

NOTRE DAME PARISH

Easter Octave

"Peace be with you!"



Barred doors made Jesus' followers look more suspicious. At the time, trust within the Jewish community was built upon open access. Doors were never locked. Neighbor children could enter one's house at will. Jews lived private lives in the open. Anyone who locked their doors (save the rural family who lived miles from their neighbor), cut themselves off from the community. Suddenly Jesus appeared in the

locked room and greeted his followers with "Shalom." [20:19b] Shalom ("peace" in Hebrew) meant God was working in the world. When God worked, he put the world in balance. No war, no hatred, no cynicism could overcome God's providence. When God worked, he put the spirit in balance. No fear, no doubt, no lack of trust could overcome the sheer joy of God's presence.

MASS INTENTIONS

- Saturday, April 10 @ 4PM
George Boeckling
- Sunday, April 11 @ 9:30AM
Mary Ann Merrion
- Monday, April 12 @ 8AM
Ruth Smith
- Tuesday, April 13 @ 8AM
Mary Ann Merrion
- Wednesday, April 14 @ 8:30AM
John Benish, Sr.
- Thursday, April 15 @ 8:30AM
Gloria Godfrey
- Friday, April 16 @ 8AM
Tom, Florence & young Tom Gately
- Saturday, April 17 @ 1PM
Hogan/Dell Wedding
- Saturday, April 17 @ 4PM
Frank Parkerson

Oremus – Let Us Pray

- For Marlee Emma Saxon, to be baptized this weekend, and for her family
- For people of Myanmar fighting to restore their democracy from a military coup
- For universal access to COVID-19 vaccines
- For the sick, especially the chronically ill in our parish, and for their caregivers
- For those who cling to grudges and fail to impart mercy
- For children preparing to receive their First Communion
- For an appreciation of the beauty and freshness of Spring
- For commitment to building racial and ethnic harmony and appreciation

Knock and the Door Will Be Opened

One of the features of the Risen body of Christ was his ability to pass through locked doors. He also called himself a gate.

Joseph Campbell, the popular mythologist, made the study of human symbols a lifetime work. Doors and gates represent what is known as "liminality," a threshold of disorientation between what I have known and what I have not yet begun. Our lives are replete with such transitions – e.g. being a teenager, becoming a parent, changing jobs, mastering a skill, retirement, illness – even a pandemic.

Except for the adventurous among us, we tend to resist change. We like to be comfortable. We like what is

familiar. So much human conflict is generated by resistance to change. While much of this is human and natural, much else is just hardheaded and stubborn.

Our participation in the resurrection of Christ puts us in a permanent state of liminality. What if winter refused to yield to spring? What if spring resisted its drive to open up and bring forth new life?

So also with us. How much beauty do we miss because of our self-absorption? How much less do we grow because we will not take risks? How much grace do we waste because we will not walk through the door of faith?

If we adhere to the Risen Christ, we too can walk through closed doors.

Father Keith & Rocco



“

Every wall is a door.”

--Ralph Waldo Emerson

Pope Francis: On Mercy



I am always struck when I reread the parable of the merciful father; it impresses me because it always gives me great hope. Think of that younger son who was in the father's house, who was loved; and yet he wants his part of the inheritance. He goes off, spends everything, hits rock bottom, where he could not be more distant from the father. Yet when he is at his lowest, he misses the warmth of the father's house and he goes back. And the father? Had he forgotten the son? No, never. He is there, he sees the son from afar; he was waiting for him

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The Apostleship of Prayer Holy Father's Intention for April:

"For those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes, and even in democracies in crisis."

Reflection by Cardinal Michael Czerny

Since Pope John XXIII in the 1960s, human rights have been of central importance to Catholic social teaching and practice. Yet, the approach of the Church to human rights is often different from that of the secular world.

First, the Church emphasizes daily rights. When St. John XXIII listed the fundamental rights in his 1963 encyclical *Pacem in Terris*, he began with what today are regarded as economic rights. 'Man has the right to live', he says, 'He has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest, and, finally, the necessary social services'.

Today, Pope Francis has the same emphasis, stressing in particular the rights to work, housing, land, and food security – in Spanish, *tierra, techo y trabajo*. How important these

prove to be during the COVID-19 pandemic! Catholic social teaching roots human rights – economic and others – in the dignity of the human person. All the rights are interwoven, and all contribute to integral human development – the all-round development of each and every person along all dimensions of life from beginning to end, including future generations. Freedom connects them: people must be free to become active agents of their own development and care for our common home.

The second Catholic feature is that fundamental rights are not just individual. They are always rooted in the common good, not the satisfaction of individual desires. Hence Catholic social teaching has no truck with

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libertarian ideologies. In *Fratelli Tutti*, Pope Francis notes ‘a tendency to claim ever broader individual--I am tempted to say individualistic rights. Underlying this is a conception of the human person as detached from all social and anthropological contexts, as if the person were a “monad” (*monás*), increasingly unconcerned with others ... Unless the rights of each individual are harmoniously ordered to the greater good, those rights will end up being considered limitless and consequently will become a source of conflicts and violence’ (*FT*, 111). In fact, he says, ‘individualism does not make us more free, more equal, more fraternal.

The mere sum of individual interests is not capable of generating a better world for the whole human family. Nor can it save us from the many ills that are now increasingly globalized’ (*FT*, 105).

Third, our Catholic approach links fundamental rights with fundamental duties. St. John XXIII regarded them as two sides of the same coin, again in *Pacem in Terris*: ‘In human society one man’s natural right gives rise to a corresponding duty in other men; the duty, that is, of

recognising and respecting that right... Hence, to claim one’s rights and ignore one’s duties, or only half fulfill them, is like building a house with one hand and tearing it down with the other’ (*PT*, 30). While this reciprocity of rights and duties is to be found between persons, it also engages the state in its positive role of promoting the common good and actualising human rights. The modern state, on behalf of all of us, must make sure that every member of society effectively ‘has the right to be looked after in the event of ill health; disability stemming from his work; widowhood; old age; enforced unemployment; or whenever through no fault of his own he is deprived of the means of livelihood’ (*PT*, 11). Thank God that there are brave men and women, including youth and seniors, who struggle to protect and promote fundamental human rights wherever and however they are threatened today. We pray that God bless, protect and strengthen the human rights defenders among us!

NOTRE DAME CALENDAR

Sunday, April 11
CSA Launched

Monday, April 12
School Resumes

Sunday, April 25, 9:30
First Communion

Thursday, April 29, 7PM
Confirmation

Saturday, June 26
ONE EVENT

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every hour of every day. The son was always in his father's heart, even though he had left him, even though he had squandered his whole inheritance, his freedom. The father, with patience, love, hope, and mercy had never for a second stopped thinking about him, and as soon as he sees him still far off, he runs out to meet him and embraces him with tenderness, the tenderness of God, without a word of reproach: his son has returned! And that is the joy of the father. In that embrace for his son is all this joy: he has returned! God is always waiting for us; he never grows tired. Jesus shows us this merciful patience of God so that we can regain confidence, hope-always! A great German theologian, Romano Guardini, said that God responds to our weakness by his patience, and this is the reason for our confidence, our hope (see *Glaubenserkenntnis*[Würzburg, 1949], p. 28). It is like a dialogue between our weakness and the patience of God; it is a dialogue that, if we have it, will grant us hope.

I would like to emphasize one other thing: God's patience has to call forth in us *the courage to return to him*, however many mistakes and sins there may be in our life. Jesus tells Thomas to put his hand in the wounds of his hands and his feet and in his side. We too can enter the wounds of Jesus; we can actually touch him. This happens every time we receive the sacraments with faith. St. Bernard, in a fine homily, said: "Through the wounds of Jesus I can suck honey from the rock and oil from the flinty rock (see Deut. 32:13), I can taste and see the goodness of the Lord" (*On the Song of Songs* 61:4). It is there, in the wounds of Jesus, that we are truly secure; there we encounter the boundless love of his heart. Thomas understood this. St. Bernard goes on to ask: But what can I count on? My own merits? No. "My merit is God's mercy. I am by no means lacking merits

as long as he is rich in mercy. If the mercies of the Lord are manifold, I too will abound in merits" (61:5). This is important: the courage to trust in Jesus' mercy, to trust in his patience, to seek refuge always in the wounds of his love. St. Bernard even stated, "So what if my conscience gnaws at me for my many sins? 'Where sin has abounded, there grace has abounded all the more' (Rom. 5:20)" (61:5). Maybe someone among us here is thinking, *My sin is so great, I am as far from God as the younger son in the parable; my unbelief is like that of Thomas. I don't have the courage to go back, to believe that God can welcome me and that he is waiting for me, of all people.* But God is indeed waiting for you; he asks of you only the courage to go to him. How many times in my pastoral ministry have I heard it said, "Father, I have many sins"? And I have always pleaded, "Don't be afraid, go to him, he is waiting for you, he will take care of everything." We hear many offers from the world around us; but let us take up God's offer instead: his is a caress of love. For God, we are not numbers, we are important; indeed we are the most important thing to him. Even if we are sinners, we are what is closest to his heart.



2021 CATHOLIC SERVICES APPEAL Notre Dame Parish Goal: \$37,796



- 100% of your CSA contribution supports local ministries and the worldwide Church
- 22% charitable outreach, 25% vocations and priestly support, 14% lay and diaconal ministry formation, 7% communications and evangelization, 32% Catholic education
- RESPOND to the diocesan mailing or use the envelope in the parish envelope box, or make a pledge @ dcgary.org/csa