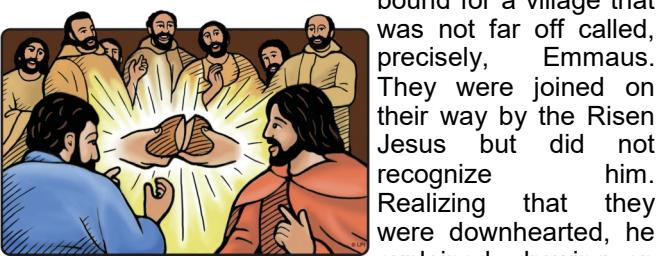


Sat. April 25	† Nicola Colangelo (Rosa Colangelo & Family)
Sun. April 26	Missa Pro Populo
Mon. April 27	† Neil Peart (Teresa Walters)
Tues. April 28	Intentions of Kimberly & Stephen Walters (Teresa Walters)
Wed. April 29	Intentions of Vulcan & Arwen (Teresa Walters)
Thurs. April 30	Special Intention (Teresa Walters)
Fri. May 1	† Cecil Shannon (Racz Family)
Sat. May 2	† Deceased Members of the Podolyak Family (Bill & Mary Podolyak)
Sun. May 3	† Anthony Fernandes (Marguerite Fonseca) Missa Pro Populo

Dear Brothers and Sisters,

The Gospel of this Sunday - the Third of Easter—is the famous account of the disciples of Emmaus (cf. Lk 24:13-35). It tells the tale of two followers of Christ who, on the day after the Sabbath or the third day after his death, were leaving Jerusalem sad and dejected,



bound for a village that was not far off called, precisely, Emmaus. They were joined on their way by the Risen Jesus but did not recognize him. Realizing that they were downhearted, he explained, drawing on the Scriptures, that the Messiah had to suffer and die in order to enter into his glory. Then entering the house with them, he sat down to eat, blessed the bread and broke it; and at that instant they recognized him but he vanished from their sight, leaving them marvelling before that broken bread, a new sign of his presence. And they both immediately headed back to Jerusalem to tell the other disciples of the event. The locality of Emmaus has not been identified with certainty. There are various hypotheses and this one is not without an evocativeness of its own for it allows us to think that Emmaus actually represents every place: the road that leads there is the road every Christian, every person, takes.

The Risen Jesus makes himself our travelling companion as we go on our way, to rekindle the warmth of faith and hope in our hearts and to break the bread of eternal life. In the disciples' conversation with the unknown wayfarer the words the evangelist Luke puts in the mouth of one of them are striking: "We had hoped..." (Lk 24:21). This verb in the past tense tells all: we believed, we followed, we hoped..., but now everything is over. Even Jesus of Nazareth, who had shown himself in his words and actions to be a powerful prophet, has failed, and we are left disappointed. This drama of the disciples of Emmaus appears like a reflection of the situation of many Christians of our time: it seems that the hope of faith has failed. Faith itself enters a crisis because of negative experiences that make us feel abandoned and betrayed even by the Lord. But this road to Emmaus on which we walk can become the way of a purification and maturation of our belief in God. Also today we can enter into dialogue with Jesus, listening to his Word. Today too he breaks bread for us and gives himself as our Bread. And so the meeting with the Risen Christ that is possible even today gives us a deeper and more authentic faith tempered, so to speak, by the fire of the Paschal Event; a faith that is robust because it is nourished not by human ideas but by the Word of God and by his Real Presence in the Eucharist. This marvelous Gospel text already contains the structure of Holy Mass: in the first part, listening to the Word through the Sacred Scriptures; in the second part, the Eucharistic liturgy and communion with Christ present in the Sacrament of his Body and his Blood. In nourishing herself at this two-fold table, the Church is constantly built up and renewed from day to day in faith, hope and charity. Through the intercession of Mary Most Holy, let us pray that in reliving the experience of the disciples of Emmaus every Christian and every community may rediscover the grace of the transforming encounter with the Risen Lord. —Pope Benedict XVI, Regina Caeli address, April 6, 2008

EVERYDAY STEWARDSHIP - RECOGNIZE GOD IN YOUR ORDINARY MOMENTS- Mean What You Say

Missouri is known as the "Show Me" state. There seem to be differing points of view as to how this motto came into existence, but today it is said to speak of a people who operate with common sense and are not easily fooled by slick-talking or show. We would be prudent to adopt such a disposition ourselves. To be this way is not really like St. Thomas in the Gospel when he doubts what he clearly sees right in front of him. It is more about holding ourselves to a standard explained in another motto: "Say what you mean and mean what you say."

If we claim to be Christians, disciples of the risen Jesus, then those around us should be able to tell by our actions. Can someone truly be a disciple of Jesus and not be a good steward of all he has given? Jesus makes himself known to us continually in the Holy Eucharist. When we come together to break bread at Mass, Jesus shows us his love by becoming truly present to us. He is willing to show us. What are we in turn willing to show him?

Every day, Jesus calls us to respond in some way. Our response shows whether we are who we claim: his disciples. I am pretty sure Jesus is not from Missouri, but I know he is not fooled by our half-truths and misguided intentions. He also means what he says and says what he means. Shouldn't his disciples do the same?

Please remember in your prayers the souls of †Henry Bieda, †Sophie Rybiak and †Stan Blair (brother of Anne Kardas and John Blaszynski) who passed away in March and April. May their souls and the souls of all the faithful departed, rest in peace.