

Homily of Divine Mercy Sunday Second Sunday of Easter, Year C, 2025

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

In the year 2000, Pope St. John Paul II canonized St. Faustina, and changed the second Sunday of Easter, which was celebrated as Low Sunday to be celebrated as Divine Mercy Sunday. Low Sunday means Easter celebrated in a lower degree.

St. Faustina was a Polish nun gifted with mystical visions, messages, and revelations from the Risen Jesus. This is a rare instance when a private revelation is recognized and raised to the level that it becomes a Sunday celebration by the Universal Church. The feast situates well following Easter Sunday to show that the events of the passion, death, and resurrection of Jesus for the redemption of humanity were out of God's gratuitous mercy. God's mercy is gratuitous because humanity did nothing to merit it.

St. John, in the second reading, obeyed the voice that said to him, "Write on a scroll what you see" (Revelation 1:11). Following her spiritual director's advice, St. Faustina wrote a diary. She wrote in her diary, "Proclaim that mercy is the greatest attribute of God. All God's works are crowned with mercy" (No. 301). God is so merciful and ever forgiving that he does not judge us according to our sins (Psalm 130:3). Jesus is the highest expression of God's merciful love for us. St. John writes, "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (John 3:16).

If God shows us so much mercy, we are challenged to show mercy to one another. Jesus tells us the Parable of the Unforgiving Servant. In the parable, the king asks the unforgiving servant, "Should you not have had pity on your fellow servant, as I had pity on you?" (Matthew 18:33). Jesus encourages us, "Be merciful, just as also your Father is merciful" (Luke 6:36). St. James writes, "Mercy triumphs over judgment" (James 2:13).

St. Gregory of Nazianzen writes, "Not even night should interrupt you in your duty of mercy. Do not say: *'Come back and I will give you something tomorrow.'* ... The Lord of all asks for mercy, not sacrifice, and mercy is greater than myriads of fattened lambs."

One of St. Faustina's visions is the image of the Divine Mercy of Jesus showing two rays, one reddish (symbolizing blood) and the other whitish (symbolizing water), with the words "***Jesus, I trust in you***" at the bottom. The image takes us back to the passion, crucifixion, and death of Jesus. When the soldier pierced the side of Jesus, "immediately blood and water flowed out" (John 19:34).

Jesus says during the Last Supper, "This is my blood of the new covenant, which will be shed on behalf of many for the forgiveness of sins" (Matthew 26:28). St. Paul writes, "In him we have redemption through his blood" (Ephesians 1:7). St. John writes, "This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood" (1 John 5:6).

About water, Jesus declared, "Let anyone who thirsts come to me and drink" (John 7:37). St. Paul writes, "Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word" (Ephesians 5:25-26). The word of God is the fountain of life.

Jesus invites us as he invited Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe" (John 20:27). Thomas put his finger into the source of divine mercy and was healed of his doubt. We are more privileged than Thomas because we go beyond touching him to consuming him. May Jesus whom we consume bear lasting fruits in us, especially the fruit of loving mercy.

The faith of the people we read about in the first reading is amazing. “Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them” (Acts 5:15). If Peter’s shadow had such power, imagine how much more the power of the Body and Blood of Jesus!

As we celebrate the Feast of Divine Mercy Sunday, may there be many amazing testimonies of sanctification, deliverance, and physical and spiritual healing. Amen.

St. Faustina's Prayer for Healing:

“Jesus may Your pure and healthy blood circulate in my ailing organism, and may Your pure and healthy body transform my weak body, and may a healthy and vigorous life throb within me, if it is truly Your holy will” (Diary 1089).

“For the sake of His Sorrowful Passion, have mercy on us and on the whole world.” “Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.”

Fr. Martin Eke, MSP