Shalom must have been the first word the apostles heard from the Risen Christ—and, if seeing their dead-until-now Lord weren’t stunning enough, the shalom would surely have made hairs stand to their roots. To hear the word “peace” at this point must certainly be surprising; after all, the apostles had abandoned their Master to his death and scampered away to save their own skin. Jesus had to say the word twice. This word does not only initiate reconciliation: it is also a wish and a prayer that the other person may receive from God the best possible blessing. The apostles could hardly believe their ears! Jesus comes back alive, breathes on them the Holy Spirit, and commissions them to continue the work Jesus has begun with them!

The apparition is too good to be true that Thomas, who was absent on this occasion, thought his fellow apostles were only making up this story. We could not blame Thomas since he saw with his very eyes how Jesus agonized on the cross for three hours, bathed in blood—a crown of thorns on the Master’s head, a deep wound on the side and nail marks through the hands and feet. How could Jesus have possibly bounced back to life after these terrible wounds?

The risen Christ shows his mercy on Thomas by appearing to him and to the other apostles without any rancor. After a greeting of peace, Jesus shows his hands and his side to Thomas.

Thomas’ profession of faith in Jesus is always recounted every second Sunday of Easter: “My Lord and my God!” Thomas and the other apostles grappled with their faith in the resurrection of Jesus. They were also bedeviled by their own shortcomings, haunted by their guilty conscience for not having stood up for Jesus when he was led like a lamb to slaughter.

Our Gospel today is a source of reflection for today’s Feast of the Divine Mercy, as we celebrate God’s forgiveness and love. Jesus’ mercy is in fact compared to an ocean because his sense of compassion for weak human beings is inexhaustible. In 1931, the Lord appeared to St. Faustina Kowalska in a vision whereby she saw Jesus in a white garment with his right hand raised in blessing. His left hand was touching his garment near his heart, whence two large rays came forth, one red and the other pale, at the crucifixion, when Jesus side was thrust with a lance, blood and water burst forth. These two liquids stand to symbolize for us two important sacraments which nourish our Christian life: Baptism and the Eucharist.

There are five main forms of the devotion to the Divine Mercy: the first is the Divine Mercy image with the specific inscription “I Trust in You.” The second is the Feast of Divine Mercy, celebrated every second Sunday of the Easter season; the third is the recitation of the Chaplet of Divine Mercy; the fourth is the Three O’Clock prayer; and the fifth—the most universal of all the forms—is the propagation of acts of mercy to the whole humanity. It is always good to ask ourselves: After God has shown me his mercy, what concrete acts of kindness or mercy have I done for a neighbor recently?

— Fr. Paul J. Marquez, SSP
Entrance Antiphon
(1 Pt 2:2)
(Recited when there is no opening song.)
Like newborn infants, you must long for the pure, spiritual milk, that in him you may grow to salvation, alleluia.

Greeting
(The sign of the cross is made here.)
P — The Lord be with you.
All — And with your spirit.

Introduction
(These or similar words may be used to address the assembly.)
P — Today we hear the story of Thomas. Like Thomas, may the Lord open our eyes to the power of the resurrection and transform our doubts and fears into confident faith and boundless joy.

Today is Divine Mercy Sunday. Promoted by Sr. Faustina Kowalska, this devotion is a perennial invitation for us to face, with confidence in divine goodness, the difficulties and trials of the present and the future.

Penitential Act
P — Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. (Pause)
P — You were sent to heal the contrite of heart: Lord, have mercy.
All — Lord, have mercy.
P — You came to call sinners: Christ, have mercy.
All — Christ, have mercy.
P — You are seated at the right hand of the Father to intercede for us: Lord, have mercy.
All — Lord, have mercy.
P — May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
All — Amen.

Gloria
All — Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of the Father. Amen.

Collect
P — Let us pray. (Pause)

God of everlasting mercy, who in the very recurrences of the paschal feast kindle the faith of the people you have made your own, increase, we pray, the grace you have bestowed, that all may grasp the font they have been washed, by whose Spirit they have been reborn, by whose Blood they have been redeemed.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.
All — Amen.

Responsorial Psalm (Ps 118)
R — Give thanks to the Lord, for he is good, his love is everlasting.

1. 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." (R)
2. I was hard pressed and was falling, but the Lord helped me./ My strength and my courage is the Lord,/ and he has been my savior./ The joyful shout of victory/ in the tents of the just. (R)
3. The stone which the builders rejected/has become the cornerstone./ By the Lord this has been done;/ it is wonderful in our eyes./ This is the day the Lord has made;/ let us be glad and rejoice in it. (R)

Second Reading (1 Pt 1:3–9)
Peter encourages us that our faith in the Risen Christ fills us with joy and sustains us.
A reading from the first Letter of Saint Peter

BLESSED be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you who by the power of God are safeguarded through faith, to a salvation that is ready to be revealed in the final time. In this you rejoice, although now for a little while you may have to suffer through various trials, so that the genuineness of your faith, more precious than gold that is perishable even though tested by fire, may prove to be for praise, glory, and honor at the revelation of Jesus Christ. Although you have not seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy, as you attain the goal of your faith, the salvation of your souls.

— The word of the Lord.
All — Thanks be to God.

Alleluia (Jn 20:29) (Stand)

All — Alleluia, alleluia.
You believe in me, Thomas, because you have seen me, says the Lord; blessed are they who have not seen me, but still believe! Alleluia, alleluia.

Gospel (Jn 20:19–31)

P — A reading from the holy Gospel according to John.
All — Glory to you, O Lord.

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.” When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe.”

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, “Peace be with you.” 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!” Jesus said to him, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.”

Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe because you have seen him, and that through this belief you may have life in his name.

— The Gospel of the Lord.
All — Praise to you, Lord Jesus Christ.

Homily (Sil)

Profession of Faith (Sil)

All — I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord,

(At the words that follow, up to and including the Virgin Mary, all bow)

who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Prayer of the Faithful

P — Let us turn to the Father and plunge into his loving mercy that is greater than sin, evil, suffering, and death. In Jesus, we have victory, salvation, and eternal life. We give thanks to the Father as we say:

R — Father, we trust in you.
C — For the leaders of the Church that, believing in and experiencing the Lord’s infinite mercy, they may always proclaim it to God’s people, we pray: (R)
C — For our local and national leaders that, like the apostles, they may attend to the needs of our communities and work for peace, unity, and progress, we pray: (R)
C — For those who, like Thomas, live in doubt and fear, that the peace and forgiveness of the Risen Christ may strengthen them to face life’s challenges and difficulties, we pray: (R)
C — For all of us gathered here that, immersed in the ocean of Divine Mercy, we may live as ministers of the Lord’s peace and reconciliation, we pray: (R)
C — For us, the faithful, that, by receiving the gift of God’s mercy, they may attend to the needs of our communities and work for peace, unity, and progress, we pray: (R)
C — For our leaders that, like the apostles, they may attend to the needs of our communities and work for peace, unity, and progress, we pray: (R)
C — For all of us gathered here that, immersed in the ocean of Divine Mercy, we may live as ministers of the Lord’s peace and reconciliation, we pray: (R)
C — For the leaders of the Church that, believing in and experiencing the Lord’s infinite mercy, they may always proclaim it to God’s people, we pray: (R)

P — Our Father, who art in heaven, Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Father, we trust in you.

For all of us gathered here that, immersed in the ocean of Divine Mercy, we may live as ministers of the Lord’s peace and reconciliation, we pray: (R)

For the leaders of the Church that, believing in and experiencing the Lord’s infinite mercy, they may always proclaim it to God’s people, we pray: (R)

For those who, like Thomas, live in doubt and fear, that the peace and forgiveness of the Risen Christ may strengthen them to face life’s challenges and difficulties, we pray: (R)

For all of us gathered here that, immersed in the ocean of Divine Mercy, we may live as ministers of the Lord’s peace and reconciliation, we pray: (R)

We pray:

P — Our Father, who art in heaven, holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Father, we trust in you.
PILGRIMAGES & TOURS
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Czech Republic - Slovakia - Poland (Sep 1-12)
with Fr. Jeffrey Quintela
Poland - Hungary - Slovakia - Czech Republic (Sep 7-21)
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THE LITURGY OF THE EUCHARIST

Presentation of the Gifts (Stand)
P — Pray, brethren…
All — May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings
P — Accept, O Lord, we pray, the oblations of your people (and of those you have brought to new birth), that, renewed by confession of your name and by Baptism, they may attain unending happiness.
Through Christ our Lord.
All — Amen.

Preface I of Easter
P — The Lord be with you.
All — And with your spirit.
P — Lift up your hearts.
All — We lift them up to the Lord.
P — Let us give thanks to the Lord our God.
All — It is right and just.
P — It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but on this day above all to laud you yet more gloriously, when Christ our Passover has been sacrificed.
For he is the true Lamb who has taken away the sins of the world; by dying he has destroyed our death, and by rising, restored our life.
Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with angelic hosts, sing together the unending hymn of your glory, as they acclaim:
All — Holy, Holy, Holy Lord
God of hosts, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

(Kneel)
Acclamation (Stand)
All — When we eat this Bread and drink this Cup . . .

THE COMMUNION RITE

The Lord’s Prayer
All — Our Father…
P — Deliver us, Lord…
All — For the kingdom . . .

Invitation to Peace
Invitation to Communion (Kneel)
P — Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.
All — Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Antiphon
(Cf. Jn 20:27)
Bring your hand and feel the place of the nails, and do not be unbelieving but believing, alleluia.

Prayer after Communion (Stand)
P — Let us pray. (Pause)
Grant, we pray, almighty God, that our reception of this paschal Sacrament may have a continuing effect in our minds and hearts.

Through Christ our Lord.
All — Amen.

THE CONCLUDING RITES

Solemn Blessing
P — Bow down for the blessing. (Pause)
May God, who by the Resurrection of his Only Begotten Son was pleased to confer on you the gift of redemption and of adoption, give you gladness by his blessing.
All — Amen.
P — May he, by whose redeeming work you have received the gift of everlasting freedom, make you heirs to an eternal inheritance.
All — Amen.
P — And may you, who have already arisen with Christ in Baptism through faith, by living in a right manner on this earth, be united with him in the homeland of heaven.
All — Amen.
P — And may the blessing of almighty God, the Father, and the Son, (†) and the Holy Spirit, come down on you and remain with you for ever.
All — Amen.

Dismissal
P — Go forth, the Mass is ended, alleluia, alleluia.
All — Thanks be to God, alleluia, alleluia.