

St Patrick's Catholic Parish Glen Innes  
NSW  
2nd Sunday of Easter

**LOW SUNDAY** = 2020

(Divine Mercies Sundays for some people too)



**Live Stream Liturgy for "Low Sunday" Ss Mary & Joseph Cathedral Armidale**  
<https://www.facebook.com/SMJCathedral/>

**Livestream Liturgy for "Low Sunday" St Mary's Cathedral Sydney**

<https://www.youtube.com/watch?v=OnU9iQgUH-E>

**Pope Francis Celebrates the "Low Sunday" Liturgy**

<http://www.catholicv.org/shows/papal-programming>

**Liturgy of the Word for Sunday after EASTER  
SUNDAY**

## First reading Acts 2:42-47

*The faithful all lived together and owned everything in common*

The whole community remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers.

The many miracles and signs worked through the apostles made a deep impression on everyone.

The faithful all lived together and owned everything in common; they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed.

They went as a body to the Temple every day but met in their houses for the breaking of bread; they shared their food gladly and generously; they praised God and were looked up to by everyone. Day by day the Lord added to their community those destined to be saved.

## Responsorial Psalm Psalm 117(118):2-4,13-15,22-24

*Give thanks to the Lord, for he is good; his love is everlasting.*

Let the sons of Israel say:

‘His love has no end.’

Let the sons of Aaron say:

‘His love has no end.’

Let those who fear the Lord say:

‘His love has no end.’

*Give thanks to the Lord, for he is good; his love is everlasting.*

I was thrust down, thrust down and falling,

but the Lord was my helper.

The Lord is my strength and my song;

he was my saviour.

There are shouts of joy and victory

in the tents of the just.

**Give thanks to the Lord, for he is good; his love is everlasting.**

The stone which the builders rejected

has become the corner stone.

This is the work of the Lord,

a marvel in our eyes.

This day was made by the Lord;

we rejoice and are glad.

*Give thanks to the Lord, for he is good; his love is everlasting.*

## Second Reading 1 Peter 1:3-9

*You did not see Christ, yet you love him*

Blessed be God the Father of our Lord Jesus Christ, who in his great mercy has given us a new birth as his sons, by raising Jesus Christ from the dead, so that we have a sure hope and the promise of an inheritance that can never be spoilt or soiled and never fade away, because it is being kept for you in the heavens. Through your faith, God's power will guard you until the salvation which has been prepared is revealed at the end of time. This is a cause of great joy for you, even though you may for a short time have to bear being plagued by all sorts of trials; so that, when Jesus Christ is revealed, your faith will have been tested and proved like gold – only it is more precious than gold, which is corruptible even though it bears testing by fire – and then you will have praise and glory and honour. You did not see him, yet you love him; and still without seeing him, you are already filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls.

## Sequence

*Victimae Paschali Laudes*

Christians, to the Paschal Victim  
offer sacrifice and praise.  
The sheep are ransomed by the Lamb;  
and Christ, the undefiled,  
hath sinners to his Father reconciled.  
Death with life contended:  
combat strangely ended!  
Life's own Champion, slain,  
yet lives to reign.  
Tell us, Mary:  
say what thou didst see  
upon the way.  
The tomb the Living did enclose;  
I saw Christ's glory as he rose!  
The angels there attesting;

shroud with grave-clothes resting.  
Christ, my hope, has risen:  
he goes before you into Galilee.  
That Christ is truly risen  
from the dead we know.  
Victorious king, thy mercy show!

## **Gospel Acclamation John 20:29**

Alleluia, alleluia!  
You believe in me, Thomas, because you have seen me;  
happy are those who have not seen me, but still believe!  
Alleluia!

## **Gospel John 20:19-31**

*Eight days later, Jesus came again and stood among them*

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you', and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you. 'As the Father sent me, so am I sending you.'

After saying this he breathed on them and said:

'Receive the Holy Spirit.

For those whose sins you forgive,  
they are forgiven;  
for those whose sins you retain,  
they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me

your hand; put it into my side. Doubt no longer but believe.’ Thomas replied, ‘My Lord and my God!’ Jesus said to him:

‘You believe because you can see me.

Happy are those who have not seen and yet believe.’

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

## ***Pope Francis Homily.....Low Sunday..... 2018***

In today’s Gospel, we hear, over and over, the word “see”. The disciples rejoiced when they saw the Lord (Jn 20:20). They tell Thomas: “We have seen the Lord” (v. 25). But the Gospel does not describe how they saw him; it does not describe the risen Jesus. It simply mentions one detail: “He showed them his hands and his side” (v. 20). It is as if the Gospel wants to tell us that that is how the disciples recognized Jesus: through his wounds. The same thing happened to Thomas. He too wanted to see “the mark of the nails in his hands” (v. 25), and after seeing, he believed (v. 27).

Despite his lack of faith, we should be grateful to Thomas, because he was not content to hear from others that Jesus was alive, or merely to see him in the flesh. He wanted to see inside, to touch with his hand the Lord’s wounds, the signs of his love. The Gospel calls Thomas Didymus (v. 24), meaning the Twin, and in this he is truly our twin brother. Because for us too, it isn’t enough to know that God exists. A God who is risen but remains distant does not fill our lives; an aloof God does not attract us, however just and holy he may be. No, we too need to “see God”, to touch him with our hands and to know that he is risen, and risen for us.

How can we see him? Like the disciples: through his wounds. Gazing upon those wounds, the disciples understood the depth of his love. They understood that he had forgiven them, even though some had denied him and abandoned him. To enter into Jesus’ wounds is to contemplate the boundless love flowing from his heart. This is the way. It is to realize that his heart beats for me, for you, for each one of us. Dear brothers and sisters, we can consider ourselves Christians, call ourselves Christians and speak about the many beautiful values of faith, but, like the disciples, we need to see Jesus by touching his love. Only thus can we go to the heart of the faith and, like the disciples, find peace and joy (cf. vv. 19-20) beyond all doubt.

Thomas, after seeing the Lord's wounds, cried out: "My Lord and my God!" (v. 28). I would like to reflect on the adjective that Thomas repeats: my. It is a possessive adjective. When we think about it, it might seem inappropriate to use it of God. How can God be mine? How can I make the Almighty mine? The truth is, by saying my, we do not profane God, but honour his mercy. Because God wished to "become ours". As in a love story, we tell him: "You became man for me, you died and rose for me and thus you are not only God; you are my God, you are my life. In you I have found the love that I was looking for, and much more than I could ever have imagined".

God takes no offence at being "ours", because love demands confidence, mercy demands trust. At the very beginning of the Ten Commandments, God said: "I am the Lord your God" (Ex 20:2), and reaffirmed: "I, the Lord your God am a jealous God" (v. 5). Here we see how God presents himself as a jealous lover who calls himself your God. From the depths of Thomas's heart comes the reply: "My Lord and my God!" As today we enter, through Christ's wounds, into the mystery of God, we come to realize that mercy is not simply one of his qualities among others, but the very beating of his heart. Then, like Thomas, we no longer live as disciples, uncertain, devout but wavering. We too fall in love with the Lord! We must not be afraid of these words: to fall in love with the Lord.

How can we savour this love? How can we touch today with our hand the mercy of Jesus? Again, the Gospel offers a clue, when it stresses that the very evening of Easter (cf. v. 19), soon after rising from the dead, Jesus begins by granting the Spirit for the forgiveness of sins. To experience love, we need to begin there: to let ourselves be forgiven. To let ourselves be forgiven. I ask myself, and each one of you: do I allow myself to be forgiven? To experience that love, we need to begin there. Do I allow myself to be forgiven? "But, Father, going to confession may seem difficult...". Before God we are tempted to do what the disciples did in the Gospel: to barricade ourselves behind closed doors. They did it out of fear, yet we too can be afraid, ashamed to open our hearts and confess our sins. May the Lord grant us the grace to understand shame, to see it not as a closed door, but as the first step towards an encounter. When we feel ashamed, we should be grateful: this means that we do not accept evil, and that is good. Shame is a secret invitation of the soul that needs the Lord to overcome evil. The tragedy is when we are no longer ashamed of anything. Let us not be afraid to experience shame! Let us pass from shame to forgiveness! Do not be afraid to be ashamed! Do not be afraid.

But there is still one door that remains closed before the Lord's forgiveness, the door of resignation. Resignation is always a closed door. The disciples experienced it at Easter, when they recognized with disappointment how everything appeared to go back to what it had been before. They were still in Jerusalem, disheartened; the "Jesus chapter" of their lives seemed finished, and after having spent so much time with him, nothing had changed, they were resigned. We too might think: "I've been a Christian for all this time, but nothing has changed in me; I keep committing the same sins". Then, in discouragement, we give up on mercy. But the Lord challenges us: "Don't you believe that my mercy is greater than your misery? Are you a backslider? Then be a backslider in asking for mercy, and we will see who comes out on top". In any event, – and anyone who is familiar with the sacrament of Reconciliation knows this – it isn't true that everything remains the way it was. Every time we are forgiven, we are reassured and encouraged, because each time we experience more love, and more embraced by the Father. And when we fall again, precisely because we are loved, we experience even greater sorrow – a beneficial sorrow that slowly detaches us from sin. Then we discover that the power of life is to receive God's forgiveness and to go forward from forgiveness to forgiveness. This is how life goes: from shame to shame, from forgiveness to forgiveness. This is the Christian life. After the shame and resignation, there is another closed door. Sometimes it is even ironclad: our sin, the same sin. When I commit a grave sin, if I, in all honesty, do not want to forgive myself, why should God forgive me? This door, however, is only closed on one side, our own; but for God, no door is ever completely closed. As the Gospel tells us, he loves to enter precisely, as we heard, "through closed doors", when every entrance seems barred. There God works his wonders. He never chooses to abandon us; we are the ones who keep him out. But when we make our confession, something unheard-of happens: we discover that the very sin that kept us apart from the Lord becomes the place where we encounter him. There the God who is wounded by love comes to meet our wounds. He makes our wretched wounds like his own glorious wounds. There is a transformation: my wretched wounds resemble his glorious wounds. Because he is mercy and works wonders in our wretchedness. Let us today, like Thomas, implore the grace to acknowledge our God: to find in his forgiveness our joy, and to find in his mercy our hope.

## **Coronavirus Prayers**

<https://1drv.ms/b/s!AkNtGxKBi8TBhY0kiWK2I1HXqwbUng?e=0waSUI>

## How to return PROJECT COMPASSION CONTRIBUTIONS....

<http://armidale.catholic.org.au/wp-content/uploads/2020/04/PC20-PC-Boxes-and-Cash-to-hand-in.pdf>



### Parish Bulletin for "Low Sunday"

<https://myfaith-data.s3.amazonaws.com/Tobo0/v5Qp2um.pdf>

### Parish Blog & Catholic News

<http://gleninnesparish.org.au/blog>

Great Catholic website, faithful to the Holy Father Pope Francis,  
And committed to the Hermeneutic of continuity with all Church Councils  
And not just a selection of preferred Councils and Popes.  
These are impressive young married professional intelligent Catholic Adults

<https://wherepeteris.com>