



St. Paul Catholic Church and Missions

Iglesia Católica San Pablo y Misiones

4178 Highway 441 South, Douglas, Georgia 31535
Parish Office Phone: 912-384-3560
In case of extreme emergency only call: 912-278-1567
Church email: saintpaul@windstream.net
Parish Website: www.stpaulmissions.org

Confessions: Every Saturday from 5:00-6:00 at St. Paul, or by appointment

St. William Catholic Church

807 S. Merrimac Dr., Fitzgerald

Holy Family Catholic Church

126 Holy Family Rd., Willacoochee

Administration □ Administración

Pastor: Rev. Paul O’Connell

Deacon Ron Milkas

Church Secretary: Janet Benton

ANNUAL CATHOLIC APPEAL (as of 3-28-24)

St. Paul

28,709

7,165



25% Participation

Holy Family

2,108

407



19% Participation

St. William

960

257



27% Participation

April 8 – April 14

Father Paul will be attending the Diocesan Clergy Conference. No Daily Masses.

Saturday: Confessions-5:00pm

Sunday:

8:00am - English, Holy Family

9:30am - English, St. Paul

12:00pm - Misa Español, St. Paul

5:00pm – English/Español, St. William

“The Church is a Field Hospital at the scene of a Battle.”

--His Holiness, Pope Francis

Our Mission Statement
Declaración de Misión

“La Iglesia es un hospital de campaña en el escenario de una batalla.”

--Su Santidad, el Papa Francisco



From the
Pastor's
Desk

Reflection— *The Quiet Wisdom of the Wounded Healer* (by Sarah James)

In *The Wounded Healer: Ministry in Contemporary Society*, theologian and priest Henri J. M. Nouwen analyzes how the Church fails to address the heart of our collective pain and longing. Nouwen presents a paradigm for renewed Christian leadership and care founded on the archetype of the “wounded healer.” More than 50 years after the publication of *The Wounded Healer* in 1972, we continue to struggle—both individually and societally—with the “wounds” Nouwen names: alienation, separation, isolation, and loneliness. Whether we’re ministers or not, we need the gentle wisdom of the wounded healer to build a more loving, just world.

While the concept goes back at least as far as Plato, the term “wounded healer” was coined by the psychoanalyst and doctor Carl Jung. To demonstrate the link between personal suffering and the capacity to care for others, Jung draws on the Greek myth of Chiron. Chiron is a centaur who, due to severe physical pain, becomes an important healer and teacher. Nouwen extends this principle to ministry, calling for Church leaders to cultivate “a deeper understanding of the ways to which they can make their own wounds available as a source of healing.” For both Jung and Nouwen this work develops depth and compassion. Nouwen writes, “For a compassionate person nothing human is alien: no joy and no sorrow, no way of living and no way of dying.”

Nouwen describes two common modes of addressing the social effects of woundedness: mysticism (“the inner way”) and revolution. Nouwen supports what he call the “the third way,” the “Christian way,” found in the

ultimate wounded healer—Jesus. He argues, “Jesus was a revolutionary, who did not become an extremist, since he did not offer an ideology, but Himself. He was also a mystic, who did not use his intimate relationship with God to avoid the social evils of the time, but shocked his milieu to the point of being executed as a rebel.”

This reminds me of Julian of Norwich, who saw her own suffering as fertile ground to learn about divine love. Her visions compelled her to write and counsel members of her community, as they endured the violence of war and the horrors of plague.

Elevating clear-eyed leadership and genuine care is challenging in practice, and wounded-healer leadership is not without risks. Without the qualities of compassion and humility, wounded leaders can easily wound other, especially in spaces where power is unshared and top-down. Nouwen’s insights, however, invite a new paradigm for leadership itself: communities where power is decentralized, shared, and rich in honesty and accountability. We are each flawed and yet possess unique wisdom, but we need each other to envision healing and liberation.

We live in a wounded world, as wounded people. This quiet work is a part of social healing: softening our eyes to see suffering, softening our ears to listen to each other’s pain, softening our hearts to become more courageous and active in this time of global turmoil. As Nouwen reminds us, “nothing human is alien.”



Best wishes to Toby and Lee Ann Cash who celebrated their 20th wedding anniversary on April 3. May God continue to bless you.

Reflexión: La silenciosa sabiduría del sanador herido (por Sarah James)

En *The Wounded Healer: Ministry in Contemporary Society*, el teólogo y sacerdote Henri J. M. Nouwen analiza cómo la Iglesia no aborda el corazón de nuestro dolor y anhelo colectivo. Nouwen presenta un paradigma para un liderazgo y atención cristianos renovados fundados en el arquetipo del “sanador herido”. Más de 50 años después de la publicación de *The Wounded Healer* en 1972, seguimos luchando, tanto individual como socialmente, con las “heridas” que Nouwen llama: alienación, separación, aislamiento y soledad. Seamos ministros o no, necesitamos la gentil sabiduría del sanador herido para construir un mundo más amoroso y justo.

Si bien el concepto se remonta al menos a Platón, el término “curandero herido” fue acuñado por el psicoanalista y médico Carl Jung. Para demostrar el vínculo entre el sufrimiento personal y la capacidad de cuidar de los demás, Jung se basa en el mito griego de Quirón. Quirón es un centauro que, debido a fuertes dolores físicos, se convierte en un importante sanador y maestro. Nouwen extiende este principio al ministerio y pide a los líderes de la Iglesia que cultiven “una comprensión más profunda de las formas en que pueden hacer que sus propias heridas estén disponibles como fuente de curación”. Tanto para Jung como para Nouwen, este trabajo desarrolla profundidad y compasión. Nouwen escribe: “Para una persona compasiva, nada humano le es ajeno: ni la alegría ni la tristeza, ninguna forma de vivir ni ninguna forma de morir”.

Nouwen describe dos modos comunes de abordar los efectos sociales de la herida: el misticismo (“el camino interior”) y la revolución. Nouwen apoya lo que él llama la “tercera vía”, la “vía cristiana”, que se encuentra en el máximo sanador herido: Jesús. Sostiene: “Jesús fue un revolucionario, que no se volvió extremista, ya que no ofreció una ideología, sino Él mismo. También fue un místico, que no utilizó su relación íntima con

Dios para evitar los males sociales de la época, sino que conmocionó a su entorno hasta el punto de ser ejecutado como rebelde”.

Esto me recuerda a Julián de Norwich, quien vio su propio sufrimiento como un terreno fértil para aprender sobre el amor divino. Sus visiones la obligaron a escribir y aconsejar a los miembros de su comunidad, mientras soportaban la violencia de la guerra y los horrores de la plaga.

Impulsar un liderazgo lúcido y una atención genuina es un desafío en la práctica, y el liderazgo de los sanadores heridos no está exento de riesgos. Sin las cualidades de compasión y humildad, los líderes heridos pueden herir fácilmente a otros, especialmente en espacios donde el poder no está compartido y es de arriba hacia abajo. Las ideas de Nouwen, sin embargo, invitan a un nuevo paradigma para el liderazgo mismo: comunidades donde el poder está descentralizado, compartido y rico en honestidad y responsabilidad. Cada uno de nosotros tiene defectos y, sin embargo, poseemos una sabiduría única, pero nos necesitamos unos a otros para visualizar la curación y la liberación.

Vivimos en un mundo herido, como pueblo herido. Este trabajo silencioso es parte de la curación social: suavizar nuestros ojos para ver el sufrimiento, suavizar nuestros oídos para escuchar el dolor de los demás, suavizar nuestros corazones para ser más valientes y activos en esta época de agitación global. Como nos recuerda Nouwen, “*nada humano es ajeno*”.

TIENDA DE REGALOS DE SAN PABLO

A medida que se acerca el momento de las Primeras Comuniones, Confirmaciones y graduaciones escolares, no olvide Tienda de regalos de San Pablo en el nártex de la iglesia. Tómese un tiempo para revisar los artículos y encontrar un regalo que será

FYI
~FOR YOUR INFORMATION~



RAFFLE TICKETS - The Knights are selling raffle tickets (proceeds for Knights' state charities). The tickets are \$5.00 each or a book of 5 for \$20. Sales end on April 14!

ST. PAUL'S GIFT SHOP

As time approaches for First Holy Communions, Confirmations, and school graduations, don't forget St. Paul's Gift Shop in the church narthex for a treasured gift.

AN ACCOUNT OF OUR STEWARDSHIP

St. Paul

FY Offertory Budget	\$275,000.00
Received to date	226,153.70
Received 3-31-24	9,882.00
FY Bldg Fund Budget	\$144,000.00
Received to date	30,883.74
Received 3-31-24	145.00
Priests' Retirement	1,056.00

Offertory: St. William
Sunday (3-31-24): \$510.00

Offertory: Holy Family
Sunday (3-31-24): \$1,292.00

PLEASE REMEMBER:

No Food to be eaten in classrooms, hallways, bathrooms, Day Chapel or Main Church—food may only be eaten in the Social Hall.

No hay Comida Para comer en las aulas, los pasillos, los baños, la capilla diurna y la iglesia principal. ¡La comida solo se puede comer en el salón social!

CAPÍTULO PARA LA PROTECCIÓN DE NIÑOS

Visite la página Web de la diócesis para leer el código: www.diosav.org/chilyouthprotection o 888-357-5330.

CHARTER FOR THE PROTECTION OF CHILDREN

Visit website: www.diosav.org/chilyouthprotection Or call 888-357-5330 to report knowledge of abuse.

OUR WEEKLY ANNOUNCEMENTS

PLEASE PRAY FOR OUR ARMED FORCES

Jose Bardomiano, Brenda Contreras, Sgt. Blake Downs (N. Carolina), MSgt. Emmanuel Gamboa (New Mexico), Kristopher Lentz, April M. Martin (Japan), Michael Martinez, CW3 Jeb S. McKinnon (USA), Martin Rios, Candise R. Rolerson (Witchita Falls, TX), Juan Vargas, Erick Vilches, Octavio Rodriguez, Rolando Chavez.

Pray for us that we may be healed.

Francesco Abbondanza, Liza Agullo, Tullis Allen, Jaedon Arvidson, Brenda Atkinson, James Bookhardt, Ann Branch, Logan Brigmond, Mary Brown, Ernestine Bryant, Steve Bueneing, Ricardo Jose Camarillo, Cindy Carter, Amber Carver, Lee Ann Cash, Toby Cash, Calvin & Gail Carver, Jack Chaney, Rory Chaney, Bill Cummings, Isabel Espinoza, Jerry Feltman, Eloise Ferguson, Demarcus Fields, Fr. Daniel Firman, Donna Friant, Antonio Guerrero, Michael & Michelle Gilliard, Denise Goyette, Amy Paulk Grist, Judy Hackett, Michael Hackett, Robert Hackett, Judy Hattaway, Katrina Havelock, Mary Hayes, Gilbert Hernandez, Jamie Hersey, Debra Heveder, Elaine Hinson, June Houston, Braylynn Hughes, Matthew Humphrey, George Irving, Bill Jacob, Oscar Kirkland, Amanda Knight, Christy Knight, Ann Koch, Stacy Lewis, Tommy Lindsey, Andrew Lott, Roxanne Maini, Aldo Meza, Deacon Ron Milkas, Barbara Miller, Dale Moon, Rachele Navarro, Elaine Newhart, Irene Nolan, Marilyn Perkins, Terry Oates, Bobby O'Neal, D. J. O'Neal, Trisha Pape, Violet Pappy, Karen Paulk, John Pfefferle, Lou Pierce, Mike Pierce, Cubias Perez, Robin Pierce, Michael Pozzanghera, Dane Pranke, Kenny Purvis, Nicole Rigdon, Johan Saavedra, Tony Scaccia, Betty Spears, Stephanie Stone, Gene Thewes, Caitlin Thurman, Denver Thurman, Pablino Tinajero, Summer Van Hook, Egdal Gonzalez Vazquez, Marissa Vickers, Gene Waldron, Charles Westman, Kathy White, Melissa Williams, Carmen Willis, Warren Winters, A.D. Young, Mary Young



Month of the the Holy Eucharist

Devotion of the Month

The month of April is traditionally dedicated to devotion to Jesus in the sacrament of the Holy Eucharist. The Catholic Church teaches that the Blessed Sacrament is the real and living presence of Christ—His Body, Blood, Soul, and Divinity—received into our souls with every reception of Holy Communion. Our Eucharistic Lord is the source and summit of our Christian life, the ultimate proof of His infinite love for us.

Live streaming every weekend



Please join us for live streaming of all weekend masses and ones of special occasions. Live streaming can watched on FaceBook (St Paul Catholic Church) page and our website page, stpaulmissions.org All masses are archived on our website for viewing anytime.



St Paul Catholic Church and Missions

4178 US HWY 441 S
Douglas, GA 31535

DIVINE MERCY SUNDAY

The Triumph of God's Love

Throughout the Bible God is characterized by a deep and abiding love for humanity, in particular those who respond to God's covenant invitation to live according to God's guidelines to create a community of justice, love and peace. This divine love is celebrated in a special way on the Sunday after Easter, which since 2000 has been identified as **Divine Mercy Sunday**. On this day, we celebrate God's unfathomable love and its constant yearning to forgive us for the ways in which we fail in our obligations of covenant life.

The recognition of God's loving mercy and forgiveness has been a constant in the Christian tradition, however there was never a formal liturgical celebration until Pope John Paul II designated this feast day. As he declared, "Divine Mercy is the Easter gift that the Church receives from the risen Christ and offers to humanity at the dawn of the third millennium."

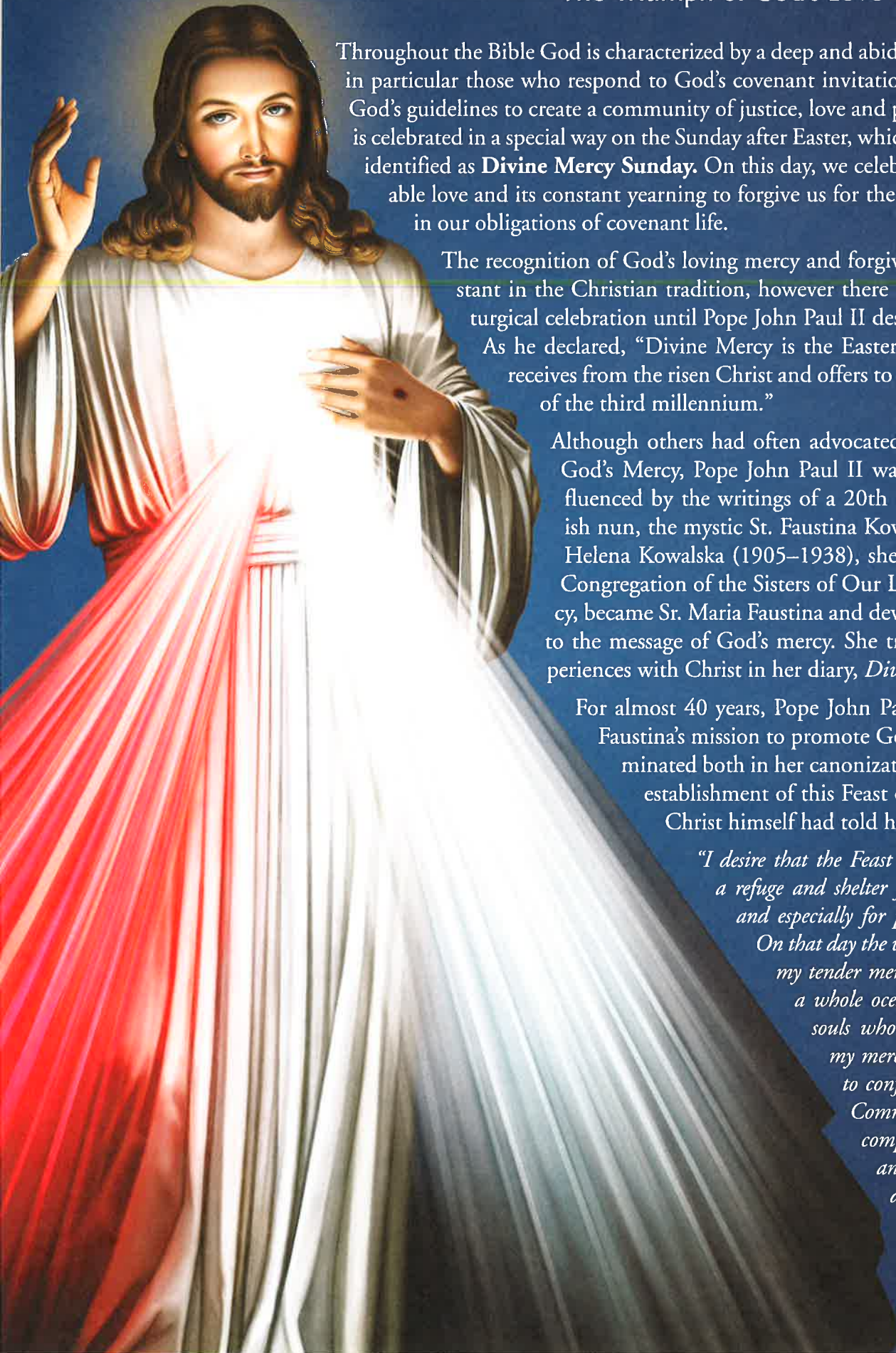
Although others had often advocated celebrating God's Mercy, Pope John Paul II was greatly influenced by the writings of a 20th century Polish nun, the mystic St. Faustina Kowalska. Born Helena Kowalska (1905–1938), she entered the Congregation of the Sisters of Our Lady of Mercy, became Sr. Maria Faustina and devoted her life to the message of God's mercy. She traced her spiritual experiences with Christ in her diary, *Divine Mercy in My Soul*.

For almost 40 years, Pope John Paul II championed Sr. Faustina's mission to promote God's mercy, which culminated both in her canonization and the establishment of this Feast of Mercy as Christ himself had told her:

"I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners.

On that day the very depths of my tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of my mercy. The soul that will go to confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine flood-gates through which graces flow are opened"

(Faustina's Diary)



THE DIVINE MERCY IMAGE

Jesus King of Divine Mercy

On Sunday February 22, 1931, St. Faustina had a mystic experience of Jesus, clothed in a white garment with his right hand raised in blessing. His left hand was touching his garment near his heart, from where two large rays came forth, one red (symbolizing the blood which is our life) and the other pale (symbolizing the baptismal water that makes us Christians).

In 1934, with the help of Fr. Michael Sopocko, the painter Eugene Kazimierowski created the original Divine Mercy painting under St. Faustina's direction.

The painting, having miraculously survived World War II and the Soviet occupation thereafter, eventually was restored and hung in the Church of the Holy Trinity in Vilnius, Lithuania in 2005. The church is now known as the Shrine of Divine Mercy.

A subsequent painting of the Divine Mercy was created by artist Adolf Hyła who gave it to the Sisters of our Lady of Mercy in Poland in thanksgiving for the preservation of himself and his family during World War II. The sisters placed it over the tomb of St. Faustina at their convent in Lagiewniki where it can still be seen today. It is this rendering of the Divine Mercy and other variations of the Hyła painting that are most well known (as seen on the cover of this insert).

The image represents the graces of Divine Mercy poured out upon the world, especially through Baptism and the Eucharist. As Faustina gazed intently at him, he said to her, *"Paint an image according to the pattern you see with the signature: Jesus, I trust in you. I desire that this image be venerated throughout the world. By means of this image I shall grant many graces to souls. I want this image to be blessed on the first Sunday after Easter: that Sunday is to be the Feast of Mercy."*



The first Divine Mercy painting by Kazimierowski (1934) at the Divine Mercy Sanctuary in Vilnius, Lithuania

Faustina's Mission

St. Faustina's life-long dedication to God's mercy was the direct result of her mystic encounter with Jesus, who gave her this mission. "Today I am sending you with my mercy to the people of the whole world. Speak to the world about my mercy. Let all mankind recognize my unfathomable mercy. Let them have recourse to the fount of my mercy. Let them profit from the blood and water which gushed forth for them. Before I come as a just judge, I first open wide the doors of my mercy. One who refuses to pass through the doors of my mercy must pass through the doors of my justice. Mankind will not have peace until it turns with trust to my mercy."

THE DIVINE MERCY Chaplet Prayer

A chaplet is a form of Christian prayer which uses prayer beads. On September 13, 1935, in a mystic experience an inner voice taught St. Faustina to use her rosary beads and pray in this way for each of the five decades:

"First of all you will say one Our Father, and Hail Mary, and the I believe in God.

Then on the Our Father beads you will say the following words: *"Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world."*

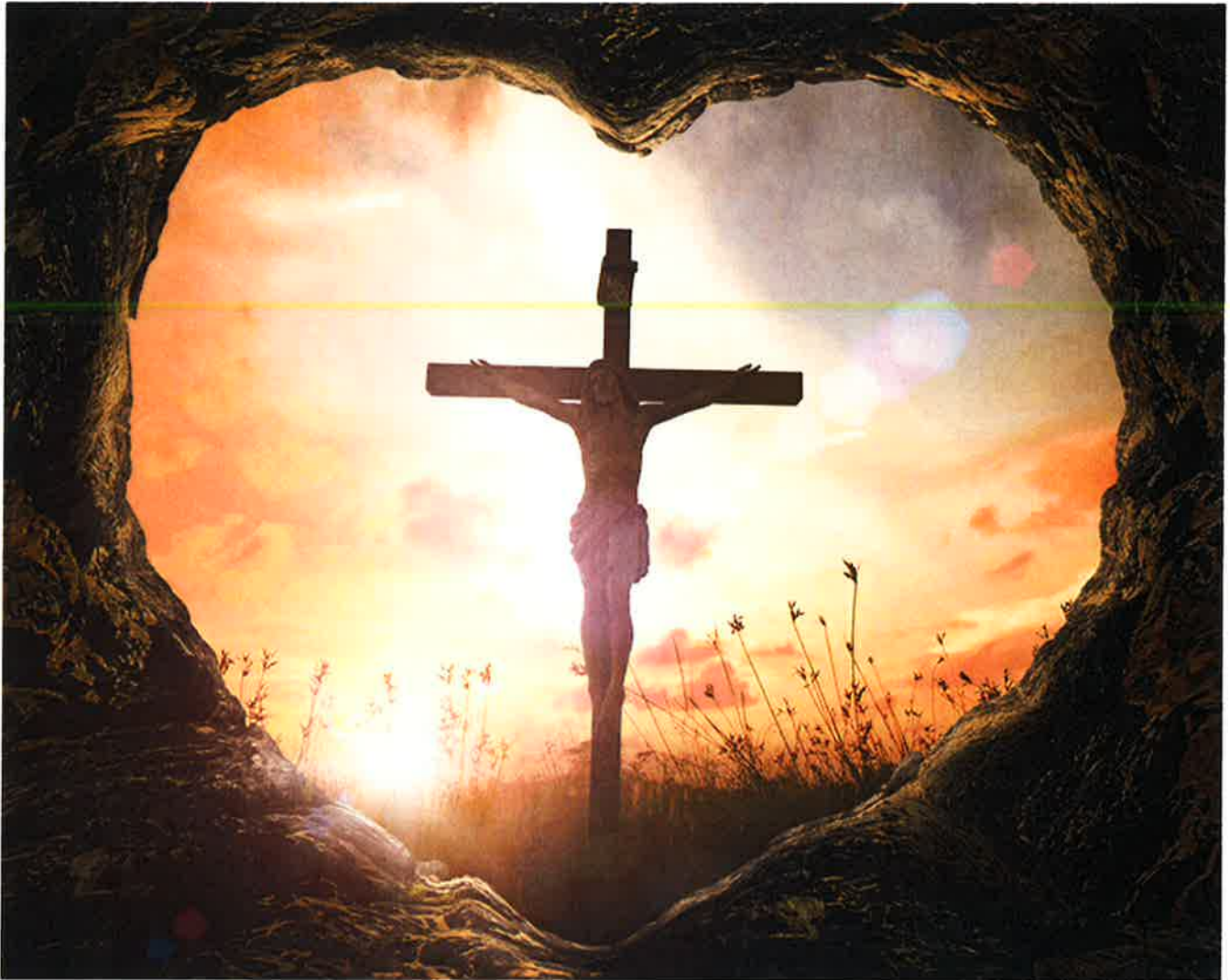
On the Hail Mary beads you will say the following words: *"For the sake of His sorrowful Passion have mercy on us and on the whole world."*

In conclusion three times you will recite these words: *"Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world."*

(Faustina's Diary)

According to Faustina's visions recounted in her diary the aims of the chaplet's prayers for mercy are threefold: to obtain mercy, to trust in Christ's mercy, and to show mercy to others. In subsequent visions, Faustina learned that the prayers should be taught to all the people of the world. According to tradition, the chaplet may be said at any time, but it is said especially on Divine Mercy Sunday and Fridays at 3:00 PM.

I Pray You, Gentle Jesus



I pray you, most gentle Jesus, by your precious blood, deliver me from all evils, past, present and to come. Give me a lively faith, a firm hope and perfect charity, so that I may love you with all my heart and all my soul and all my strength. Make me firm and steadfast in good works and grant me perseverance in your service so that I may be able to please you always. Amen.

St. Clare of Assisi

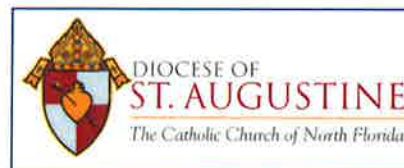
**GOD HAS NOT
FORGOTTEN
YOU.**

**WHATEVER HE
HAS PROMISED
YOU, IT SHALL
MANIFEST.**

**THE BEST IS
STILL IN
FRONT OF
YOU.**

MARRIAGE PREPARATION

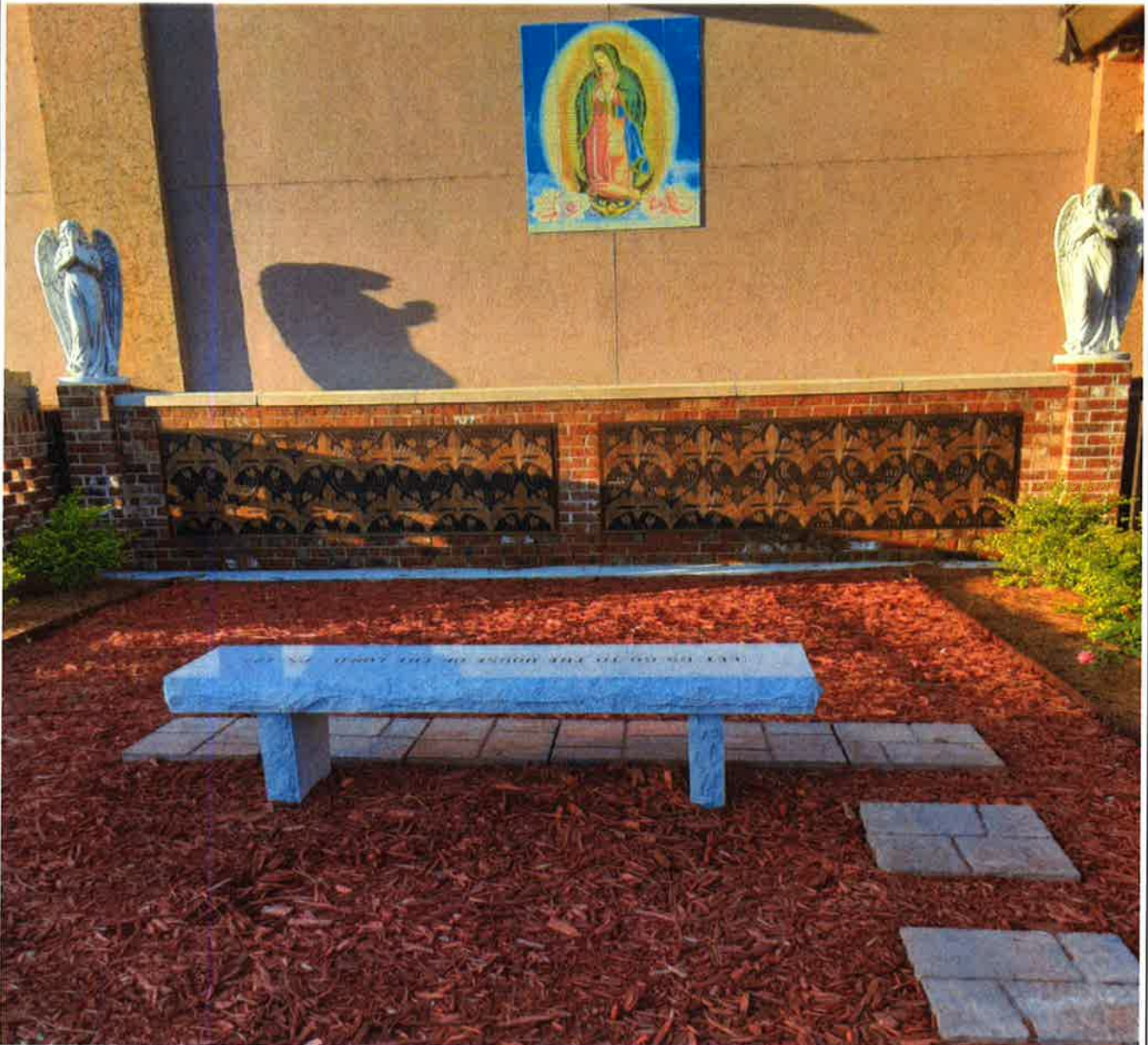
- Meet with the Priest is who is to perform the ceremony
- Bring Baptism and Confirmation certificates
- Must complete a pre-Cana (marriage) class either through the Diocese of Savannah, Arch-Diocese of Atlanta or the Diocese of St Augustine.
- Complete all necessary forms
- At least one of the witnesses **must be** Catholic.



ST PAUL'S COLUMBARIUM



St Paul now offers a serene and sacred place for deceased loved ones.



“LET US GO TO THE HOUSE OF THE LORD” P.S. 122



The Thomas Dilemma

FR. JOSEPH JUKNIALIS

Will is a widower, now in his eighties. He calls every once in a while, partly to talk but really wanting to know how he can convince his grown children and grandchildren to come back to church. He tells me they're good people, but he would like them to have faith. It's been a mainstay in his life, he tells me, something that has gotten him through many difficulties. He loves his family but says their life would be so much richer if they had an active faith life. I try to tell Will he can't argue them into faith. At most he can share with them how faith has been a blessing in his life, hoping that it might then spark an interest in them.

The disciples in the Gospel story about "Doubting Thomas" experienced Will's dilemma. They were unable to convince Thomas that the Lord had risen. He insisted that he would only believe when he could put his fingers and hands into Jesus' wounds, which of course is just what happens the next time they are gathered. For Thomas, words were not enough; he needed the experience.

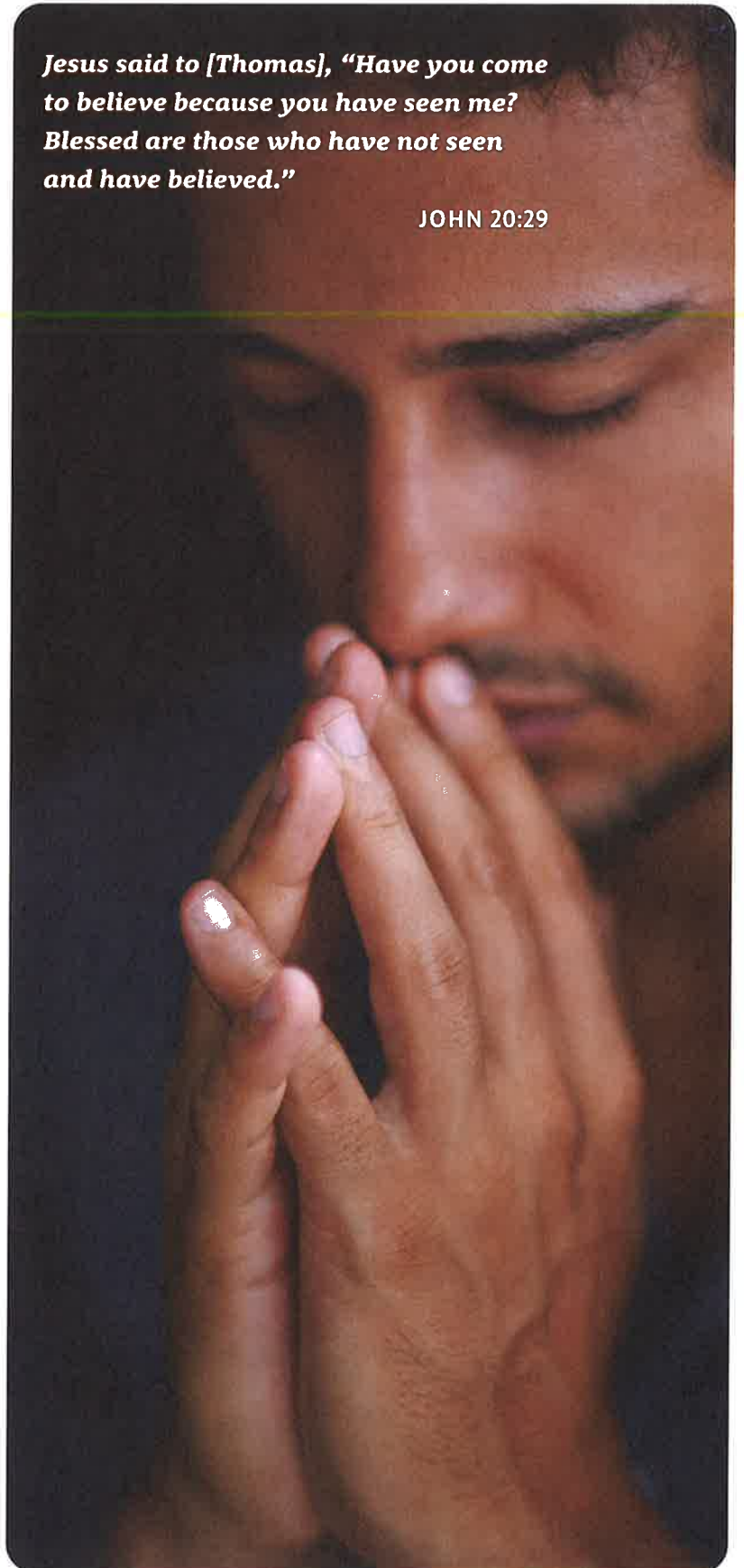
Sometimes that's true for us. We've heard the truth, but we haven't experienced the truth as real or relevant or something we cannot live without. The experience of grave need and then surrendering to God is what many need to remain faithful. Meanwhile, the faithful pray for those who do not believe, especially those we dearly love. ●

Reflect

Have you ever surrendered to faith even when you were filled with doubt?

Jesus said to [Thomas], "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

JOHN 20:29



Dear Padre,

What is Divine Mercy Sunday?

Pope John Paul II declared Sr. Faustina Kowalska a saint of the Church on April 30, 2000, and in a decree dated May 23, 2000, the Congregation for Divine Worship and the Discipline of the Sacraments stated that “throughout the world the Second Sunday of Easter will receive the name Divine Mercy Sunday, a perennial invitation to the Christian world to face, with confidence in divine benevolence, the difficulties and trials that [we] will experience in the years to come.”

Saint Faustina was born in 1905 and spent most of her life in Poland, in the Congregation of the Virgin Mary of Mercy. She experienced an extraordinary union with God. She received exceptional graces, revelations, visions, hidden stigmata, the ability to read souls, and the gift of prophecy.

One of the images that was revealed to Faustina was that of the merciful Jesus, touching his Sacred Heart, from which beams of red and white light came forth. This image and her devotion to the divine mercies gathered thousands of supporters throughout the world. We still see the traditional image of the Sacred Heart of Jesus in many of our churches today. In some churches, we might see the newer image, inspired by the saint. Saint Faustina Kowalska died in 1938 at the age of thirty-three, leaving an impressive mystical legacy. She is a disciple of God’s divine mercy for the twenty-first century. ●



The Redemptorists / DearPadre.org

Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about *Dear Padre*.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
April 8	April 9	April 10	April 11	April 12	April 13	April 14
<i>Annunciation of the Lord</i>	<i>Easter Weekday</i>	<i>Easter Weekday</i>	<i>St. Stanislaus, Bishop and Martyr</i>	<i>Easter Weekday</i>	<i>Easter Weekday</i>	<i>Third Sunday of Easter</i>
Is 7:10–14; 8:10 Heb 10:4–10 Lk 1:26–38	Acts 4:32–37 Jn 3:7b–15	Acts 5:17–26 Jn 3:16–21	Acts 5:27–33 Jn 3:31–36	Acts 5:34–42 Jn 6:1–15	Acts 6:1–7 Jn 6:16–21	Acts 3:13–15, 17–19 1 Jn 2:1–5a Lk 24:35–48



A WORD FROM POPE FRANCIS

The story of Thomas is in fact the story of every believer. There are times of difficulty when life seems to belie faith, moments of crisis when we need to touch and see. Like Thomas, it is precisely in those moments that we rediscover the heart of Christ, the Lord’s mercy.

HOMILY, ROME, APRIL 24, 2022