

**SECOND SUNDAY OF EASTER
(SUNDAY OF DIVINE MERCY)
APRIL 19, 2020**

MASS READINGS

MONDAY: ACTS 4:23-31, JN 3:1-8

TUESDAY: ACTS 4:32-37, PS 93, JN 3:7B-15

WEDNESDAY: ACTS 5:17-26, PS 34, JN 3:16-21

THURSDAY: ACTS 5:27-33, PS 34, JN 3:31-36

FRIDAY: ACTS 5:34-42, PS 27, JN 6:1-15

SATURDAY: ACTS 6:1-7, PS 33, JN 6:16-21

**NEXT SUNDAY: THIRD SUNDAY OF EAST-
ER-RDGS: ACTS 5:27-32, 40B-41, PS 30, REV
5:11-14, JN 21:1-19**

MASS INTENTIONS

MONDAY: BUD & BRIDGET FITZSIMONS

TUESDAY; RAYMOND BROWN

WEDNESDAY: CHRISTOPHER O'LEARY

THURSDAY: FERRITER FAMILY

FRIDAY: POOR SOULS

SATURDAY: BUD & BRIDGET FITZSIMONS

NOON: FOR THE PARISH

MEMORIAL FLOWERS

Those serving in our Armed Forces, especially those soldiers who have connections to our parish: Paul Georges. Peter Albrecht. Ronnie Vaughn. Isabel Corman. Gary Hunt. Bernard & Randell Lester. Kenny & David Synesael. Mike & Angie Kiral. Bob & Irene Wetzel

GOSPEL REFLECTION

Jesus came and stood in their midst and said to them, "Peace be with you."

So full of meaning is this simple greeting. We can scarce begin to grasp what our Lord is trying to convey here by extending to those who seriously thought that their adventure with Jesus came to a screeching halt on that hill outside of Jerusalem and here he is now wishing them peace. Peace of course, is exactly what they need at this moment. They need the sort of peace which passes all understanding, a peace the world cannot give, a peace that in short, allows them to step outside themselves for a moment to gather themselves and take all this in. What they need is that most necessary inner peace which allows them to accept that their beloved Master, once thought dead, is now back in their midst and wishing them peace. He is not simply trying to calm what is obviously a fearful bunch but is trying to bestow on them a sort of pre-Pentecost gift, something which will allow them to receive the one Jesus told them to expect since he must return to his Father and our Father. This sort of peace is still available in that our risen Lord greets us each time we settle down with him in the silence of our lives and hearts. It is a peace we can find no where else and the sort of peace that makes most people very uncomfortable since it is in this peace that we do not have to become something we are not in order to please an audience or sooth a guilty conscience. It is the sort of peace that perhaps we have found, to some extent with a special someone, but this is even a greater peace than that. Here we simply allow ourselves to be loved and to grow in that love. This necessary peace is the environment in which the Holy Spirit begins to "teach us all things". Here in this peace we learn about ourselves in a very good way and are permitted to see that it is alright to make mistakes as long as we realize that the Lord is our rock and our salvation and they he and he alone has come to guide us in the way we should go. Just when the disciples thought that they were left utterly alone and in such dire straits that they would not survive the Lord arrives among them with that sort of peace in which they can live and move and have their being through that gracious gift of the Holy Spirit by which they, and we, are brought into the divine life of the Blessed Trinity. No peace matches this and no love can be found anywhere else since it is in and for this love we were created.

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God's Peace

God's tender love and peace
Is what we all long for
In a world so hopelessly chaotic
So unstable and unsure

It brings stability to our minds
And calmness to our souls
For that is what we desperately need
As this world can be so cold

We need to have God's peace
When turmoil's in our lives
For God's peace doesn't depend
On the daily pressures of life

When we have those stressful days
God's peace can often soothe
And bring us such a quiet hope
That chases away the blues

So when you feel the pressure on
Remember Jesus Christ
Receive from Him the peace He gives
As His daily dose for life!

© By M.S.Lowndes

Grace, Mercy, and Peace

The words *grace* and *peace* are found in all of Paul's greetings in his New Testament letters to the churches. And in his letters to Timothy and Titus, he also includes *mercy*: "Grace, mercy, and peace from God the Father and Christ Jesus our Lord" (2 Tim. 1:2). Let's examine each of these words.

Grace is what our holy God gives that we, as sinful people, don't deserve. In Acts 17:25, we learn that "He gives to all life, breath, and all things." His gifts include our very next breath. Even in our darkest hour, strength is given by God so that we can endure.

Mercy is what God withholds that we do deserve. In Lamentations 3:22, we read, "Through the Lord's mercies we are not consumed." Even when we're wayward, God gives time and help for us to turn back to Him.

Peace is what God brings to His people. Jesus said: "Peace I leave with you, My peace I give to you; not as the world gives do I give to you" (John 14:27). Even in the worst of times, we have inner tranquility because our God is in control.

We can be encouraged that throughout our lives the Lord will give us the grace, mercy, and peace we need to live for Him.

*He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace. —Flint*

God's grace is immeasurable, His mercy is inexhaustible, His peace is inexpressible

By: Albert Lee



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Jesus Shows Us the Face of the Father's Mercy: A Pastoral Letter for the Year of Mercy 2015-2016

Dear brothers and sisters in Christ:

"Jesus Christ is the face of the Father's Mercy". With these words Pope Francis invited everyone to take part in a special Jubilee Year of Mercy. It will begin on this year's Solemnity of Mary's Immaculate Conception, December 8, 2015 and end on next year's Solemnity of Christ the King, November 20, 2016.

Mercy is "the bridge that connects God and humanity, opening our hearts to the hope of being loved forever despite our sinfulness," the Holy Father wrote in *Misericordiae Vultus* (The Face of Mercy) instituting the Year of Mercy.

What is the Holy Father asking us to do during this special year? Two things: first, to make a good personal confession and secondly, to commit ourselves to perform works of mercy.

How are these connected? Well, it's important for us to experience the loving and forgiving mercy of God in the Sacrament of Reconciliation, a graced encounter that brings inner healing, peace and joy. Once we have tasted God's mercy ourselves, we are moved often to share that gift with others who have needs both material and spiritual.

So I am inviting each Catholic to celebrate the Sacrament of Reconciliation—to go to Confession—at least once during the Year of Mercy. Pope Francis continually reminds us that we may tire of asking God for pardon and mercy, but he never tires of showing us mercy.

Then, in gratitude for God's forgiveness let us show mercy to those in need. I am inviting each Catholic of our Archdiocese of Ottawa who is able to do so to perform sometime during this special year one corporal work of mercy and one spiritual work of mercy.

The corporal works of mercy are well known: to feed the hungry; to give drink to the thirsty; to clothe the naked; to shelter the homeless; to visit the sick; to visit the imprisoned; to bury the dead. We are asked by Christ to recognize him in anyone in need: "Amen, I say to you, whatever you did for one of the least of these my brethren, you did for me" (Matthew 25.40)

The spiritual works of mercy are less well known but they are also important for the spiritual vitality of our faith community: to instruct the ignorant; to counsel the doubtful; to admonish sinners; to bear wrongs patiently; to forgive offences willingly; to comfort the afflicted; to pray for the living and the dead. The first three may require a special level of authority, competence or even extraordinary tact. The latter four are ways for us to express in daily living our life as disciples of Jesus.

Pope Francis has given each diocese the privilege of designating a Door of Mercy in the cathedral church. Traditionally such a sacred door represents the passage to salvation as well as the entryway to God's mercy. There are seven permanent Holy Doors in the world, including the one at Notre Dame Basilica in Quebec City. These doors are normally sealed from the inside and are opened during jubilee years when those who travel to the Holy Door or Door of Mercy on a spiritual journey—known as "pilgrims"—can enter through them to gain a plenary indulgence connected with the jubilee.

On December 8, Pope Francis will usher in the Year of Mercy by opening the Holy Door of St. Peter's Basilica. The following Sunday, December 13 churches throughout the world will open designated "doors of mercy".

In Ottawa, we will bless our special Door of Mercy in Notre Dame Cathedral on December 8 at special 7:30 PM Mass marking our cathedral's patron Mary Immaculate and formally open it to pilgrims at the 9 o'clock Mass on Sunday morning, December 13.

Pilgrims are encouraged to pass through this special door during the Year of Mercy, thinking not only of God's mercy for each of us but also of ways they can be charitable to those around them.

After passing through the designated door, pilgrims are called to complete their pilgrimage by receiving the Sacrament of Reconciliation and Holy Communion, professing the faith by reciting the Creed and praying for the Holy Father's intentions. They can do this to obtain an indulgence for themselves or for one of the deceased. More information about indulgences and how to share in these spiritual riches is available at each parish and details are posted on the archdiocesan website (catholicottawa.ca).

I hope that many Catholics, including those who have become distant from the church, will make a pilgrimage to pass through the Door of Mercy at Notre Dame. You are invited to do this individually or with fellow parishioners, members of a parish or Catholic association (prayer groups, Cursillo-Challenge, Knights of Columbus, Catholic Women's League, etc.).

Let us invoke Mary's intercession that many may come to know more deeply the joy of God's compassion and loving forgiveness and be able to pass it on to others in good works during this Year of Mercy. Terrence Prendergast, S.J. Archbishop of Ottawa

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Jesus is the “face” of the Father’s mercy

Jesus of Nazareth, Pope Francis writes in *Misericordiae Vultus*, the Bull of Indiction of the Extraordinary Jubilee of Mercy, is the “face” of the Father’s mercy—he reveals the mercy of God by his words, actions, and person. We follow Jesus’ example when we open ourselves to the Father’s mercy by looking “sincerely” into the eyes of our brothers and sisters, including those “who are denied their dignity.” **How have you experienced the Father’s mercy in your own life? How might Jesus be calling you to look “sincerely” into the eyes of those who are denied their dignity?**

Mercy is “the beating heart of the Gospel”

Pope Francis writes: “It is absolutely essential for the Church and for the credibility of her message that she herself live and testify to mercy.” Mercy, he says, is “the beating heart of the Gospel” (*Misericordiae Vultus*). To live mercy, we must rediscover both the spiritual works of mercy (counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead), and the corporal works of mercy (feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead). **Which spiritual works of mercy might Christ be calling you to practice? Which corporal works of mercy?**

Mercy “demands justice”

“True mercy, the mercy God gives to us and teaches us, demands justice, it demands that the poor find the way to be poor no longer,” Pope Francis notes. “It asks us, the Church, us, the City of Rome, it asks the institutions — to ensure that no one ever again stand in need of a soup-kitchen, of makeshift-lodgings, of a service of legal assistance in order to have his legitimate right recognized to live and to work, to be fully a person” (Address to Jesuit Refugee Services, 9/10/13). **In your own life, and in your faith community, how do you work for justice? Do you seek to address the root causes of problems that affect those who are vulnerable?**

Ideas for Living Mercy during the Jubilee Year

There are many ways we can respond to the call to live mercy. Here are a few ideas:

□ **Put Two Feet of Love in Action.** Use the “Two Feet of Love in Action” guide to consider how you can strengthen both charitable works and social justice at home and as part of your faith community. Visit www.usccb.org/twofeet for more information.

Though we often think of the Sacrament of Penance as a highly individualized and private sacrament, we must not forget its communal dimensions. In this sacrament, we are not only reconciling ourselves with God but also reconciling ourselves with our community and the Church as a whole.

Every time we we dis-ourselves God and bor. We not have against a ular per-but when relation-



Every sin, tance from neigh-may sinned partic-son, our ship

with God is broken, our relationships with others suffer since we no longer have God as our guiding light. This sacrament helps us renew our lives to be witnesses of the Good News of Christ and builds us up as members of the Body of Christ.

1. Invite somebody, perhaps someone from a small faith-sharing group at your parish or a friend, to go with you to a reconciliation service at your parish this month before the celebration of Easter.
2. Begin to make amends with someone you are in conflict with. A perfect resolution does not have to occur, but approaching the conflict with an attitude of mercy and compassion will help ease the tension and help you to look on this person with the love of God.



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A PRAYER FOR PROTECTION
IN TIME OF PANDEMIC



The ancient fresco of Madonna del Soccorso (Our Lady of Help) in St. Peter's Basilica was restored with the support of the Knights of Columbus to mark the Year of Faith (2012-2013). Photo courtesy of Fabbrica di San Pietro/M. Faloni.

O Mary,
you always brighten our path
as a sign of salvation and of hope.
We entrust ourselves to you, Health of the Sick,
who, at the Cross, took part in Jesus' pain
while remaining steadfast in faith.

O loving Mother,
you know what we need,
and we are confident you will provide for us
as at Cana in Galilee.

Intercede for us with your Son Jesus,
the Divine Physician,
for those who have fallen ill,
for those who are vulnerable,
and for those who have died.

Intercede also for those charged with
protecting the health and safety of others
and for those who are tending to the sick
and seeking a cure.

Help us, O Mother of Divine Love,
to conform to the will of the Father
and to do as we are told by Jesus,
who took upon himself our
sufferings and carried our sorrows,
so as to lead us, through the Cross,
to the glory of the Resurrection. Amen.

*Under thy protection we seek refuge,
O Holy Mother of God.*

*In our needs, despise not our petitions,
but deliver us always from all dangers,
O glorious and blessed Virgin. Amen.*

Adapted from the prayer of Pope Francis

Why is Divine Mercy So Important?

By Fr. Seraphim Michalenko, MIC

The Lord makes clear in Scripture that when He returns He's not going to deal with sin, because He's done that once and for all. When He comes again, it's "to bring salvation to those who eagerly await Him" (Heb 9:28).

So when people ask me why is the message of Divine Mercy important for the world today, the answer is simple: Through the message of Divine Mercy, our Lord is preparing us for His final coming.

He told the great prophet of Divine Mercy, St. Maria Faustina, in one of a series of revelations in the 1930s: "**Mankind will not have peace until it turns with trust to My Mercy**" (*Diary of Saint Maria Faustina Kowalska*, 300).

Helena Kowalska, known today throughout the world as St. Maria Faustina (1905-38), was designated by Our Lord Himself as the "Secretary" and "Apostle" of His Mercy. The Lord told her: "**You will prepare the world for My final coming**" (*Diary*, 429).

The mission the Lord gave her was not only to remind the world of the great mercy of God as revealed in Sacred Scripture, but also to teach us new forms of devotion to The Divine Mercy and to initiate a movement of apostles of The Divine Mercy who show a childlike trust in God and love of neighbor.

Private revelation

Still, some people pay no heed to the message of Divine Mercy because it comes by way of a "private revelation." But it's important to remember what St. Paul said. He said the Church is built on the foundation of the apostles *and* prophets (see Eph 2:19-22). Then St. Augustine and St. Thomas after him identify the prophets of the Church as the people who receive private revelations.

But why does God resort to private revelations? Father Karl Rahner, SJ, the great German theologian writing about private revelations, said that all the mysteries of the Church, taken together, can not be emphasized all at once - and to the same degree. So from time to time, he says, the Holy Spirit puts a spotlight on a particular mystery that the Church and the world need to pay special attention to at a given time.

Message tailored to our times

The revelations of The Divine Mercy are particularly tailored to our times.

It is quite evident that St. Pope John Paul II took these revelations very seriously. In 1981 he wrote an entire encyclical dedicated to The Divine Mercy entitled *Dives in Misericordia* (Rich in Mercy), illustrating that the heart of the mission of Jesus Christ was to reveal the merciful love of the Father. In 1993 he beatified Sr. Faustina.

In 1997 he visited Blessed Faustina's tomb in Lagiewniki, Poland, and proclaimed: "There is nothing that man needs more than Divine Mercy. ... From here went out the message of Mercy that Christ Himself chose to pass on to our generation through Blessed Faustina." In 2000 he canonized St. Faustina, the first canonized saint of the new millennium, and on that same day he also established "Divine Mercy Sunday" as a special title for the Octave Sunday of Easter for the universal Church.

In his homily on Divine Mercy Sunday in 2001, St. Pope John Paul II called the mercy message given to St. Faustina "The appropriate and incisive answer that God wanted to offer to the questions and expectations of human beings in our time, marked by terrible tragedies. ... Divine Mercy! This is the Easter gift that the Church receives from the risen Christ and offers to humanity at the dawn of the third millennium."

In Lagiewniki, Poland in 2002, at the consecration of the new Shrine of The Divine Mercy, the Pope referred to a passage in the *Diary* in which the saint recorded: "As I was praying for Poland, I heard these words: I bear a special love for Poland, and if she will be obedient to My will, I will exalt her in might and holiness. From her will comes forth the spark that will prepare the world for My final coming" (*Diary*, 1732).

The Holy Father said: "Today, therefore, in this Shrine, I wish solemnly to entrust the world to The Divine Mercy. I do so with the burning desire that the message of God's merciful love, proclaimed here through St. Faustina, may be made known to all the peoples of the earth and fill their hearts with hope. May this message radiate from this place to our beloved homeland and throughout the world" (the emphasis is the Holy Father's).

Then, with direct allusion to Our Lord's statement to St. Faustina, and quoting the last part of it, the Holy Father declared: "May the binding promise [writer's emphasis] of the Lord Jesus be fulfilled: From here there must go forth 'the spark which will prepare the world for His final coming' (*Diary*, 1732). This spark needs to be lighted by the grace of God. This fire of mercy needs to be passed on to the world. In the mercy of God; the world will find peace and mankind will find happiness! [Holy Father's emphasis].

The Pope calls this a "binding promise." That's a startling phrase. Some people just gloss right over it. But the Pope took the word of the Lord seriously, and he calls it a "binding promise."

Prophetic revelations

Why did St. Pope John Paul II so strongly recommend that we pay heed to the Divine Mercy message and devotion given to the world through St. Faustina? Clearly, he did so because he saw it as more than just a collection of "private revelations"; rather, he saw them as *prophetic* revelations. In other words, revelations given to us by God to proclaim the heart of the Gospel in a way especially suited to meet the needs of our era.

Now, more than a century has past since our dear saint's birth on Aug. 25, 1905. And each Oct. 5, we mark her departure from this earth to take the place destined for her, close to God. However, we who wish to stand ready and "eagerly await Him" should not forget her promise to us: "Poor earth, I will not forget you," she wrote. "Although I feel that I will be immediately drowned in God as in an ocean of happiness, that will not be an obstacle to my returning to earth to encourage souls and incite them to trust in God's mercy. Indeed, this immersion in God will give me the possibility to boundless action" (*Diary*, 1582).

SUNDAY OFFERING

I wish to thank those of you who have not forgotten the needs of your parish. To those who have mailed in their offerings or given on line your support has been critical during this time. Look below and you'll see!

March 22: \$1416.00 Last year: \$6872.00

March 29: \$2288.00 \$6256.00

April 5: \$2688.00 \$10,505.00

You have been in all my prayers and masses and I hope to see you all soon! Blessings: *Fr. Dominic*