

# NEW SPIRIT

*I will put within you. Ez. 36:26a*



## Election Issue!

***At the heart of our community: you!!***

***It's your turn.***

Parish Pastoral Council is looking for new members to continue the vital work of this parish in fulfilling its Oblate charism and mission of welcoming and solidarity with the poor. A nominating committee will be working over the coming weeks to provide you with opportunities to learn more about the work of Parish Pastoral Council and to in-

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## Some changes to Parish Pastoral Council

When the present Parish Pastoral Council structure was set up, the membership comprised Cluster Representatives, Mass Representatives and ex officio members (Pastor, Treasurer and Administrative Director, with the Director being a non-voting member.)

After much discussion, we are using a slightly revised membership structure for this election. The number of Cluster Representatives was reduced from five to four, and in place of Mass Representatives for the

Saturday evening and Sunday morning Masses, we will be electing Members-at-Large. The University Mass will continue to have representative on Council. It is the hope that in moving in this direction, we would draw from the widest possible pool and be better able to draw on the gifts of the community members.

The time of the election has also been advanced. Rather than wait until sometime in the fall to select the new members of

the Pastoral Council, it was decided to have the selection process in June, in order that the new council would begin its work immediately at the end of the summer break, rather than there being a couple of months in the fall for the transition.

The terms of all members of Council except one are ending this year, so we will basically have a brand new council. One outgoing member is eligible for another term and has indicated that she will let her



## CLUSTER REPRESENTATIVES FOR PARISH PASTORAL COUNCIL

Once again, all ministers within each cluster are invited to suggest names for their cluster representative on the Parish Pastoral Council. Two Cluster Representatives have come to the end of their term and have resigned. One cluster did have a representative at this time, and one Cluster Representative has indicated a willingness to stand again for selection.

If you want to suggest a name for your cluster representative, you can contact the leader of your ministry or contact the front office at the parish. Letters have gone to all ministry leaders inviting suggestions for representatives.

Following is a list of the various active ministries grouped in each cluster:

### COMMUNITY BUILDING CLUSTER

English Conversation Group  
LGBT and Straight Alliance at St. Joseph's  
Marriage Preparation  
Couples weekend session  
FOCUS inventory  
Resource Library  
Social Media

Welcome Ministry  
Young Adults (18-39)  
**FAITH FORMATION AND INITIATION CLUSTER**  
Adult Initiation RCIA  
Christian Meditation  
Infant Baptism Preparation  
Males Spirituality Open Circle  
Sacramental Preparation for Children and Teens  
First Communion and Reconciliation  
Confirmation  
Scripture Study  
Small Group Faith Sharing  
Spiritual Seekers Series  
Young Adult Men Small Group

### LITURGY AND MUSIC CLUSTER

Altar linen Ministry  
Bread Baking Ministry  
Celebrant's Assistants  
Children's Liturgy of the Word  
Counters  
Eucharistic Ministers  
Gospel Players

Lectors  
Liturgical Decorating  
Liturgical Environment Committee  
Liturgy Committee  
Offertory Collectors  
Prayers of the Faithful  
Reflections Ministry  
Young Lectors  
Saturday Evening Mass Choir  
Sunday Morning 9:30 Mass Choir  
Sunday Morning 11:30 Mass Choir  
Sunday Evening 7:30 Mass Choir

### PASTORAL CARE AND SOCIAL JUSTICE CLUSTER

Anointing of the Sick  
Healing Service Ministry  
Development and Peace  
Funeral Ministry  
One on One Experience of Healing



## WHO IS NEEDED FOR PARISH PASTORAL COUNCIL?

You might ask yourself if you have the ability, the gifts, the qualities to be a member of the Parish Pastoral Council—and probably nine out of ten people would answer that they would not qualify.

However, the people we are looking for are exactly people like you—committed members of the parish community who want to serve their sisters and brothers. The gifts you would bring to Council—a desire to help our community continue to grow as the Body of Christ and reach out in love to our sisters and brothers, a willingness to share ideas and dreams for our community, the ability to listen to what the members of the community are saying they need to live their faith more fully, the patience to sit and reflect on what is heard and to be open to what God is calling us to at this time in our history, the ability and willingness to listen to what is shared around the table and work together to come to common decisions and a common vision, and lastly, a generous heart.

Together, we are the Body of Christ, and together we are called to make God's love, compassion and peace present in

## ANNUAL GENERAL MEETING

### SUNDAY, JUNE 4

St. Joseph's Parish Annual General meeting will be held on **June 4 following the 11:30 a.m. Mass.**

There will be a simple lunch followed by the normal AGM format. In setting this time for the AGM, it is the hope of the Parish Pastoral Council that this will not just be a business meeting, but will also be a time to foster community building within our parish community.

So, no matter which Mass you attend, plan to gather in the parish hall around 12:45 on June 4, meet some new friends, renew old acquaintances, enjoy a simple meal and hear the parish reports.

We look forward to seeing all members of the parish at our AGM. Mark the date in your calen-



## BIRTHDAY SUNDAYS

Parish Pastoral Council received a suggestion that we once again celebrate Birthday Sundays. After much discussion, especially around the issues of finding volunteers to provide the cake, make the coffee, set up and clean up, Council decided to take a simple approach to celebrating the birthdays of parishioners each month.

The last Sunday of each month, we will acknowledge all parishioners who celebrate birthdays during that month. We will then all offer a prayer of blessing and thanksgiving for our sisters and brothers.

We recognize that a vast majority of parishioners volunteer for one or more ministries in the parish, and it is hoped that this approach will avoid the

## RESURRECTION

“yeast” or “leaven” from Jesus, see Matthew 13:33). Talk about patience and confidence!

*Adapted from Richard Rohr, Great Themes of Paul: Life as Participation, disc 9 (Franciscan Media: 2012), C.D.; and St. Paul: The Misunderstood Mystic (CAC: 2014),*

We all want resurrection in some form. Jesus' resurrection is a potent, focused, and compelling statement about *what God is still and forever doing with the universe and with humanity*. Science strongly confirms this statement today with different metaphors and symbols: condensation, evaporation, hibernation, sublimation, the four seasons, and the life cycles of everything from salmon to stars—constantly dying and being reborn in different forms. *God appears to be resurrecting everything all the time and everywhere*. It is not something to “believe in” as much as it is something to observe and be taught by.

I choose to believe in Jesus' bodily resurrection because it localizes the whole Mystery in this material and earthly world and in our own bodies too, the only world we know and the world that God created and loves and in which God chose to incarnate. (Read all of 1 Corinthians 15 where Paul keeps saying this in many ways.)

We all want to know that this wonderful thing called life is going somewhere good. It is going to someplace good because it came from “original innocence” instead of “original sin.” “I know where I came from and where I am going,” Jesus says, “but you do not” (John 8:14). So he came to tell us!

The Alpha and the Omega of history have to match, or our lives have no natural arc, trajectory, or organic meaning. The end has to be in the beginning, as T. S. Eliot said in his *Four Quartets*.

The Book of Revelation (1:8, 21:6, 22:13) states that Jesus is the Alpha of history, which Duns Scotus called “the first idea in the mind of God,” and also the “Omega Point,” which is the final allurement of history into its future, an idea taught by Teilhard de Chardin.

The Cosmic or Universal Christ is the divine lure, a blinking, brilliant light set as the Omega Point of time and history that keeps reminding us that love, not death, is the eternal thing. Love, which is nothing more than endless life, is luring us forward, because *love is what we also and already*



Paul had a concrete missionary strategy of building living communities able to produce a visible and believable message. Yet for centuries we've interpreted his message as if he is speaking about individuals being privately "saved." This has made Paul seem more like a mere moralist than the mystic he is. Mystics tend to see things in wholes rather than getting preoccupied with the parts.

Paul believes that corporate evil can only be overcome or confronted with corporate good. He uses primitive yet powerful words for the negative side of corporations, institutions, and nations: he calls them "thrones, dominions, principalities, and powers" (Colossians 1:16). These are not "bad angels" as much as collective attitudes that are almost impossible to break. Because they are so widely shared as mass consciousness—the way we're programmed to think—they no longer look like evil and are hard to resist. Murder is bad, but war is good; greedy people are bad, but capitalism is going to save the world; ambition and pride are supposedly major sins, but not in the good ol' USA. Do you see the problem?

I've never heard a single sermon my entire life on the tenth commandment—"Thou shalt not covet . . . anything that is thy neighbor's" (Exodus 20:17)—because coveting goods is the only game in town now. It's called capitalism and consumerism! In Paul's thinking, those big cultural blind spots can only be overcome by a group of people living and affirming and supporting one another in an alternative lifestyle. Smaller groups like the Quakers, Amish, Mennonites, and some Catholic religious orders were able to create actual alternative cultures.

For Paul, community is the living

organism that communicates the Gospel message. Paul, like Jesus, wants to change culture here, not just send people away to a far-off heaven later! If Christ's cosmic message doesn't take form in a concrete group of people, then, as far as Paul is concerned, it is an unbelievable message. An autonomous Christian is as impossible as an independent arm or leg. Arms and legs exist only as parts. No single one of us is the whole Christ, and "the eye cannot say to the hand, I do not need you" (1 Corinthians 12:21). Believers exist as parts of the whole, the Body of Christ. Their very existence is an objective, shared state that Paul calls love or living "in Christ." When Paul says, "without love I am nothing" (1 Corinthians 13:2), he implies that he is inside of another Being who is Love.

Paul sees what we will eventually call the "communion of saints" (by the fifth and sixth centuries) as an organism that is very alive, real, and operative in this world. I like to call it an "energy field" created by all those who share in the various parts of Christ. "Salvation" is thus something we can participate in right here and now. When Paul addresses his letters to "the saints," he is clearly not speaking of our later idea of canonized saints, but of those who make up his living communities and who are participating in this shared life of love in this world.

Paul does not make heroes of individuals, but it is precisely as members of the Body that they "shine like stars" as "perfect children of God among a deceitful and underhanded brood" (Philippians 2:15). Paul sees his small communities as an adequate "leaven" by which God will eventually change the whole debauched Roman Empire (Paul got the word

We will celebrate the Feast of the Ascension on May 28 and the Feast of Pentecost on June 4. With Pentecost, we conclude our celebration of Easter and move into Ordinary Time. During these fifty days of Easter we have celebrated the Lord's Resurrection, we have been called to reflect on the mysteries which we celebrated throughout Easter and all of this in order to give our faith lives a more directed focus as we live the weeks of Ordinary Time.

The opening lines of the Gospel passage for Ascension give us profound insight into our call to live our faith in community. The disciples came to the mountain to meet Jesus, and Matthew says that they worshipped him, but some doubted. Matthew doesn't say the doubters did not worship—they all fell down before Jesus. Here we see the importance of the care and support of a faith community: those who doubted felt they could worship because their friends believed and worshipped. They understood at some deep level that in the sharing of faith and experience, those whose faith was stronger would help them (the doubters) to grow in their own faith. As Jesus gave Thomas the witness and support of the visible proof of his crucifixion, so Jesus gives us one another as the support and witness that we need to continue to grow in our faith.

With Pentecost's imagery of the gift of the Spirit, we are reminded that we too are gifted and empowered by the Spirit to be disciples of Jesus in our world, and this, bearers of the Good News of God's love, healing and peace for all people.