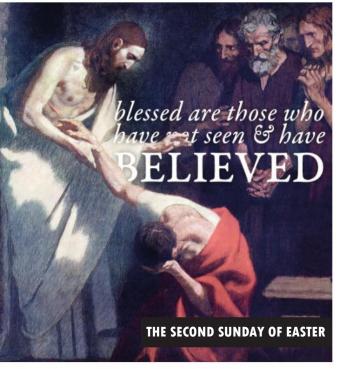
Today's reading from the Gospel of John is proclaimed on the Second Sunday of Easter in each of the lectionary cycles. This fact alone should alert us to the significance of the encounters with the resurrected Jesus that are described in this reading. This Gospel combines two scenes: Jesus' appearance to his disciples after his Resurrection and Jesus' dialogue with Thomas, the disciple who doubted.

Part of the mystery of Jesus' Resurrection is that he appeared to his disciples not as a spirit, but in bodily form. We do not

know, however, exactly what this form looked like. Earlier in John's Gospel, when Mary of Magdala first encountered the risen Jesus, she did not recognize him until he spoke to her. In Luke's Gospel, the disciples walking along the road to Emmaus did not recognize Jesus until he broke bread with them. We know from readings such as today's that in his resurrected form, Jesus was not bound by matter; he appeared to the disciples inside a home even though the door was locked. Yet the disciples could still touch the marks of his Crucifixion.

In today's Gospel, Jesus greets his disciples with the gift of peace. Jesus then commissions his disciples



to continue the work that he has begun; as Jesus was sent by God, so Jesus sends his disciples. He gives his disciples the gift of the Holy Spirit so that they will be able to accomplish this task. Jesus' words to his disciples also highlight the integral connection between the forgiveness of sins and the gift of the Holy Spirit. With the grace of the Holy Spirit, we can share forgiveness and reconciliation with others.

Thomas, the doubting disciple in today's reading, represents the reality of

the Church that comes after this first community of witnesses to Jesus. All but the first disciples of Jesus must believe without seeing. Like Thomas, we may doubt the news that Jesus, who was crucified and buried, appeared to his disciples. Our human nature seeks hard evidence that the Jesus who appeared to his disciples after his death is indeed the same Jesus who was crucified. Thomas is given the opportunity to be our representative in obtaining this evidence. He gives witness to us that the Jesus who was raised is the same Jesus who died. Through the gift of the Holy Spirit, we are among those who are blessed, for we have not seen and yet believe. (continued on page 3)

Saint Thomas the Apostle Catholic Parish Robstown, Texas and Saint Patrick Mission, San Patricio, Texas

DIOCESE OF CORPUS CHRISTI, TEXAS • 16602 FM 624 • Robstown, Texas 78380 Phone: 361-387-1312 or 361-387-7842 • Fax: 361-387-9311 Website: www.christon624.com • Email: stthomastheapostle@christon624.com Parish Office Hours: Monday - Friday 8:30 a.m. - 3:30 p.m.

Pastor: Rev. Philip J. Panackal Secretary: Ann Clarke Bookkeeper: Anna Ramos Housekeeper: Yolanda Tobòn Knights of Columbus Council #9318

Holy Day Vigil @ St. Thomas: 6:30 PM Saturday Vigil Mass @ St. Thomas: 5:30 PM Saturday Vigil Mass @ St. Patrick: 4:00 PM **Deacon:** Bill Cleavelin (361-208-2146) DRE: Michele Hoelscher (361-244-2138) EDGE: Pauline Pechacek LIFETEEN: Rachel Unterbrink Catholic Daughters of America Court #2290

Holy Day Mass @ St. Thomas: 12:00 PM Noon Sunday Masses @ St. Thomas: 8:30 AM & 11 AM

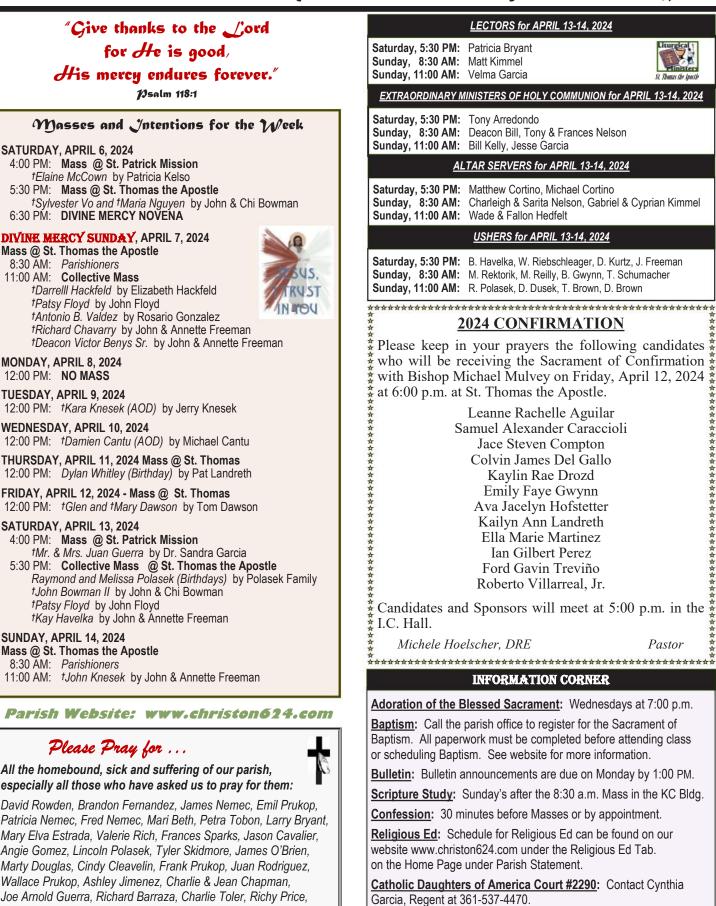


Sacristan: Jerry Knesek Music Director: Vic Benys Plant Manager: Gary Clarke Custodian: Rosalva Treviño

Holy Rosary: Thurs. 11:40 AM Divine Mercy: Fri. 11:45 AM

THE SECOND SUNDAY OF EASTER (DIVINE MERCY SUNDAY)

APRIL 6-7, 2024



Knights of Columbus Council #9318: Contact Tony Arredondo,

Grand Knight at Tonyent62@gmail.com or 361-947-8036.

Barry Kimbal, Yolanda Pena, and Liz Yaklin. Please call/email the parish office to include a person on the 2024 PRAYER LIST.

LITURGY OF THE DAY

Reflection on the Gospel Reading (John 20:1-9).

FAMILY CONNECTION: Within normal family life, there are many opportunities for conflict. Jesus did not promise us the absence of conflict in our lives. Instead, he gave us the gifts of peace, forgiveness, and reconciliation so that we could reduce conflict. The measure of Christian family life is not the absence of conflict, but the manner in which conflict is resolved. Filled with the gift of the Holy Spirit, we ask Jesus to help us to bring peace and forgiveness to situations of conflict in our families.

As your family gathers, take this opportunity to examine how your family resolves conflict. Recall a recent argument or disagreement and discuss how the conflict was resolved. Consider whether the conflict was resolved peacefully, in the spirit of Jesus. If not, discuss alternatives that might be tried in the future. Read together today's Gospel, John 20:19-31. Recall that we have each received Jesus' gift of the Holy Spirit and that the Holy Spirit helps us to be people who forgive others and seek peace. Pray together the Prayer to the Holy Spirit or the Peace Prayer of Saint Francis.

(Courtesy to Loyola Press)

From the Pastor's desk

Today's Mass Readings:

Acts of the Apostles 4:32-35; Psalm 118:2-4, 13-15, 22-24; 1 John 5:1-6; John 20:19-31.

KNIGHTS OF COLUMBUS SCHOLARSHIPS

The Knights of Columbus of St. Thomas the Apostle will be awarding post secondary education scholarships in May 2024. Applicants must be a dependent or child of a registered KC Member of Council #9318 in good standing, entering post secondary education for the first time by September of this year or is graduating from High School this May or summer, and has not previously received funds or a scholarship from KC Council #9318. Scholarships will be mailed to your Educational Institution of choice. KCs are accepting completed applications on or before April 24, 2024. Go to www.christon624.com under Ministries for an Application.

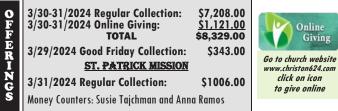
Frank Wilson. Chairman

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ST. THOMAS THE APOSTLE



THE SYNODAL PROCESS

How can we know, then, when the beliefs of the faithful are infallible?

The only sure method is to apply the rule of Saint Vincent of Lerins: That which has always been believed everywhere and by all (quod semper, quod ubique, quod ab omnibus) is infallible. Such is the traditional doctrine of the Church. "The *sensus fidelium* is not what the laity and priests may think at a given moment, but the consensus among the bishops and the last of the faithful, throughout the world, over the centuries," explains Fr. Nazir-Ali, a former Anglican bishop and now a Catholic priest.

Hence it is rash to suppose that the faithful's opinion concerning some novelty is infallible at any given time. And it is even more foolhardy to imagine that one needs to consult virtuous persons of a deep-rooted faith, all the baptized, and even those who practice other religions or are atheists, to know what the Holy Spirit wants to say to the Church today.

To whom are the Synod promoters listening?

Synod organizers call for the widest possible listening, including hearkening to atheists:

Together, all the baptized are the subject of the sensus fidelium, the living voice of the People of God. At the same time, in order to participate fully in the act of discerning, it is important for the baptized to hear the voices of other people in their local context, including people who have left the practice of the faith, people of other faith traditions, people of no religious belief, etc.

. . . We must personally reach out to the peripheries, to those who have left the Church, those who rarely or never practice their faith, those who experience poverty or marginalization, refugees, the excluded, the voiceless, etc.

What are the dangers of such extensive listening?

Fr. Nazir-Ali warns: "Those consulted need to be catechized, perhaps even evangelized. Otherwise, all we will get is a reflection of the culture surrounding people."

Many of the proposals presented at the Synod reflect modern trends. The International Theological Commission recognizes this when it states that the new ecclesial climate is the fruit of "a more careful discernment of the advanced demands of modern consciousness concerning the participation of every citizen in running society."

Can one attribute to the Holy Spirit erroneous and scandalous proposals?

No. It would be a blasphemous manipulation.

(to be continued)

From the Pastor's desk



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