

St Francis of Assisi, Baddesley Clinton

[Archdiocese of Birmingham: Registered Charity No. 234216]

Fr John Sharp

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Sixth Sunday of Easter (A)

21st May 2017

PARISH LITURGY – MASS TIMES and INTENTIONS

Saturday	6.00 pm	Marion Kane
Sunday	9.30 am	People of the Parish

Monday [Feria in Eastertide]

9.00 am Private Intention

Tuesday [Feria in Eastertide]

9.00 am John Leek

Wednesday [Feria in Eastertide]

9.00 am Gary Yates

Thursday [St Bede the Venerable, priest, doctor of the Church]

9.00 am Private Intention

Friday [St Philip Neri, priest]

9.00 am Welfare of Dallas Rowlands

Saturday [St Augustine of Canterbury, bishop]

9.00 am Private Intention

Confessions: Saturday, 4.30-5.00 pm

Please pray for the sick in our parish and for those who have died: **James William Clement Weetman; Bertram Alexander; Jenefer Williams; Henry Chinn** (anniversaries).

*Please pray also for **Connor Patrick Duffy**, who is to be baptised this afternoon, his parents and godparents.*

Last Week's Collection: £455.34. Thank you.

Celebrate, a Catholic Charismatic Weekend Conference, is being held at Oscott College on 1-2 July. For more details and booking form, please see the leaflets in the church porch.

May is a month of devotion to Our Blessed Lady. Since the whole of the month falls within the Easter season, we shall sing the Marian Easter Anthem, the *Regina Caeli*, at the end of every Mass. If you are unsure of the words, they can be found in the hymn book, number 616.

You were conducted by the hand to the holy pool of sacred baptisms, just as Christ was conveyed from the cross to the sepulchre close at hand.

Each person was asked if he believed in the name of the Father and of the Son and of the Holy Spirit. You made the confession that brings salvation, and submerged yourselves three times in the water and emerged: by this symbolic act you were secretly re-enacting the burial of Christ three days in the tomb.

Just as our Saviour spent three days and three nights in the womb of the earth, so you upon first emerging were representing Christ's first day in the earth, and by your immersion his first night. For at night one can no longer see but during the day one has light' so you saw nothing when immersed as if it were night, but you emerged as to the light of day. In one and the same action you died and were born: that water of salvation became both tomb and mother for you.

What Solomon said in another context is apposite to you: 'There is a time to be born, and a time to die', but the opposite is true in your case – there is a time to die and a time to be born. A single moment achieves both ends, and your begetting was simultaneous with your death.

What a strange and astonishing situation! We did not really die, we were not really buried, we did not really hang from a cross and rise again. Our imitation was symbolic, but our salvation a reality.

Christ truly hung from a cross, was truly buried, and truly rose again. All this he did gratuitously for us, so that we might share his sufferings by imitating them, and again salvation is an actuality.

What boundless love! The innocent hands and feet of Christ were pierced by nails: he suffered the pain. I suffer neither pain nor anguish: yet by letting me participate in his pain he gives me the free gift of salvation.

No one should think, then, that his baptism is merely for the remission of sins and for adoption as sons in the way that John's baptism brought only remission of sins. We know well that merely does it cleanse sins and bestow on us the gift of the Holy Spirit – it is also the counterpart of Christ's suffering. This is why, as we heard just now, Paul cried out: 'DO you not know that all of us who have been baptized in Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death.'

From the instructions to the newly baptized at Jerusalem
