

THE GIVING OF THE SPIRIT to the new people of God crowns the mighty acts of the Father in salvation history. The Jewish feast of Pentecost called all devout Jews to Jerusalem to celebrate their birth as God's chosen people in the covenant Law given to Moses at Sinai.

In today's 1st reading, the mysteries prefigured in that feast are fulfilled in the pouring out of the Spirit on Mary and the Apostles. The Spirit seals the new law and new covenant brought by Jesus, written not on stone tablets but on the hearts of believers, as the prophets promised. In the beginning, the Spirit came as a "mighty wind" sweeping over the face of the earth. And in the new creation of Pentecost, the Spirit again comes as "a strong, driving wind" to renew the face of the earth.

As God fashioned the first man out of dust and filled him with His Spirit, in today's Gospel we see the New Adam become a life-giving Spirit, breathing new life into the Apostles. Like a river of living water, for all ages He will pour out His Spirit on His body, the Church, as we hear in today's 2nd reading.

We receive that Spirit in the sacraments, being made a "new creation" in Baptism. Drinking of the one Spirit in the Eucharist, we are the first fruits of a new humanity, fashioned from out of every nation under heaven, with no distinctions of wealth or language or race, a people born of the Spirit.

Michael Jeeva Antony



EL DERRAMAMIENTO DEL ESPÍRITU al Nuevo pueblo de Dios, corona los actos poderosos del Padre en la Salvación de la historia. La fiesta Judía del Pentecostés llamaba a todos los judíos devotos a Jerusalén, para celebrar su nacimiento como pueblo elegido de Dios en el pacto de la Ley dada a Moisés en el Sinaí.

En la 1era lectura, los misterios prefigurados en esa fiesta son cumplidos en el derramamiento del Espíritu, sobre María y los Apóstoles. EL Espíritu sella la nueva ley y el nuevo pacto traído por Jesús, escrito no en tablas de piedra sino en los corazones de los creyentes, como lo prometieron los profetas. En el principio, el Espíritu vino como un "poderoso viento" barriendo con la faz de la tierra. Y en la nueva creación de Pentecostés, el Espíritu de nuevo viene como "un fuerte viento" a renovar la faz de la tierra.

Así como Dios diseño de la tierra al primer hombre y lo lleno con su Espíritu, en el Evangelio de hoy vemos al nuevo Adán convertido en Espíritu dador de vida, respirando nueva vida en los Apóstoles. Como un rio de agua viva, para todas las edades, El derramara su Espíritu en su Cuerpo, la Iglesia, así como lo escuchamos hoy en la 2da lectura.

Nosotros recibimos ese Espíritu en los Sacramentos, haciéndonos una "nueva creación" en el Bautismo. Tomando de ese Espíritu en la Eucaristía, somos los primeros frutos de una nueva humanidad, diseñada de cada nación bajo el cielo, sin distinciones de riquezas, lenguajes o raza, un pueblo nacido del Espíritu.

Padre Miguel Jeeva Antony

AREA NEWS

UPCOMING RETREATS:

WOMEN'S PRAYER DAY: MAKE A JOYFUL NOISE! — At St. Benedict Lodge, **June 7th, 9:30am—4:00pm**. Speaker is Susan Kirby, and cost is \$15/person, which includes morning snack and lunch. Please call or email to register: 541-822-3572 or email: sblodge@opwest.org or call Linda Beach: 541-747-1064.. Address for St. Benedict Lodge: 56630 North Bank Rd, McKenzie Bridge, OR 97413.

COME HANG FOR AN EVENING OF FUN & GAMES! All Catholics, ages 21-39, are invited to join Eugene Catholic Young Adults for fellowship and fun! Game night is Sunday — **May 20th** — at **6:30pm**. For details, contact: eugeneyoungadults@gmail.com or 541-270-9329 or [facebook.com/EugeneCYA](https://www.facebook.com/EugeneCYA).

ST. MARK & ST. PETER CHURCHES ARE:

Seeking a part-time Administrative Assistant for their SPARK Ministries Program. This program is a combined Faith Formation and Youth Ministry Program for both parishes. For details, go to:
saintmarkeugene.org/employment



FAITH SERIES: CATECHISM THROUGH THE YEAR

WHAT ABOUT THOSE OTHER “BANNED” BOOKS?

Are the four gospels in the Bible the only ancient books that claim to be authentic records of Christ's life? If there are others, why don't they appear in Scripture? Has the Catholic Church hierarchy (or maybe the fourth-century Roman emperor, Constantine) “banned” these other books from the Bible to cover up certain uncomfortable ‘truths’ about Jesus reported in them?

The authentic teaching of the Church about Jesus began, not as a book, but as an oral tradition — preached and passed on by the apostles and others who knew him *personally*. Once the faith had spread throughout the Roman world and beyond, portions of this oral tradition were committed to writing and then circulated among the scattered local churches. The resulting books were recognized by these churches as reliable and authoritative accounts, because they judged them to be in keeping with, and rooted in, the genuine apostolic Tradition they already possessed and taught.

Three criteria were used to evaluate a book for which a claim to divine inspiration had been made. First, was it written by an apostle or an associate of an apostle? Second, did it conform to the “rule of faith”, the doctrinal Tradition, affirmed by churches throughout the world? Third, had it been read publicly and regularly in Christian worship, especially in the churches with apostolic beginnings?

Writings from the generations of Christians just after the apostles show that they quoted as authoritative the four gospels now in the Bible. By the mid-second century, teachers living as far apart as St. Ignatius in Syria, St. Justin Martyr in Rome, Tertullian in Africa, and St. Irenaeus in what is now France, had all accepted as reliable and divinely inspired the gospels of Matthew, Mark, Luke, and John. This judgment was later confirmed authoritatively by formal Church Councils, but certainly not by a Roman imperial decree.

A few other ancient writers did indeed claim to tell about Jesus' life, and St. Luke, himself, noted some of them (Lk 1:1). But their books were not “banned” by the “hierarchy”. Rather, they never gained acceptance by the Church as a whole in the first place, because they failed to meet the reasonable criteria described above. Books such as the “Gospel of Thomas” were rejected as later products of eccentric teachers. The genuine apostolic Tradition exposed them as a false “different gospel” (Gal 1:6-9)

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible

2 Cor 11:12-15 · 2 Pt 1:16—2:3 · 1 Jn 2:18-23; 4:1-6 · Rv 22:18-19 ·

& Catechism of the Catholic Church (CCC) Nos. 76 · 83 · 124-127 · 515 ·