Welcome Visitors and New Parishioners!

We are blessed with your presence and your participation in the Mass. If you are a new parishioner, we ask that you fill out a registration form and return it to the parish office (drop box), in person or by mail. Thank you!

¡Bienvenidos Visitantes Y Nuevos Parroquianos!

Somos bendecidos con su presencia y su participación en la Misa. Si usted es un nuevo feligrés, le pedimos que llene una forma de registro y la devuelva a la oficina parroquial (en el buzón), en persona o por correo. ¡Gracias!

APRIL 19 ❖ 19 de ABRIL  DIVINE MERCY ❖ DIVINA MISERICORDIA

SPECIAL SCHEDULE OF MASSES
During Governor Brown’s “Stay at Home Order”

CALENDARIO ESPECIAL DE MISAS
Durante el “Orden de quedarse en casa” del Gobernador Brown

LIVESTREAM MASSES
Attendance limited to 10 people total
Sign-up required before by contacting Father
Social Distancing will be followed

MISAS EN VIVO
Asistencia limitada a 10 personas en total
Es necesario registrarse antes
contactando al padre
Se seguirá la distancia social

Saturday / Sabado
5:00 pm in English
Sunday / Domingo
11:00 am, en Español
Tuesday / Martes
10:00 am, in English
Wednesday / Miercoles
6:30 pm, en Español
Thursday / Jueves
6:00 pm, in English
Friday / Viernes
10:00 am, en Español

CONFESSIONS
Saturday / Sabado 4:00 pm
(Also available by individual appointment / Por cita individual con el Padre Kiko)

For the sake of His sorrowful Passion, have mercy on us and on the whole world

Por su dolorosa pasión, ten misericordia de nosotros y del mundo entero.
Many Thanks
.... to those who participated in the Holy Week liturgies
.... to those who donated lilies for the Easter Celebration

Muchas Gracias
... a quienes participaron en las liturgia de Semana Santa
... a quienes donaron lirios para la Celebración de Pascua

SACRAMENTAL CONFESSION IN CASES WHERE A PRIEST IS NOT AVAILABLE

Pope Francis has said that general absolution of sin — confessing directly to God as opposed to through a priest — applies during the worldwide COVID-19 pandemic.

In a Mass celebrated Friday that was live-streamed from Rome, Pope Francis said people who cannot manage to go to confession as a result of being locked down because of the coronavirus or another serious issue, can confess directly to God.

Francis elaborated Friday: “Do what the Catechism (of the Catholic Church) says. It is very clear: If you cannot find a priest to confess to, speak directly with God, your Father, and tell Him the truth. Say, ‘Lord, I did this, this, this. Forgive me,’ and ask for pardon with all your heart.”

Donations for the Ella Curran Food Bank still needed

LIKE US on FACEBOOK:
St. Patrick Church Independence Oregon

Office: 503-838-1242 Fax: 503-838-3856
Office Hours: Monday—Thursday—9:00 am—Noon
Pastor: Fr. Francisco Bringuela (ffrfranciscobringuela@yahoo.com)
Deacon: Rob Page (deaconrobpage@gmail.com)
Office Manager: Mireya Molina (stpatrick97351@gmail.com)
Bookkeeper: Zen Eichinger
Facebook: St. Patrick Catholic Church Independence Oregon
Send bulletin announcements to: info4parish@gmail.com
Due to our free will, the world often finds itself in the midst of a catastrophic event brought about by our own choices that put our own welfare before that of our neighbor’s or the planet’s. Often times, we repeatedly prefer to think that we are in charge and it takes a great catastrophic event, natural or man-made, to bring us to our senses. The culminating effect of what may appear to be a doomsday event is the realization that mankind is finite and that limitation requires us to call upon the omnipotent and omniscient Creator for assistance. It is during these challenges that many people experience a “metanoia” or conversion of one’s life-style as we plead for mercy and love from the Creator of all. Hopefully, that conversion is guanine and permanent. It is a metanoia that is not just temporary due to a selfish desire for self-preservation; rather it is a conversion that moves one to think of others, first. When this occurs, the transformation is embedded within agape love – the Divine Love that is merciful, just and un conquerable. When we first think of others before of ourselves, we place God front and center allowing Him to bestow the mercy and love we need.

Appreciation of Divine Mercy can only be obtained through Christ’s love for us. To understand that, we must first reflect on the meaning of “love”. Unfortunately, the English language has cheapened the word through constant misuse. We “love” our possessions, work, various foods, drinks, movies, sports, our children, our friends, our spouses, and the list goes on. “Love” has become a measurement of feeling and not the entity that it really is. Therefore, when we say that God IS Love and we love something, we can confuse the meaning of the word. The first is a noun (a person, place, or thing) the second usage is as a verb that shows action or state of being. Thus, we have accidently debased the word and its usage in the Divine Plan, failing to recognize the great gift God bestows upon us – Himself. It is this gift that requires Divine Mercy so that we can accept Him and live IN Him.

Rather than starting the Liturgy of Word with an account from the Old Testament, the Church takes this time after Easter to share with us the actions of its first members. This command demands Christians to exhibit agape love to the world. This means they must reveal the Divine Being to others through their lives. The followers of Christ must meet and celebrate the Eucharist as a community revealing the Divine. In addition, they often will go to the Temple and pray as any other Jew. Their duty does not end there. This unique call to agape love requires them to sell their possessions and pool their resources to meet the needs of the poor in mercy and love. Each Christian puts the welfare of their brothers and sisters in Christ, first, before their own. They still partake of Jewish festivals because they were Jews. However, they meet and celebrate the “breaking of the bread” in their homes as a group and give praise to God as their numbers increased. It should be emphasized that this was a communal form of worship, fulfilling their master’s New Covenant and command until He returned. This type of love is the embodiment of God, Himself, to the world they knew at great sacrifice. It was action revealing Being.

In the second reading from the first letter of Saint Peter, mercy was, once again, the topic of discussion. This special Divine component of agape love is elucidated in this selection. Peter describes, in detail, the mercy of God as revealed in Christ. God, who is Love, innately desires to demonstrate His mercy to His creation, man. According to Saint Peter, this mercy was actualized through rebirth and a living hope as demonstrated by the resurrection of Jesus. This hope for each person is acquired and guarded through faith which brings joy as all await the return of the Messiah. As seen here, mercy is the unwarranted gift of love, God, and the joy that springs from Him. It can only be emitted through agape love – a love that reflects a Divine and Selfless Being who is omnipotent and omniscient.

The final part of the Liturgy of Word concludes with the appearance of Jesus to his disciples in the locked upper room, as related in the Gospel of John. This selection reveals the mercy that Christ extends to his guilt-ridden and terrified disciples. To appreciate the extent of the anxiety and fear experienced by the disciples, a closer inspection into their actions needs to be given. All of his disciples except John have been failures and cowards. All fled when Jesus was arrested even though they had all pledged to stand by their master. Peter, the “rock”, had denied Christ three times. In addition, all were expecting the same fate that their master suffered if they were discovered by the Temple officials. When the Gospel claims they are afraid, that is an understatement. Their fear permeates their bodies. They are guilt ridden, ashamed and lost. They have betrayed themselves, their Master, their country, their Faith and their God!

When Christ appears in the locked room, embarrassment, fear, shame and confusion permeated the disciples’ very being. Jesus’ Divine Love revealed its merciful and all-embracing nature with his first words, “Peace be with you.” The serene effect of those first words uttered cannot be over emphasized. With just a few words, the love actualized and precipitated through the Cross and Resurrection, infused itself within their very being. From this point onward, these disciples begin to experience a metamorphosis that completely and radically changes their being. The mercy of God, unrequested and undeserved, paid the price of mankind’s transgression and made all things new. The chaos created by man was restored to order and the New Kingdom was begun as Jesus sets the stage for coming of the Spirit at Pentecost.

Holy Mother the Church desires all to continue to work in this New Kingdom of God. She takes this opportunity to remind us that Divine Mercy is always available to the Bride of Christ upon asking. Each member of the Church is encouraged to use the tools, the sacraments, that Jesus left us. Our betrayal, confusion, and alienation from the Divine can also be forgiven and healed. We are called to perfect our lives and to transform our beings through the same metamorphosis experienced by the apostles. Only through the willful acceptance of the Peace of Christ can we transform God’s kingdom and ourselves into the creation intended from the beginning. The metamorphic transition of the apostles through Christ’s mercy is offered to each person, today, in our own time. To accept His Mercy, we must set aside our fears, guilt and self-interest in order to make room for the Light that he offers. His Peace is with us. We just have to desire it and accept it.

Deacon Rob