

HEALING plays a huge role in our society. Throughout the Gospels, healing is one of the major characteristics of Jesus' ministry. Yet all these healings are signs of the kingdom of God. Here in Christ, God comes forth into our world in a new and dynamic way, fulfilling his promises and even at times turning the laws of nature upside down.

St. John tells us that Jesus appears to the Eleven as they hid in the Upper Room. Jesus appearing to them displaced their fear, gently blew away the dust of disappointment and propelled the disciples to forgiveness and healing.

In this moment of encounter and empowerment, the Apostles are given a holy responsibility to share God's healing and forgiveness with others. They carried God's promises, and the power to heal physically and spiritually in Christ's name. They witnessed his death and Resurrection, and now they bear witness to his risen glory. They became the instruments of God's mercy and forgiveness that Jesus generously bestows on them.

Humanity is in need of healing and Mercy now more than ever. Perhaps that is why St. Pope John Paul II declared today to be Divine Mercy Sunday. Through this celebration of God's Mercy we recognize his healing and steadfast mercy. As we continue to celebrate the Resurrection, let us each open our own hearts to be channels of God's healing and Mercy for one another.

*Fr. Michael Jeeva Antony*



LA SANACIÓN juega un papel importante en nuestra sociedad. Mediante el Evangelio, la sanación es una de las mayores características del ministerio de Jesús. Todas estas sanaciones son signos del Reino de Dios. Aquí en Cristo, Dios viene a nuestro mundo en una forma nueva y dinámica, cumpliendo sus promesas e incluso en tiempos cuando las leyes de naturaleza están boca abajo.

San Juan nos dice que Jesús se apareció a los once mientras se escondían en el Cuarto de Arriba. Apareciendo Jesús a ellos les quita el miedo, gentilmente sopló el polvo de la desilusión y propulsó a los discípulos al perdón y la curación.

En este momento de encuentro y de apoderamiento, a los Apóstoles se les da una responsabilidad santa de compartir la sanación de Dios y el perdón con otros. Ellos cargan las promesas de Dios, y el poder sanador físico y espiritual en el nombre de Cristo. Ellos fueron testigos de su muerte y Resurrección, y ahora ellos llevan testimonio a su resucitada gloria. Ellos llegaron a ser los instrumentos de la misericordia de Dios y perdón que Jesús generosamente les otorga.

La humanidad es en necesidad de sanación y Misericordia ahora más que nunca. Tal vez es por eso que, Papa Juan Pablo II declaró el día de hoy el Domingo de la Misericordia. Mediante esta celebración de la Misericordia de Dios reconocemos su sanación y su constante misericordia. Mientras continuamos celebrando la Resurrección, abramos nuestro corazón para ser canales de la sanción de Dios y Misericordia el uno para el otro.

*Padre Miguel Jeeva Antony*

## *Congratulations to our Catechumens and Candidate!*



ELEANOR HUNT	.....	BAPTISM, EUCHARIST, CONFIRMATION
GRAHAM HUNT	.....	BAPTISM, EUCHARIST, CONFIRMATION
ALEXIS VALENCIA	.....	BAPTISM, EUCHARIST, CONFIRMATION
KENDRA WILLIAMS	.....	BAPTISM, EUCHARIST, CONFIRMATION
RANDALL HARTWELL	.....	EUCHARIST, CONFIRMATION

### PROTEST PLANNED PARENTHOOD'S GOVERNMENTAL SUBSIDY!

On April 28th (Saturday), 9-11:00am, at the Eugene Planned Parenthood facility (3579 Franklin Blvd), the national organization, “#ProtestPP”, will conduct the third annual nationwide protest at Planned Parenthood facilities from coast to coast. Please add your presence, and ‘voice’, to tell our community that we don’t need Planned Parenthood, and call upon our leaders in Congress to strip this corrupt organization of their half-billion dollar government funding. Questions? Contact Eric Walter: 541-554-2074 or dominuspictura@gmail.com

**CARMELITE AUXILIARY** — The Auxiliary will meet on the 2<sup>nd</sup> Monday, **April 9<sup>th</sup>, 10:00am**, at the Carmel of Maria Regina (87609 Green Hill Rd.), in the library. Questions? Call Fay at 541-688-2491.

**THEOLOGY ON TAP:** BROTHER CYRIL (from Mt. Angel Abbey) will give presentation and facilitate discussion on “Young Adult Saints” on Thursday, April 12<sup>th</sup>! At the K of C Hall, 6:45pm. Join Eugene Catholic Young Adult group for this monthly Theology on Tap! Questions? For info contact: eugeneyoungadults@gmail.com or 541-270-9329 or facebook.com/EugeneCYA..  
ALSO — *Theology on Tap* every 2<sup>nd</sup> Thursday at the K of C Hall. Join Eugene Catholic Young Adult

### FAITH SERIES: CATECHISM THROUGH THE YEAR

#### WHY DO WE MAKE THE SIGN OF THE CROSS?

The prophet Ezekiel has a vision in which he sees great sins committed by God’s people. But at the urging of a heavenly messenger, the godly people who lament the wickedness of the people, are marked with an “X” on their foreheads, so they can be spared the divine judgment that is to come (Ez 9:107).

St. John’s vision in Revelation includes a close parallel to this scenario. Before the angels of judgment are allowed to devastate a wicked world, a seal is placed on the foreheads of “the servants of our God” (Rv 7:1-3; 9:4). Later, this seal is described as the name of Christ and of his Father (Rv 14:1).

In light of these parallels, many early Christian teachers not surprisingly saw in Ezekiel’s vision a foreshadowing of the ancient Christian rite of Baptism. Baptism, after all, is given “for the forgiveness of ... sins” (Acts 2:38), so that those who have been forgiven may escape the wrath of God (1 Thes 5:9). In addition, the baptismal rite included — and still does today — the making of a cross with blessed oil on the forehead.

NB: In the Greek version of Ezekiel, the mark is actually the letter “tau”, which is written more like an upright cross.

The corresponding scene in St. John’s vision most likely reflects the Christian baptismal ceremony of his time, including the spoken words “in the name of the Father, and of the Son, and of the Holy Spirit” (Mt 28:19) ..... Sound familiar? The Sign of the Cross may also have been part of the rite by the time of John’s vision, and was a well established custom as early as the second century.

Today, this gesture is made by drawing the hand from forehead to breast, and then from shoulder to shoulder. When Catholics add holy water to the sign, they are recalling their baptism. With the ancient Christians, they also used the gesture at other times, such as the beginning and ending of prayers. Each time, they point to Christ’s cross, the Holy Trinity, and the need to sanctify every action.

**RECOMMENDED READING:** Excerpt taken from The NEW Catholic Answer Bible

Is 65:17; 66:1 · Mt 5:8; 22:1-14; 25:21,23,34,46 · Rom 2:7; 6:22-23; 8:18-25 ·  
1 Cor 13:12 · 2 Cor 12:2-4 · 1 Pt 5:4 · 2 Pt 3:10-13 · Rv 7:9-17; 21:1-27 ·

& Catechism of the Catholic Church (CCC) Nos. 325-326 · 1023-1029 · 1042-1050 · 1053 ·