



Our Parish Community

May 15, 2022
Fifth Sunday of Easter (C)
Acts 14:21-27
Rev 21:1-5a
Jn 13:31-33a, 34-35

Dear Padre,

My aunt tells her husband he shouldn't watch a certain TV show. She says it's an "occasion of sin." What is that?

Occasions of sin are people, places, or situations that can easily lead a person to sin or give the individual an opportunity to commit a sin. There are two types: *remote* and *proximate* (or "near").

If the attraction is not strong or has only a small probability of leading to sin, the occasion is remote. Remote occasions of sin are always around us, and we have no obligation to try to avoid them.

If the attraction is powerful or the probability of its leading to sin is great, the occasion is called proximate. Saint Alphonsus suggested that if a person sins four out of ten times in a particular situation, that situation should be

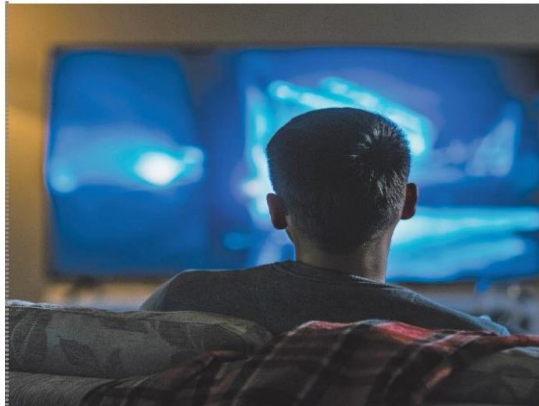
regarded as a proximate occasion of sin.

Proximate or near occasions of sin are further classified as *necessary* or *voluntary*. A necessary proximate occasion cannot be avoided or can be avoided only with great difficulty—for example, an occasion associated with doing one's job or being in prison.

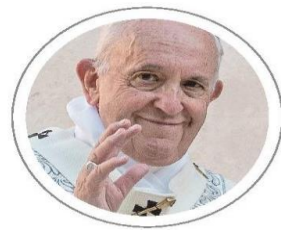
A voluntary proximate occasion is freely and voluntarily entered. We must avoid voluntary proximate occasions of grave sin.

Among the many means at our disposal for avoiding occasions of sin, the sacraments of reconciliation and Eucharist have pride of place. Prayer and self-discipline also help.

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ORODENKOF/SHUTTERSTOCK



A WORD FROM Pope Francis

Temptation in us truly works like this: it begins with something small, a desire, an idea, it grows, it infects others and in the end, it justifies itself....And all of us, when we are conquered by temptation, ...end up feeling calm, because we have found a justification for this sin, for this sinful attitude.

HOMILY, APRIL 4, 2020

What's New?

Everyone gets a bit excited with the prospect of something new, whether it's a new job, a new car, or a new iPhone. This new thing might simply be a replacement. However, when it is a new model, an upgrade, we get even more excited. Revelation uses a distinctive Greek word, *kainós*, for this second kind of newness. The new heaven, the new earth, the new Jerusalem (and the new commandment mentioned in the Gospel) suggest radical newness—the kind resulting from an act of God. Centuries earlier, the prophet Isaiah had promised a new heaven and a new earth (see Isaiah 65:17). This metaphor pointed to a time of eschatological peace and fulfillment, a time when the covenant relationship between God and the people would be renewed and last forever. This was a promise the people held dear.

How are we to read this passage from Revelation today? Is it referring to a time in this life? Or, after this life? It may actually refer to both. We believe that, with his death and resurrection, Jesus inaugurated this time of fulfillment. However, its full establishment is not yet complete, hence the new commandment: "Love one another" (John 13:34). When we truly follow this commandment and love each other, we actually make present the new heaven and new earth; we make real the new Jerusalem, God's covenant partner. However, the ultimate fulfillment will come when God finally brings all things to completion. That is when everything will be new.

Sr. Dianne Bergant, CSA

[Jesus said,] "As I have loved you, so you also should love one another. This is how all will know that you are my disciples."

JOHN 13:34-35



ANASTAS DE RICHELIEU/REXELS

FOR Reflection

- * How has the love of other people made you a better person?
- * In what ways does your love of others strengthen them?