

2021 B 2<sup>nd</sup> Sunday of Easter April 11

Thomas the Apostle was nicknamed, “**Doubting Thomas.**” But he was a faithful follower of Jesus. He had proven his loyalty to Jesus when he was alive. But Thomas was a rational man. He didn’t buy the other disciples’ and the women’s claim that Jesus had risen from the dead. Thomas wanted clarity.

You know what happened next. It is one of the most dramatic scenes in the Bible. Thomas said to Jesus, “**My Lord and my God!**” Then Jesus told him, “**Have you come to believe because you have seen me. Blessed are those who have not seen and yet have believed.**”

So often when we look at this important passage and we focus on Thomas’ doubt, and miss Jesus’ punch line, “**Blessed are those who have not seen and yet have believed.**” That’s such an important statement. God reaches out to all who search and wait upon him with sincere mind and heart: smart people, simple people, liberals, extremists and radicals.

Of course, we have our own doubts. All thinking people do. John Kavanaugh went to work with Mother Teresa for three months at “the House of the Dying” in Calcutta. He went not only to be a help to others, but he was also seeking a clear answer as how best to spend the rest of his life.

His first morning there, John asked the Mother to pray for him. She asked what he needed prayer for. He replied, “**Pray that I have clarity.**” She said no. She went on to say, “Clarity is the last thing you are clinging to and must let go off.”

Kavanaugh commented that she always seemed to have the clarity she longed for. She laughed. “**I have never had clarity. What I have always had is trust.** So, I will pray that you trust God.”

God has reasons for not revealing himself more clearly to us. Probably because it **is essential to our spiritual growth to question and ponder and seek God as a thirsty person seeks for water.**

Jesus said that all we need is faith the size of mustard seed and we will be able to move mountains (Mat 17:20). It is not how much faith we have that makes a

crucial difference in life. But It is **how much we love God and fellow men and women.**

Today's Divine Mercy Sunday reminds us of God's desire to embrace us, but we must choose to accept his mercy.

How could God be both just and merciful? It seems to be a greater mystery than the Incarnation. The classical definition of **justice**, in human terms, is giving each his due. **Mercy**, in human terms, is contrasted to justice. It's synonymous with leniency or clemency—the suspension of justice for reasons of charity. Justice and mercy represent opposite sides of our human experience.

But God, of course, is constant in his will. Yet, we see glimpses of the answer to this paradox in the sacred Scripture. In verses such as Exodus 34:6, where God pairs his mercy with his faithfulness to those with whom he has made covenant. And, of course, in the parable of the prodigal son, where the older son reads the father's mercy in our human sense, as overriding the justice that would demand punishment, not a feast, for the wayward son upon his return.

But it is precisely that we can see the Father's fidelity that we can see God's justice and mercy reconciled. Because God is faithful, there is no end to his mercy. While we wander, as the prodigal son, if we return, God is always there, abounding with love for us.

Though God's mercy freely given, it is not free. We must seek the Divine Mercy by returning to God. If, unlike the prodigal son, we choose to remain among the swine, we will never know God's mercy.

Tomorrow Sunday/ today afternoon at 3.00 P. M, Deacons Jerry and Mike will lead the community Divine Mercy chaplet. Kindly rejoicing in God's mercy and make a time to be part of the chaplet and seek for God's Mercy for yourself, your dear ones and especially for sinners to return to the loving God the Father to find an abundant life in the risen savior, Jesus Christ.