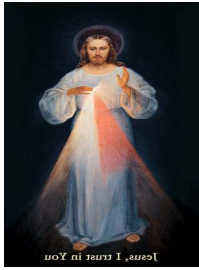


Fr. Simon Sez



THIS SUNDAY ONLY - Divine Mercy Sunday Promise: Divine Mercy Sunday is this Sunday, the Second Sunday of Easter, every year. This is the ONLY Sunday throughout the year that this is available to you to receive the removal of all sin and all punishment due to sin, similar to Baptism, and so, it is called “a second baptism.” You receive this by

going to confession and receiving Holy Communion worthily on this weekend ONLY, starting on this Saturday at 4:00 p.m. when the Divine Mercy Sunday Vigil starts.

The risen Lord Jesus Christ, the Divine Mercy made this promise to the faithful people through St. Faustina during a series of private revelations starting February 1931 in Poland. These private revelations have been approved by the Roman Catholic Church as worthy of belief; although, no one is required to believe in it. What we are required to believe in is God’s unconditional, infinite love and mercy for us! Therefore, our prayer is the prayer this devotion teaches us, “Jesus, I trust in you!”

This devotion includes the promise by Jesus that He removes all punishment due to sin. This means that there will not be any punishment in purgatory required for all past sins forgiven in the Sacrament of Penance, a.k.a. confession). Obviously, the usual conditions apply for receiving these two sacraments. The most commonly known conditions are that we must be sorry for all of our sins in confession and we cannot be guilty of any mortal sin while receiving communion.

If you are not able to go to confession and receive communion using the regular weekend schedule, you can request to do this immediately following the Divine Mercy Holy Hours scheduled for this Sunday afternoon at SHC in Gettysburg 3:00 p.m. (about 4:00 p.m.) and SPX Church in Onida at 5:30 p.m. (about 6:30 p.m.).

I am providing additional information on a single-sheet bulletin insert this Sunday similar to one of the pages last Sunday explaining this devotion in more detail. The “second baptism” handout from last Sunday with the single sheet handout is available in our church gathering spaces. If you have any extra Divine Mercy materials, you can leave them in our church entries to share as long as they have been formally approved by a bishop in union with the Pope or myself. The Chaplet of Divine Mercy has many promises attached to it as well.

Blessing & Conferral of the Brown Scapular:

Traditionally, priests have enrolled First Communicants in the Brown Scapular of Our Lady of Mount Carmel. I do this after the Final Blessing of the First Communion Mass. I will have more room in my bulletin column to explain this next Sunday. You can search information online about this Catholic sacramental. Nobody has to wear one, but if they so choose later in life and in order to benefit from the private revelation promises, they have to have been enrolled.

Breath of New Life: Scott Hahn Reflects on the Second Sunday of Easter



Acts 5:12–16
Psalm 118:2–4,
13–15, 22–24
Revelation
1:9–13, 17–19
John 20:19–31

The prophet Daniel in a vision saw “One like the Son of Man” receive

everlasting kingship (see Daniel 7:9–14). John is taken to heaven in today’s Second Reading where he sees Daniel’s prophecy fulfilled in Jesus, who appears as “One like a Son of Man.”

Jesus is clad in the robe of a High Priest (see Exodus 28:4; Wisdom 18:24) and wearing the gold sash of a king (see 1 Maccabees 10:89). He has been exalted by the right hand of the Lord, as we sing in today’s Psalm.

His risen body, which the Apostles touch in today’s Gospel, has been made a lifegiving Spirit (see 1 Corinthians 15:45).

As the Father anointed Him with the Spirit and power (see Acts 10:38), Jesus pours out that Spirit on the Apostles, sending them into the world “as the Father has sent Me.” Jesus “breathes” the Spirit of His divine life into the Apostles—as God blew the “breath of life” into Adam (see Genesis 2:7), as Elijah’s prayer returned “the life breath” to the dead child (see 1 Kings 17:21–23), and as the Spirit breathed new life into the slain in the valley of bones (see Ezekiel 37:9–10).

His creative breath unites the Apostles—His Church—to His body, and empowers them to breathe His life into a dying world, to make it a new creation.

In today’s Gospel and First Reading, we see the Apostles fulfilling this mission with powers only God possesses—the power to forgive sins and to work “signs and wonders,” a biblical expression only used to describe the mighty works of God (see Exodus 7:3; 11:10; Acts 7:36).

Thomas and the others saw “many other signs” after Jesus was raised from the dead. They saw, and they believed.

They have been given His life, which continues in the Church’s Word and sacraments, so that we who have not seen might inherit His blessings and “have life in His name.”