

Fifth Sunday of Easter

"I am the Way the Truth and the Life."

MESSAGE FROM THE RECTOR

MANY BELIEFS, ONE GOD

Sometimes, one hears it said, "There is only one God, so what difference does it make what you believe or don't believe or what you do." It is unfortunate when this happens. While Catholicism respects all faiths, we firmly believe in the one true God revealed in Jesus Christ.

In all the major religions there is a connection between belief in God and ethical behavior. I doubt that anyone who says he or she believes in God feels no inclination to organize and live his or her life according to some set of principles.

The Second Vatican Council's Declaration on the Relation of the Church to the Non-Christian Religions, *Nostra Aetate*, identifies an ethical dimension in all religions.

An example is as follows: "From ancient times down to the present, there is found among various peoples a certain perception of the hidden power which hovers over the course of things and over the events of human history. This perception and recognition penetrates their lives with profound religious sense.

Thus, in Hinduism men seek freedom from the anguish of our human condition either through ascetical practices or profound meditation or a flight to God with love and trust. Buddhism, in its various forms, realizes the radical insufficiency of this changeable world; it teaches a way by which men, in a devout and confident spirit, may be able either to acquire the state of perfect liberation, or attain, by their own efforts or through higher help, supreme illumination.

Likewise, other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing "ways," comprising

teachings, rules of life, and sacred rites (No. 2)."

Vatican II was equally complimentary toward Islam and, of course, toward Judaism, which it recognized as holding a unique relationship to Christianity. But most noticeable for our purposes is that in the Vatican II declaration, there is a finely tuned recognition that all traditional religions involve an ethical dimension.

While Catholicism approaches the beliefs in God of other religions—and their ethical underpinnings—with respect, and affirms some commonality between the various religions, it holds a fundamental belief that the one true God is that revealed first in the Old Testament and then uniquely in God's Son, Jesus Christ. Vatican II did not suggest a relativism of religions. It stated that the Catholic Church "proclaims, and ever must proclaim Christ 'the way, the truth, and the life' (JN 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to himself" (Ibid.). The one true God, is revealed as Father, Son and Holy Spirit.

While Christianity cannot be reduced to a set of ethical principles, it is nevertheless a highly ethical religion, and those who espouse it are called to live according to a definite set of commandments. Following Christ is not merely a matter of holding a positive attitude toward life and the world; it is a matter of following the way of Christ, of being incorporated into Christ so that he lives in us and we in him. Religion—of a general positive outlook without ethical principles which is often present today—is very much a modern phenomenon and suggests a kind of residual Christianity without much substance.

The fact is, what we do with our lives – and how we treat our neighbors—is of the greatest importance.



IN MY FATHER'S HOUSE, THERE ARE MANY DWELLING PLACES.

MENSAJE DEL RECTOR

MUCHAS CREENCIAS, UN DIOS

A veces, uno oye decir, "hay un solo Dios, así que, ¿qué diferencia hace lo que cree o no cree usted?" Es lamentable cuando esto ocurre. Mientras que el catolicismo respeta todas las religiones, creemos firmemente en el verdadero Dios revelado en Jesucristo.

En todas las grandes religiones hay una conexión entre la creencia en Dios y el comportamiento ético. Dudo que quien diga que él o ella creen en Dios no sienta inclinación alguna para organizar y vivir su vida de acuerdo a un conjunto de principios.

La declaración del Concilio Vaticano segundo sobre la relación de la iglesia a las religiones no cristianas, *nostra aetate*, identifica una dimensión ética en todas las religiones.

Un ejemplo es el siguiente: "desde la antigüedad hasta el presente, se encuentra entre los diversos pueblos una cierta percepción del poder oculto que se sitúa en el curso de las cosas y sobre los acontecimientos de la historia humana. Esta percepción y reconocimiento penetra en sus vidas con profundo sentido religioso.

Así, en el Hinduismo los hombres buscan la libertad de la angustia de nuestra condición humana a través de prácticas espirituales o meditaciones profundas o un acercamiento a Dios con amor y confianza. El Budismo, en sus diversas formas, se da cuenta la insuficiencia radical de este mundo cambiante; enseña una forma que hombres, en un espíritu devoto y seguro, pueden adquirir el estado de liberación perfecta, o alcanzar, mediante sus propios esfuerzos o a través de la ayuda superior, iluminación Suprema.

Asimismo, otras religiones que se encuentran por todas partes intentan contrarrestar la inquietud del corazón humano, cada uno en su propia manera, proponiendo 'formas', que comprenden las

enseñanzas, normas de vida y ritos sagrados (No.2). "

El Concilio Vaticano II igualmente admiro el Islam y, por supuesto, hacia el judaísmo, que se reconoce como una relación única al Cristianismo. Pero más notable para nuestros propósitos es la declaración del Concilio Vaticano II, hay un reconocimiento muy atento que todas las religiones tradicionales implican una dimensión ética.

Mientras que el Catolicismo acepta las creencias de Dios de otras religiones – y sus fundamentos éticos – con respeto y afirma algunas características comunes entre las diversas religiones, posee una creencia fundamental de que el verdadero Dios es el que se reveló primero en el antiguo Testamento y de forma exclusiva en el hijo de Dios Jesucristo. El Vaticano II no sugirió un relativismo de religiones. Declaró que la Iglesia Católica "proclama y nunca debe parar de proclamar que Cristo "es el camino, la verdad y la vida"(Jn 14: 6), en la que hombres pueden encontrar la plenitud de la vida religiosa, en quien Dios ha reconciliado todas las cosas a sí mismo" (ibíd). El verdadero Dios, se revela como el Padre, el Hijo y Espíritu Santo.

Mientras que el cristianismo no puede reducirse a un conjunto de principios éticos, sin embargo es una religión muy ética, y quienes lo defienden están llamados a vivir de acuerdo a un conjunto definido de mandamientos.

Después de Cristo no es simplemente una cuestión de mantener una actitud positiva hacia la vida y el mundo; se trata de seguir el camino de Cristo, de incorporarse en Cristo para que El viva en nosotros y nosotros en El. Religión: de una perspectiva positiva general sin principios éticos que a menudo está presente hoy – es mucho más un fenómeno moderno y sugiere un tipo de Cristianismo residual sin mucha sustancia.

El hecho es que lo que hacemos con nuestra vida, y cómo tratamos a nuestros vecinos, son de la mayor importancia.



"THEY CHOSE STEPHEN, A MAN FILLED WITH FAITH AND THE HOLY SPIRIT, ALSO PHILIP, PROCHORUS, NICANOR, TIMON, PARMENAS, AND NICHOLAS OF ANTIOCH, A CONVERT TO JUDAISM."

Follow "the Way" Some

At ecumenical and interfaith meetings religious jokes abound. Depending on which minister is telling the joke and who is listening, names of denominations can be interchanged. Typically we would not tell an ecumenical joke at a Sunday service, but humor, if it avoids being insulting, can be useful.

One such joke involves a Methodist who died and went to heaven. Upon his arrival he was given a tour. Traveling down one of heaven's streets, St. Peter pointed out the house where the Baptists live. Later he pointed out the Jewish house. As they were heading to the house for Methodists, the man and St. Peter passed another house, and Peter asked the man to be very quiet.

"Why do we have to be quiet?" asked the man. "That's the Catholic house," replied St. Peter, "they think they're the only ones here."

An elderly priest told the same story at every funeral he ever performed. It is about a man, Enos, who took a walk alone every day. Enos' grandson asked his grandfather why he walked alone. Enos responded that he was not walking alone, he was taking a walk with God.

Enos died. At the funeral home the grandson's parents attempted to talk to him about death and why his grandfather had died. The boy quickly told his parents he knew all about his grandfather's death. He said that every day his grandfather and God took a walk. The last walk they took together was a really long one, and "Finally," the grandson said, "God turned to Granddaddy and said, 'We have walked a very long way today, Enos, it is late and now we are closer to my home than to yours. Why don't you just come and stay with me?'" And, said the boy, "Granddaddy said, 'OK.'"

Our time of Mystagogy, the time between Easter and Pentecost, is a time of revealing the deep spiritual truths of the death and resurrection of Jesus. Some years we may hear or grasp something for the first time. Other years we might have some of our usual understandings shaken up but corrected. Today can be such a time as we ponder the life to which Jesus invites us.

Many times we hear death described as "going home." A family member might say that "Granddaddy is finally home."

Jesus' speaks of his "Father's house" and how in it are "many dwelling places." Jesus must use familiar terms to speak of things that are beyond our comprehension, so He refers to "God's house" as where God lives, though God is obviously not contained in any space. The "dwelling place" is not merely a room. It is an "abiding place." When we say "abide," it carries a sense of permanence. The "abiding places" of which Jesus speaks are our places in heaven.

Today's truth that we should ponder is that we don't "go" there. We "are invited." We are not going to our home, we are invited to God's home. In this home are many dwelling places and the place we are invited to is just for us, but "us" is a big us. There is a place for everyone in heaven who accepts Jesus' invitation to go to God's house with Him. Just as the elderly priest suggested in his story about Enos, when God invites us we have a choice whether or not to accept.

For Jesus, a home is a family place, and the family place of which He speaks is the Father's. There will be **no** Methodist, Baptist, Jewish, or Catholic house. In heaven we will all be one family in one home. This is a wonderful thought, but strange as it may sound, it might not be to everyone's liking. There are some people who don't want everyone to be in God's house. And some may not want to be in heaven. Not being Christlike is, in effect, to decline God's invitation.

Thomas was confused by Jesus' imagery, so he bravely asked, "Lord, we don't know where you are going. If we don't understand, how can we know the way? What is the way?" Jesus said, "I am the way."

"The way" is not a map. "The way" is a metaphor for the way a person chooses to live their life. When Jesus says that He is "The Way," we are being told that the proper response to the invitation to live in God's house is to identify our lives with that of Jesus and to live a Christlike life. We do that by living the truths that Jesus taught. We do that by sacrificing our lives as did Jesus so as to live the life of Christ.

The joke reveals a terrible misunderstanding, the story a truth: We are invited to live as one, and acceptance means living as did Christ.

The Priest

**Acompáñenos a Celebrar la
fiesta a Santo Toribio Romo
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HELP CATHEDRAL YOUTH GO TO MADRID

The Faith Formation Department would like to sponsor five teens from our youth group to participate in World Youth Day with Pope Benedict XVI next August 2011 in Madrid. You heard them speak of their desire to join thousands of youth from all over the world in celebration with Pope Benedict. You may help by giving donations to Sr. Jenny. We are also selling Cathedral cups and a portion of the proceeds will go to support them. The cups will be available in the Cathedral vestibule after all Masses.

**AYUDE A LOS JOVENES DE LA CATEDRAL A
VIAJAR A MADRID**

El Departamento de Formación de la Fe le gustaría patrocinar a cuatro adolescentes de nuestro grupo de jóvenes a participar en el Día Mundial de la Juventud con el Papa Benedicto XVI el próximo Agosto de 2011 en Madrid. Usted puede ayudar entregando sus donaciones a la Hermana Jenny. También estamos vendiendo tazas conmemorativas de la Catedral y una porción de los ingresos serán para apoyarlos. Las tazas estarán disponibles en el vestíbulo de la Catedral después de todas las misas.

PROJECT RACHEL

Struggling after an abortion? Still seeking peace years after the choice? Experience the healing love of Jesus at Rachel's Vineyard Retreat, August 5-7 in Auburn, sponsored by the Diocese of Sacramento. The weekend retreat will combine discussions, Scripture-based spiritual exercises, Sacrament of Reconciliation, memorial service and Mass. Open to women, men, couples and family members touched by abortion. The cost is \$175 for meals, a private room and all retreat materials. Financial assistance is available. For a registration packet or more information, call Annette @ (916)733-0161 or 1-888-HOPE -790, or send an email to projectrachel@diocese-sacramento.org. Inquiries and participation are strictly confidential.

EASTER RAFFLE

Sister Jenny extends a profound “thank you” to all who purchased tickets or donated to the Easter Raffle. More than \$6,000 was raised to assist all Religious Education Programs at the Cathedral including First Communion candidates, Confirmation candidates, and RCIA catechumens and candidates. These funds are a very welcome assist to the Cathedral Parish in keeping over 500 students in classes every year.

← \$51,000

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(MAY GOD BLESS YOU FOR YOUR SUPPORT OF OUR BEAUTIFUL CATHEDRAL.)

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CATHEDRAL MASS SCHEDULE & INTENTIONS

(FIFTH WEEK OF EASTER)

MON 5/23/2011 **EASTER WEEKDAY**
ACTS 14: 5-18; JN 14: 21-26
 12:10 pm: Consuelo Parra +
 5:10 pm: Rudy Pertile, S.I.

TUES 5/24/2011 **EASTER WEEKDAY**
ACTS 14: 19-28; JN 14: 27-31A
 12:10 pm: Fr. Xavier Pappallyil, OCD, S.I.
 5:10 pm: Virginia Martinez +

WED 5/25/2011 **ST. BEDE THE VENERABLE, DOCTOR**
ST. GREGORY VII, POPE
ST. MARY MAGDALENE DE' PAZZI
ACTS 15: 1-6; JN 15: 1-8
 12:10 pm: John Boehner, S.I.
 5:10 pm: **BENEDICTION OF THE BLESSED SACRAMENT**

THU 5/26/2011 **ST. PHILIP NERI, PRIEST**
ACTS 15: 7-21; JN 15: 9-11
 12:10 pm: Francisco Oropeza +
 5:10 pm: Jesus Romo +

FRI 5/27/2011 **ST. AUGUSTINE OF CANTERBURY**
ACTS 15: 22-31; JN 15: 12-17
 12:10 pm: Rahmat Jahja, S.I.

NO EVENING MASS ON FRIDAYS

TODAY'S READINGS

ACTS 6: 1-7 **THEY CHOSE SEVEN MEN FILLED WITH THE SPIRIT.**

1 PT 2: 4-9 **YOU ARE A CHOSEN RACE, A ROYAL PRIESTHOOD**

JN 14: 1-12 **I AM THE WAY THE TRUTH AND THE LIFE.**

DIOCESAN SECOND COLLECTION TODAY

On May 22 the diocesan Collection for the Church in Latin America will be taken up. Your gift helps fellow Catholics in Latin America and the Caribbean who are rich in spirit, but lacking in material resources, to participate more fully in the life of the Church. Collection proceeds support training for seminarians and religious men and women; pastoral care of the sick; formation for lay leaders; family and youth ministries; and religious education for all age groups. For more information, please visit www.usccb.org/latinamerica. Thank you for supporting the universal Church.

COLECTA ESPECIAL PARA LA IGLESIA EN AMERICANA LATINA

22 de mayo su contribución a la Colecta para la Iglesia en América Latina es una manera concreta de manifestar su solidaridad con nuestros hermanos y hermanas en México, Centro y Sur América y el Caribe. Donativos a la Colecta apoyan proyectos pastorales que ayudan a la gente a participar activamente en la vida de la Iglesia Católica. Para mayor información, visiten nuestro sitio www.usccb.org/latinamerica. Por favor, contribuyan generosamente.

WEEK AT A GLANCE

SUN 5/22/2011
 9:30 am RCIA Breaking the Word
 3:00 pm Religious Education (Chinese)

MON 5/23/2011
 6:30 pm Evening Prayer RCIA Team
 7:00 pm RCIA classes
 7:30 pm SVDP Feed the Homeless Program

TUES 5/24/2011
 7:00 pm Teens Confirmation Class (English)

WED 5/25/2011
 7:00 pm Communion and Liberation
 7:00 pm Youth Group Meeting
 7:00 pm Adult Confirmation Class
 7:15 pm Cathedral Choir practice (English)
 7:30 pm SVDP Feed the Homeless Program

THUR 5/26/2011
 7:00 pm Marriage Preparation Class (English)
 7:00 pm Teens Confirmation Class (Spanish)
 7:00 pm Baptism Preparation Class
 7:15 pm Spanish Choir practice

FRIDAY 5/27/2011
 7:00 pm Young Adult Meeting

SAT 5/28/2011
 3:30 pm Confession for Children & Teens

GET YOUR HOT TAMALES AFTER ALL MASSES MAY 29, 2011

VENTA DE TAMALES DESPUÉS DE TODAS LAS MISAS MAYO 29, DEL 2011

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WITH ME ONE HOUR?"

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