

2<sup>nd</sup> Sunday of Easter/Divine Mercy Sunday B 2021

[Acts 4:32-35](#); [Psalm 118:2-4, 13-15, 22-24](#); [John 20:19-31](#)

*Homilies are vehicles for breaking open the Word of God. First read the Sunday readings at <https://bible.usccb.org/bible/readings/041121.cfm>*



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*Let the house of Israel say,  
"His mercy endures forever."  
Let the house of Aaron say,  
"His mercy endures forever."  
Let those who fear the LORD say,  
"His mercy endures forever."*

May we, our family here at St. Mary Roman Catholic Church... may we who fear the Lord say, "His mercy endures forever."

Today is Divine Mercy Sunday, always celebrated on the Sunday after Easter Sunday. Today is the last of the 8-day Octave of Easter in which each of these days is celebrated as a little Easter. We are called to be an Alleluia people.

We have some wonderful resources in the lobby to assist you with your devotions and understanding of The Divine Mercy.

I also have out in the lobby copies of a story that was published about my sister-in-law and her husband, Aimee and Randy Husaynu. It is their testimony of their devotion to The Divine Mercy.

I also point out Fr. Jose's bulletin article where he says, "We must not despair when we recognize our brokenness."

We see here the image of The Divine Mercy framed in our common worship space.

It is a replica of a vision of our Lord received by St. Faustina in 1931, by which Jesus communicated his Divine Mercy.

Feel free to gaze upon this holy image as I speak. If you feel your heart and soul being drawn to Jesus, please allow it.

In St. Faustina's vision she saw Jesus clothed in a white garment with His right hand raised in blessing. His left hand was touching His garment in the area of the Heart, from where two large rays came forth, one red and the other pale.<sup>i</sup>

She was told, "*Paint an image according to the pattern you see, with the signature: Jesus, I trust in You. I promise that the soul that will venerate this image will not perish.*"

St. Faustina asked the Lord about the meaning of the rays in the image. She heard these words in reply:

*The two rays denote Blood and Water. The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls. These two rays issued forth from the depths of My tender mercy when My agonized Heart was opened by a lance on the Cross. Happy is the one who will dwell in their shelter, for the just hand of God shall not lay hold of him (299).*

I am comforted by Jesus' promise.

I am comforted by Fr. Jose's words that we must not despair.

I am reminded, though, of one of my personal guides in pastoral service:

*Comfort the afflicted and  
Afflict the comfortable.*

Water that quenches, slakes one's thirst.

Food that nourishes, satisfies the pangs of hunger.

Before, we come to venerate the image of The Divine Mercy, we must first come to some realization that we are totally lost without the grace of our Lord's mercy. We are undeserving. We are sinners. We are doomed without his mercy.

But just as St. Peter sinking with his hand raised, cries out, "Lord, save me,"<sup>ii</sup> Jesus will catch us as well. Come before this image and believe the signature, "Jesus, I trust in You."

Trust and belief are, of course, the lesson of our Gospel story about Doubting Thomas. The story is familiar. Some of us have heard that story 50-90 times.

Thomas believes, because he is presented with the wounds of Jesus' crucifixion. Jesus tells him:

*You believe in me, Thomas, because you have seen me, says the Lord;  
Blessed are those who have not seen me, but still believe!*

Jesus is talking about you. Blessed are you who have not seen, but still believe.

There is also something else critical going on with Jesus' 1<sup>st</sup> encounter with Thomas... his 2<sup>nd</sup> encounter with the gathered disciples. After displaying his wounds, Jesus said to Thomas:

*do not be unbelieving, but believe."*

*Thomas answered and said to him, "My Lord and my God!"*

My Lord and my God!

This is the first articulation of Jesus' divinity... that Jesus is God.

All throughout the disciples' experiences Jesus has preached, ministered and healed through the special intimate relationship he has with his Father.

The disciples witnessed great miracles. But Jewish tradition is rife with examples of God's power manifested through human instruments. Through Noah, creation was preserved through the flood. Moses parted the Red Sea. And Elisha brought the woman's son back to life. Yet, no Jew had ever even considered that any of these holy men were actually... God!

It's not Jesus' miraculous signs that prove that he is God. His call to believe and the indwelling of the Holy Spirit gives us the faith to say to Jesus, "My Lord and my God."

It is in the tradition, that when our priest elevates the host and chalice, the body and blood, soul and divinity of our risen Lord, that we faithful silently proclaim in our hearts, "My Lord and my God."

While the gathered disciples recognized the miraculous resuscitation of their beloved master, it is Thomas who recognized Jesus for who he truly is: God, the Son.

Through the ages, Christians have referred to St. Thomas as Doubting Thomas. Yes, that's true, but may we also remember him as Believing Thomas.

*My Lord and my God!  
His mercy endures forever.  
Jesus, I trust in You.*



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<sup>i</sup> [thedivinemercy.org](http://thedivinemercy.org)

<sup>ii</sup> Matthew 14:30-31