



Painting in Castello Visconteo, Pavia, Italy, depicting the Risen Jesus with his apostles

**Our gospel reading forms the end of the work of the Fourth Evangelist. Despite the message from Mary Magdalene, the disciples are in hiding out of fear for their lives. It will take an experience of the risen Jesus among them to convince them that he is truly risen.**

During Jesus' ministry, the disciples have no active part to play: they are given no share in Jesus' ministry, unlike in the other gospel versions. It is now that Jesus commissions them and they become 'apostles', that is, ones who are sent. Now that Jesus is no longer among them as before, it is up to them to continue his mission. Jesus breathes on them the Holy Spirit to empower them in their ministry: those who accept their message will express this publicly by being baptised and having their sins forgiven as a consequence of their decision to live this new life. Those who decide not to become disciples will remain in their present spiritual condition.

Thomas represents the sceptical person who wants to see for himself that what the others tell him is true. The risen Jesus appears among the disciples again and wishes them "Peace". Thomas does not actually touch Jesus physically, but makes the supreme confession of faith in Jesus which we find in the Gospel of John, when he declares "My Lord and my God!" This leads to the last recorded words of Jesus, "Happy are those who have not seen and yet believe." These words are addressed to us who hear them today. ■

## REFLECT

**M**any of us will have a sneaking sympathy for Thomas, who is reluctant to take his fellow disciples' glad tidings as true, simply on their word alone. But his wish is granted, and the risen Jesus does not rebuke him for wanting to know more, to find out for himself. The characters in the gospel narrative may well be historical, but they are also representative; we are invited to consider them in their human reality and to identify with those who are nearest to ourselves. Some of us may feel close to Thomas and his desire for certainty. Jesus tells him to not be *unbelieving* but *believing*.

We note that it is Thomas' enquiring mind which leads him to this personal encounter with Jesus. We might keep this in mind as we welcome our new members into the community this Easter after their searching for faith, and remember that our own understanding often develops best through questions about what the doctrines of the church really mean. Explanations given to children are seldom sufficient for adults.

The noun 'faith' is not found in the Fourth Gospel, but the verb 'to believe' occurs over 100 times: it is a key term in John's thought. Thus, belief in Jesus is not something which we *possess*, but something which we *do*. It is an act of believing and trusting in the person of Jesus, essentially a relationship of love, the true mark of the disciple. ■

## LEARN

The forgiveness of sins mentioned in today's gospel refers to the result of the person being baptised.

Sacramental confession belongs to a later period in church history and development.

The climax of the Fourth Gospel is the Johannine Beatitude, "Happy are those who have not seen and yet believe."

For John the Evangelist, faith means actively putting our belief and trust in the person of Jesus.

## SAY

**Jesus, you are my Lord and my God!**

(see John 20:28)

## DO

Renew your baptismal promises and reflect on how you can best live them out.



# NEWSLETTER

24<sup>TH</sup> APRIL 2022

A PARISH OF THE MULLINGAR DEANERY

Fr. Stan Deegan Tel: 044-9374127 0872673655.

Email: [parishofkillucan@gmail.com](mailto:parishofkillucan@gmail.com)

[www.parishofkillucan.ie](http://www.parishofkillucan.ie) Facebook: Killucan Parish

The Community of St. Camillus 044 9374115.

## ST. JOSEPH'S, RATHWIRE.

Sunday 24<sup>th</sup> 11.30am. Pat Croach MM. Johnny & Frances Monaghan. Linda Gartland.

Sunday 1<sup>st</sup>, 11.30am. Mattie & Frances Whelehan & Dermot & Justin.

## ST. BRIGID'S, RAHARNEY.

Sunday 24<sup>th</sup>, 10am. Norma Naughton.

Saturday 30<sup>th</sup>, 6pm. Tommy McDermott. Michael & Ellen Kangley & family.

Sunday 1<sup>st</sup>, 10am. Lil, Patrick & Frank Gorman.

**Weekday Masses; Tues & Thurs Raharney. Wed & Fri Rahtwire.**

Adoration  
of the  
Blessed Sacrament



**In St. Joseph's Tuesday 1pm-9pm.**

**& St. Brigid's Wed. 6pm-10pm:**

*Special Diocesan intention of prayer  
for vocations and the family.*

**Take one Hour with the Lord**

MASS OFFERTORY COLLECTION: €790  
PARISH DEVELOPMENT FUND €883

## Believing

Thomas had not seen the risen Christ, and so he refused to believe that Jesus had really risen. Jesus does not rebuke him, but he does point out that "blest are they who have not seen and have believed."

One reason why we are so far from the Kingdom is that we refuse to believe what we have not seen. We have not experienced a world without war, so we refuse to believe that peace is possible. We have always had poor among us, so we refuse to believe that poverty can be eliminated. We see only our own economic system and we refuse to believe that anything else will work.

The saying of Jesus echoes through the centuries: "blest are they who have not seen and have believed." Blest are those prophetic voices raised in anticipation of a new day, a new world of justice and peace. They "no longer look for Jesus among the dead," but find him instead in life and in the fullness of life. They base their lives on their total faith that we "have become a new creation."

Will the world ever succeed in changing that selfish and bellicose mentality which, up to now, has been interwoven in so much of its history? It is hard to foresee; but it is easy to affirm that it is toward that new history, a peaceful, truly human history, as promised by God to men of good will, that we must resolutely march.

Pope Paul VI, Address to the United Nations