our grasp. Without entering the rather tedious debate over faith and works it is necessary to point out that our relationship with Christ is precisely that, a relationship. We are now in Christ, we are told to remain as branches on a vine for apart from Christ we can do nothing and this applies to our ability to love. St. Paul was most emphatic about this, which is where the grace/works controversy becomes mired in the willingness to be fall into temptation by picking one side over the other. There are no sides in this controversy, as with all others things of this nature there is only Christ. Paul acknowledged that we now no longer live under the reign of sin and death but share in the victory won for us by Christ at Calvary. In this victorious way of living we engage in everything after the manner of Christ. As a new creation in Christ we are given new ways of thinking and behaving which will then influence us over and above what we had formerly thought and done as people of “the flesh”. We are now of the Spirit and it is the Spirit that prevails. Hence when it comes to responding to the above “command” we find ourselves following the example of Christ in laying down our lives that we might take them up again allowing our lights to shine and thus giving glory to our Father in heaven. We love by first, dying to sin, dying to that old way of thinking and doing, we love by saying goodbye to things which stood as obstacles and hindered our advancement in the way of our relationship with Christ, we love by seeing ourselves and others and redeemed, forgiven and loved in that manner which passes all understanding. We no longer have to worry about reputation, status, possessions and the like since we have treasure laid up for ourselves where no moth can devour and no thief can steal. As citizens of the Kingdom of love we now know how to love since we have been loved first. The sooner we recognize what Christ has done for us and what they truly means then the easier it becomes for us to go and do likewise.

### MASS INTENTIONS

MONDAY: FR. KENNETH TAYLOR

TUESDAY: SPECIAL INTENTION

WEDNESDAY: BONNIE SNOUWAERT

THURSDAY: FRANCIS MCMILLEN

FRIDAY: POOR SOULS

VIGIL: ANITA ECKMAN

7:30: FOR THE PARISH

10:00: YVONNE MACDONNELL

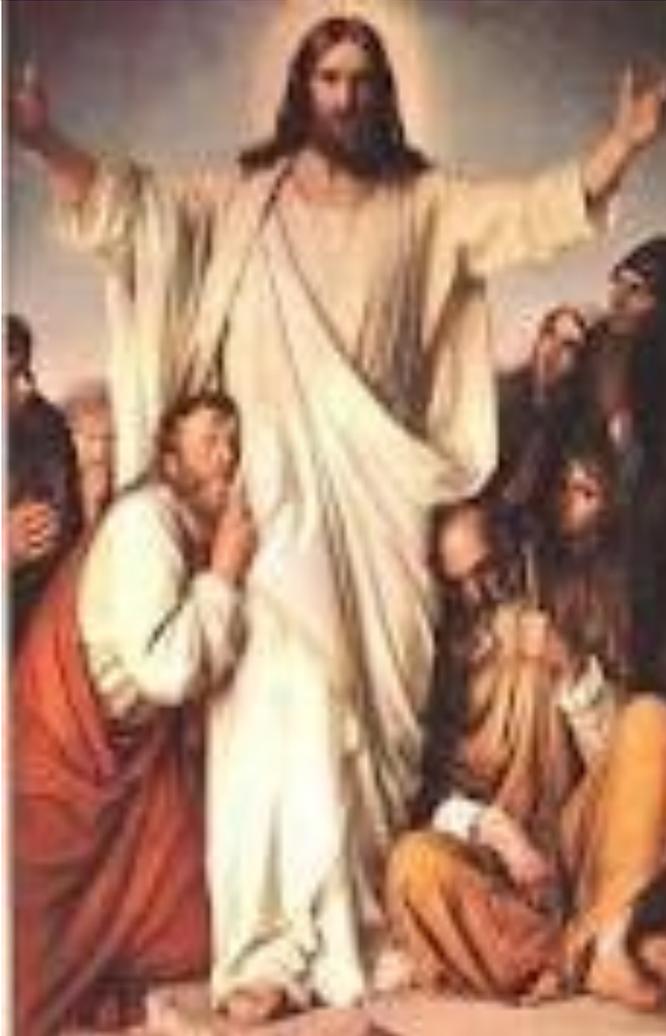
NOON: ANN HUBERTZ

### MEMORIAL FLOWERS

Those serving in our Armed Forces, especially those soldiers who have connections to our parish: Robert W. Bennett. (Lawrence & Mary Johnston, Andy & Vera Houston, Judy & Ed Buckles, Larry Johnston). Marvin Anthrop. Joletta Geller & Johnna Parker. Carl & Scott Waclawik. Deceased members of the Davit & Narouzzo families. (Peter Albrecht & Paul Gorges). (Joe, Jane & Herm Deere, the Deere & Schneider families, for all priests). Dorothy Nelson. (Bob Griffin & John Scowden). Bob Bohan.

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***By this is my Father glorified,  
that you bear much fruit and become my disciples."***

*Defender of this heart  
You loved me from the start  
You never change  
Through the highs and lows  
As seasons come and go  
You never fail*

*Day after day Your love will remain  
Faithful and true, You are good*

*You are God with us  
You're victorious  
You are strong and mighty to save  
For Your word stands true  
There is none like you  
And when all else fades, You remain*

*When trouble comes my way  
You guide and You sustain  
Lead me, I pray  
Forever you will be  
The great eternal King  
Now and always*

*When Judas had left them, Jesus said,  
"Now is the Son of Man glorified, and God is glorified in him.*

In the Book of Revelation Satan is referred to as "the accuser" (12:10). The term refers to a particular role the "father of lies" has for himself. We refer back to the temptation in the desert in which we find Satan asking, "if you are the Son of God..." (Mt 4:6), in other words, "if you are who you claim to be or who I suspect you to be...then he invites him to relinquish his relationship with the Father in favor of serving him. The distinction begins made is whether Jesus is the real thing and not just an imposter. Satan wants proof, not because he is any lover of the truth but due to his desire to subvert the truth whenever he finds it, or thinks he can subvert it to his own ends. In the passage from Revelation the accuser is attempting to sift Christians to find the "true" ones. The accuser of our brethren is cast down write the author...Satan has been overcome by the Son of God and no longer has power over his disciples. Hence when Jesus declares at the Last Supper, when Judas departs, "now is he glorified", truth reigns supreme, here is the Son of God who will triumphantly embrace the Cross, not as a sign of defeat but as the weapon of victory through which all his followers will become sons and daughters of God. In truth then we who claim the name of Christian are first being exposed by Satan who wishes to know if we are the real thing and if so he must realize that he has no power over us since we share in the victory of the Christ and have been washed clean in the blood of the Lamb. Each day we find ourselves being tested to see whether or not our faith can withstand the rigors of our daily duties and thus give evidence of our fidelity to the Lord as his faithful followers. Hence Jesus can give us a prayer in which we pray "not to be led to the test" but if we are we have confidence in the grace of him who has loved us a gave himself for us that we will overcome the wiles of the Evil One and share in the victory of our Lord and Savior, to Him be Glory and Praise, Forever and Ever...AMEN

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# The Son of Man Glorified

In John 12 the Lord Jesus is first of all found in the loved circle of His own at Bethany where they made Him a supper, and where Lazarus sat in communion with Him, while Martha served in devotion of heart, and Mary in worship anoints the feet of the Son of God so that the house is filled with the odour of the ointment. Then we see a great crowd from Jerusalem hailing the Lord as the King of Israel, anticipating the day when He will come to His earthly people and be received with acclamation. Afterwards the Greeks come, and say to Philip, "Sir, we desire to see Jesus," and Andrew and Philip come and tell Jesus, to which He replies, "The hour is come that the Son of Man should be glorified."

The desire of the Gentiles to see the Lord brings before Him in vision the hour of His glory, when the church will share His heavenly glory, when Israel will be blessed on earth on the ground of the New Covenant, and when the Gentiles will be blessed according to the promise of God to Abraham, "In thee and in thy seed shall all the nations of the earth be blessed." Psalm 8 brings before us the glory of the Son of Man in the coming days, when the Name of the Lord will be excellent in all the earth, and everything will be established under Christ for the glory of God and the blessing of men.

But the Lord immediately turns from the scene of glory of Psalm 8 to that which was essential for its accomplishment, saying, "Verily, verily, I say unto you, except the grain of wheat falling into the ground die, it abides alone; but if it die, it bears much fruit." Not only was it necessary that He should die if blessing was to be brought to His own, to Israel and to the Gentiles, but also that He might enter into His glory as Son of Man, the divine centre of all the glory and blessing that God had purposed. His glory as Son of Man rests on accomplished redemption, and will be displayed before the whole universe in the Millennium.

Quite another aspect of the glory of the Son of Man is brought before us in John 13:31, 32, where the Lord Jesus says, "Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall glorify Him immediately." Here the Son of Man is glorified in going into death to secure the glory of God. Every other man who died received the wages of sin, but the Son of Man in obedience to the will of God entered into death to glorify God in relation to the whole question of sin, and to enable God to give effect to all the counsels of His love.

How brightly shines the glory of the Son of Man in the cross! His obedience unto death, even to such a death of shame and judgment, contrasts so blessedly with the disobedience of the first man. Every other man, by sin, had brought dishonour to God, but this Man, in suffering for sin on the cross glorified God, procuring redemption, which removed the barrier that hindered man entering God's presence, and enabled the redeemed sinner to view the glory of the Son of Man and the glory of God shining in His face.

Having glorified God in His death upon the cross, the Son of Man is glorified by God "in Himself." So that the Son of Man has not to wait until the day of His kingdom glory to be glorified; He is glorified "immediately" in being set down by God at His own right hand. Being glorified "in Himself" at once brings out the glory of the Person of the Son of Man, for only a divine Person could be so glorified. Yet it manifests so wonderfully the place that Man has in Jesus, God's beloved Son, in being now glorified in the presence of God the Father with a glory that is altogether divine.

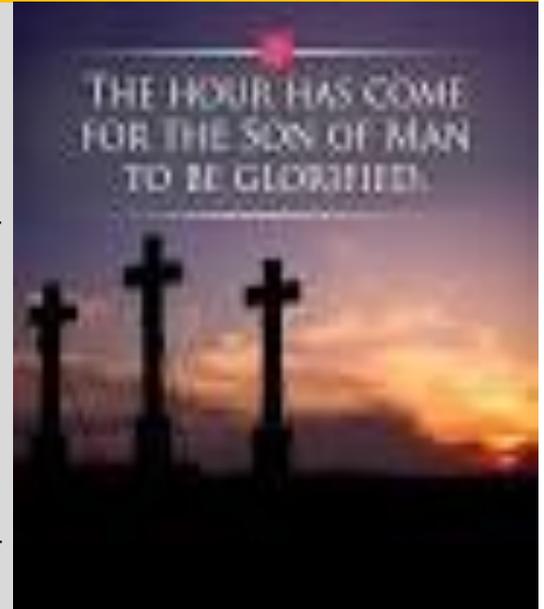
From these Scriptures then we can see the glory of the Son of Man in three distinct aspects. First there is the glory in which He shall be displayed in His kingdom, when as Head over all things He shall come in His own glory as Son of Man, in the glory of His Father, and of the holy angels. Secondly, there is the moral glory of His submission and obedience even unto death, so that in the cross He brings to God the glory of redemption, meeting all the claims of His nature as of His throne in relation to the sin that stained His fair universe and dishonoured His name. Thirdly, there is the present glory of the Son of Man in the presence of God, the divine answer to the cross and to all that He wrought there for God's pleasure.

Wm. C. Reid.

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## JESUS' HOUR



### Introduction:

The "hour" of Jesus is a noticeably prominent theme in the Gospel according to John. The word "**hour**" (Greek *ώρα, hōra*) sometimes refers simply and literally to a short period of chronological time (a 60-minute period during the day). More often and more importantly, however, "Jesus' hour" refers more broadly and metaphorically to the climactic event of Jesus' death and resurrection, which the Fourth Gospel also refers to as his "glorification" (12:23; 17:1). Early in the Gospel, the narrator and Jesus himself emphasize several times that *his hour* had **not yet come** (2:4; 7:30; 8:20). Twice he similarly stresses, "*My time has not yet come*" (using the Greek word *καιρος, kairos*). But when does Jesus' "time" or "hour" actually come?

At the beginning of the Last Supper (13:1), the narrator says, "*his hour had come to depart from this world and go to the Father*" (13:1). Similarly, in the prayer Jesus addresses to the Father at the end of the Last Supper Discourses, he begins, "**Father, the hour has come**; glorify your Son so that the Son may glorify you" (17:1).

Curiously, however, Jesus had earlier already said, "**The hour has come** for the Son of Man to be glorified" (12:23). Moreover, in reference to certain other events related to his salvific mission, he had twice also already said "*the hour is*

### Johannine Texts:

*Jesus, to his mother, at the Wedding at Cana:*

2:4 – "Woman, what concern is that to you and to me? **My hour has not yet come.**"

*Jesus, to the Samaritan at the well:*

4:21 – "Woman, believe me, *the hour is coming* when you will worship the Father neither on this mountain nor in Jerusalem."

4:23 – "But *the hour is coming, and is now here*, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him."

*The royal official from Capernaum, to his servants:*

4:52-53 – So he asked them the **hour** when he began to recover, and they said to him, "Yesterday at one in the afternoon the fever left him." / The father realized that this was the **hour** when Jesus had said to him, "Your son will live." So he himself believed, along with his whole household.

*Jesus, to the Jews:*

5:25 – "Very truly, I tell you, *the hour is coming, and is now here*, when the dead will hear the voice of the Son of God, and those who hear will live."

5:28 – "Do not be astonished at this; for *the hour is coming* when all who are in their graves will hear his voice."

*Jesus, to the Jews (using the word kairos):*

John 7:6 – Jesus said to them, "**My time has not yet come**, but *your time is always here.*"

John 7:8 – "Go to the festival yourselves. I am not going to this festival, for **my time has not yet fully come.**"

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*The Evangelist/Narrator:*

7:30 – Then they tried to arrest him, but no one laid hands on him, because **his hour had not yet come**.

8:20 – He spoke these words while he was teaching in the treasury of the temple, but no one arrested him, because **his hour had not yet come**.

*Jesus, to his disciples, before raising Lazarus from the dead:*

11:9 – “Are there not **twelve hours** of daylight? Those who walk during the day do not stumble, because they see the light of this world.”

*Jesus, to his disciples, after Andrew and Philip tell him that some Greeks wanted to see him:*

12:23 – “**The hour has come for the Son of Man to be glorified.**”

12:27 – “Now my soul is troubled. And what should I say—‘Father, **save me from this hour**’? No, it is for this reason that *I have come to this hour.*”

*The Evangelist/narrator, beginning the Book of Signs, introducing the Washing of the Feet:*

13:1 – Now before the festival of the Passover, Jesus knew that **his hour had come to depart from this world and go to the Father**. Having loved his own who were in the world, he loved them to the end.

*Jesus, to his disciples, in the Last Supper Discourses:*

16:2 – “They will put you out of the synagogues. Indeed, **an hour is coming** when those who kill you will think that by doing so they are offering worship to God.”

16:4 – “But I have said these things to you so that **when their hour comes** you may remember that I told you about them. “I did not say these things to you from the beginning, because I was with you.”

16:21 – “When a woman is in labor, she has pain, because **her hour has come**. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world.”

16:25 [*Jesus, to his disciples*] – “I have said these things to you in figures of speech. **The hour is coming** when I will no longer speak to you in figures, but will tell you plainly of the Father.” 16:32 – “**The hour is coming, indeed it has come**, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me.”

*Jesus, praying to his Father, at the end of the Last Supper Discourses:*

17:1 – After Jesus had spoken these words, he looked up to heaven and said, “**Father, the hour has come; glorify your Son so that the Son may glorify you.**”

*Jesus, just before his dies on the cross:*

19:27 – Then he said to the disciple, “Here is your mother.” And **from that hour** the disciple took her into his own home.

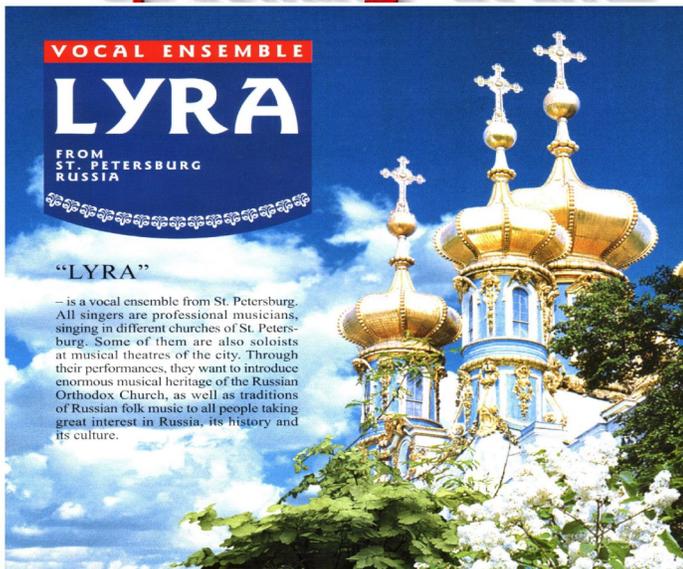
Fr. Felix Just, S.J.



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## Announcements and Upcoming Events



**VOCAL ENSEMBLE**  
**LYRA**  
FROM ST. PETERSBURG RUSSIA

“LYRA”  
— is a vocal ensemble from St. Petersburg. All singers are professional musicians, singing in different churches of St. Petersburg. Some of them are also soloists at musical theatres of the city. Through their performances, they want to introduce enormous musical heritage of the Russian Orthodox Church, as well as traditions of Russian folk music to all people taking great interest in Russia, its history and its culture.

*Chants of Russian Orthodox Church and folk songs from Russia*

**LYRA CONCERT**  
Sunday, May 19 at 3:00 pm  
St. Boniface Church  
318 N 9th Street, Lafayette, Indiana  
**Free Will Offering**



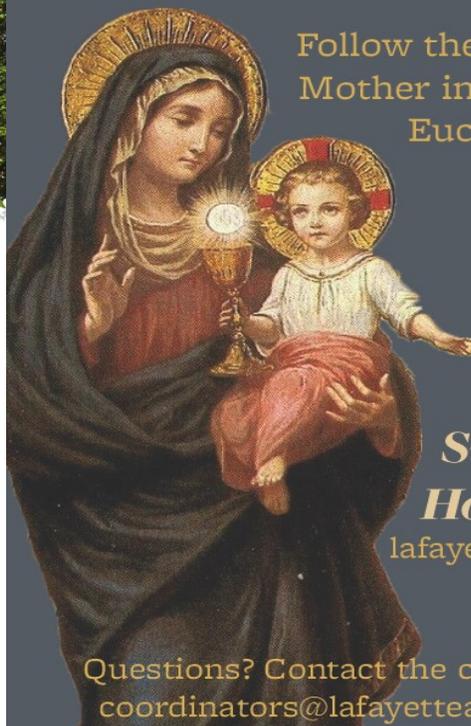
### SCOUT RELIGIOUS AWARDS TRAINING

The Diocesan Catholic Committee on Scouting will offer free Adult Counselor Training for Girl Scout and Boy Scout Religious Awards on Saturday, June 1st, 2019 at St. Joan of Arc Church in Kokomo. Continental breakfast and registration starts at 8:30am, training at 9am and we will be finished by Noon. This is for scout leaders and interested parents. Award books will be available for sale. Contact Marcia Eckstein at 765-457-4747 or [marcia0709@comcast.net](mailto:marcia0709@comcast.net) to register or questions. Registration deadline is Monday, May 27th.

*Do whatever he tells you.*

John 2:5

Follow the Blessed Mother in adoring our Eucharistic Lord.



*Sign up for a Holy Hour*  
[lafayetteadoration.org](http://lafayetteadoration.org)

Questions? Contact the coordinators at [coordinators@lafayetteadoration.org](mailto:coordinators@lafayetteadoration.org).

### SUNDAY OFFERING

**\$7373**

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

**ST. AUGUSTINE**