

Readings for the week of April 27, 2025

Sunday:

Acts 5:12-16/Ps 118:2-4, 13-15, 22-24 (1)/
Rv 1:9-11a, 12-13, 17-19/Jn 20:19-31

Monday:

Acts 4:23-31/Ps 2:1-3, 4-7a, 7b-9/Jn 3:1-8

Tuesday:

Acts 4:32-37/Ps 93:1ab, 1cd-2, 5/
Jn 3:7b-15

Wednesday:

Acts 5:17-26/Ps 34:2-3, 4-5, 6-7, 8-9/
Jn 3:16-21

Thursday:

Acts 5:27-33/Ps 34:2 and 9, 17-18, 19-20/
Jn 3:31-36

Friday:

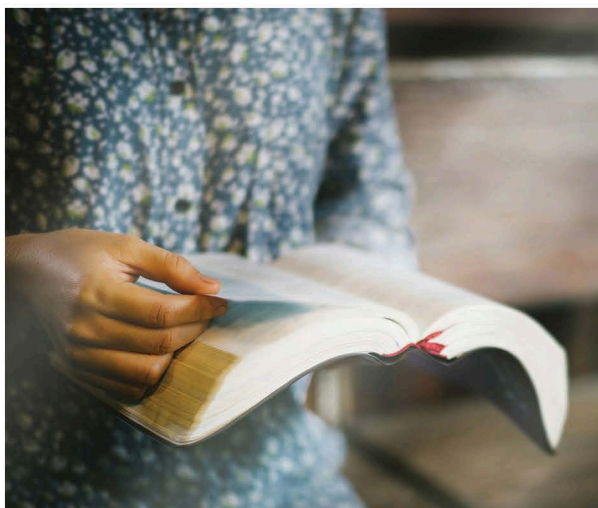
Acts 5:34-42/Ps 27:1, 4, 13-14/Jn 6:1-15

Saturday:

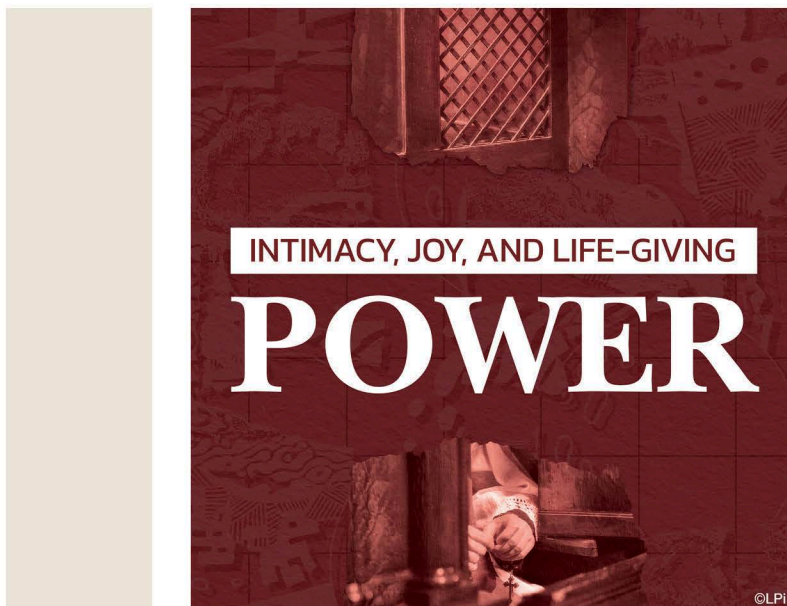
1 Cor 15:1-8/Ps 19:2-3, 4-5/Jn 14:6-14

Next Sunday:

Acts 5:27-32, 40b-41/Ps 30:2, 4, 5-6, 11-12, 13 (2a)/Rv 5:11-14/Jn 21:1-19 or 21:1-14



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Gospel Meditation

Encourage Deeper Understanding of Scripture

It's common for Catholics to hear the question, "Why do I have to go to a priest to have my sins forgiven?" I've never liked that question because not only is it clunky (confession is the ordinary way for the pardoning of serious sins, not lesser ones). But it misses the larger context: the wonderful origins of the sacrament itself. And this context is deeply Jewish.

Ancient Jews associated forgiveness of sins with priests offering sacrifices in the Jerusalem temple. It was a solemn, public, and tangible way to access God's mercy. So when the risen Jesus breathes on the Apostles and says, "**Whose sins you forgive are forgiven them, and whose sins you retain are retained**" (John 20:23), the upshot is remarkable: he is the new temple and his Apostles are the new priests. Jerusalem is no longer the place to find forgiveness from sin. Jesus' body, the Church, is.

So why should we go to the Sacrament of Confession? For the same reason ancient Jews went to the temple in Jerusalem: to experience the intimacy, joy, and life-giving power of God's eternal forgiveness.

— Father John Muir

(PRACTICING) CATHOLIC

Mini Reflection: It does sound unbelievable, the story of the Resurrection. But lots of things are unbelievable. That doesn't mean they're not true. Take Thomas' example: stay close to the people you trust. Be willing to recognize Jesus when he's in front of you.

Wonder, Don't Wander

My daughter recently asked me if it's okay to "wonder if all the Jesus stuff is true."

I wasn't surprised by her question. I've expected it, in fact. If you're raising a child to be a critical thinker, you don't want them to accept everything you tell them simply because it comes from your lips. I have promised my children that I will always give them the truth about God. But that's all I can do — give it to them. Whether or not they accept it, ultimately, is their own choice.

"I know it's true," she told me. "But sometimes it just all sounds so...unbelievable."

She's not wrong. It *does* sound unbelievable that an all-powerful God could create us for no reason other than sheer love, that He could be generous enough to give us free will to accept that love, that he could be merciful enough not to destroy us when we reject that love, and finally that he could be faithful enough in that love to become flesh and die in order to save us from the consequences of our own poor choices.

But lots of things are unbelievable. That doesn't mean they're not true.

When Jesus says, "Blessed are those who have not seen and have believed," he isn't calling Thomas a fool for questioning something that sounds a little outrageous. He's just highlighting the fact that Thomas is afforded a luxury that none of the Christians born after him, my daughter included, will have: he gets to see proof with his own eyes.

I told my daughter it's fine to wonder — just don't wander. Take Thomas' example. Stay close to the people you trust. Return to the warmth of the upper room. Be willing to recognize Jesus when he's in front of you. Never be afraid to believe.

— Colleen Jurkiewicz Dorman

Why do we do that?

Catholic Life Explained

Question:

If Jesus destroyed sin, why are sins still with us?

Answer:

We are the children of God, heirs of the Father's work, which is life. The struggle is between good and evil and the greatest weapon of evil is death. It is final — the end of hope and all possibility of change. Jesus must destroy death so that life, eternal life, might be possible. That is why Jesus dies: to take on sin's weapon and destroy it by his resurrection. It was not to satisfy God's sense of justice, but to meet sin on its own terms and defeat it.

Since we are heirs and coworkers with God, ours is the struggle with the remnants of evil, its last desperate attempt to overcome good. Like Jesus, we are about the Father's business in our daily life, carrying the message of salvation to everyone. We are strengthened in our struggle and come to realize the great gift of life with which we are graced. It is our hope that one day we will rejoice with the Father in a job well done!

Weekly Prayer

Sunday's Readings

First Reading:

Many signs and wonders were done among the people at the hands of the apostles. (Acts 5:12)

Psalm:

Give thanks to the Lord for he is good, his love is everlasting. (Ps 118) Or: Alleluia.

Second Reading:

When I caught sight of him, I fell down at his feet as though dead.

He touched me with his right hand and said, "Do not be afraid." (Rv 1:17)

Gospel:

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." (Jn 20:19)

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Live The Liturgy Inspiration of the Week

Thomas needed proof to believe the amazing things that had happened. God, in His mercy, gave him that proof — but it was up to Thomas to accept it. Do we accept the proof we see of God's love every day?

Observances for the week of April 27, 2025

- Sunday:** 2nd Sunday of Easter (Divine Mercy)
Monday: St. Peter Chanel, Priest and Martyr;
St. Louis Grignion de Montfort, Priest
Tuesday: St. Catherine of Siena,
Virgin and Doctor of the Church
Wednesday: St. Pius V, Pope
Thursday: St. Joseph the Worker, National Day of Prayer
Friday: St. Athanasius, Bishop and Doctor of the Church
Saturday: Sts. Philip and James, Apostles
Next Sunday: 3rd Sunday of Easter



Devotions, *Explained!*

The rite of sprinkling, also called the Asperges rite, recalls the new life we receive in the waters of our baptism. Though most common during the Easter season, this rite can take place on any Sunday and is used in place of the penitential act.

Prayer of Divine Mercy

O Blood and Water that redeems and saves, have mercy on us!
O Blood and Water that heals and restores, have mercy on us!
O Blood and Water that strengthens and renews, have mercy on us!
Amen.

Then he said to Thomas, “Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.” Thomas answered and said to him, “My Lord and my God!” - Jn 20:27-28

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Questions of the Week

Invite Parishioners to Reflect and Respond to Scripture

First Reading:

In the aftermath of Jesus’ resurrection, the Apostles performed “many signs and wonders,” healing the sick and exorcising unclean spirits. Is there something in your life that needs healing?

Second Reading:

John is initially frightened at the strange vision of Jesus, but Jesus reassures him, “Do not be afraid.” How does Jesus calm your fears?

Gospel:

The resurrected Jesus’ first words to his disciples are “Peace be with you.” How could you be a peacemaker this week with a family member or neighbor?



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Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed." - Jn 20:28-29

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