

“Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, ‘Peace be with you.’” Words from our Gospel today from the 20<sup>th</sup> chapter of the Gospel according to St. John – sisters and brothers, may the Lord give to you his peace and his joy.

There are many revolutionary moments that for good or ill have marked history in their own iconic way: the destruction of the Jewish temple and their experience of exile; the “Eureka!” of the Greek mathematician Archimedes as he discovered how to quantify the volume of irregularly shaped objects; the rise of Julius Caesar and the fall of the Roman Empire; the birth of Islam as Muhammed returned to conquer Mecca in 629; the influence of the Medici family over the rebirth of culture during the Renaissance; the Copernican revolution and the Galileo controversy with the advent of the heliocentric theory; the American revolution with the Declaration of Independence upholding the inalienable right to life, liberty, and the pursuit of happiness among all human beings. More recently for us, there are things like combustible engines or technology with its immense computing and networking capabilities revolutionizing transportation and social communication, or there are events like Pearl Harbor, the terrorist attack of 9/11, and one day we will likely look back upon the Coronavirus Pandemic and see how it and all of these have made us rethink the way we see ourselves living in the world with and amongst our neighbors. We can also think of our personal life-changing moments and encounters that have drastically changed our own trajectory. All these groundbreaking, world-shattering, revolutionary happenings certainly have brought us to a new place. And yet, all these things are still bound to the time and space and experience of this finite world. The world has seen the rise and fall of many great persons, empires, faiths, technologies, and the like, and we’ll continue to plow through them until the human race arrives at the next great thing and the next thing after that and so on and so forth.

But if there was ever an event in history that truly turned the world upside down, it was the resurrection of Jesus Christ. St. Peter says that in this event of the resurrection, God “gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading kept in heaven for you.” In effect, the resurrection of Jesus opened up eternity. We are not waiting for the next great thing here in this limited, imperfect world. We Christians are looking forward to the world that is to come: the new heavens and new earth that Jesus unlocked for us in his own resurrection, no longer bound here by his limited, mortal human self. This is a revolution unlike any other. Not only that, the resurrection touches every single aspect of our lives, because it imbues each and every thing, in each and every moment, the possibility of this future. This is the living hope Peter talks about.

Wait a second. If this resurrection event was the mother of all revolutions, why are the disciples still locked inside the upper room? If the resurrection changes everything, why don’t the disciples get it? Why don’t many of us appreciate it, even today? Because revolutions big and small alike take a long time for a new sense of normalcy to set in. Rome wasn’t built in a day – it didn’t fall in a day either. It wasn’t until after Galileo died that his work gained acceptance in scientific circles,

no thanks to the Church. The American experiment of freedom and representational democracy is still a political experiment new to the world scene even after 244 years. Revolutions are given a face, but they are ultimately cultivated in the ordinary lifestyles of individuals as each member of the human race makes the propositions of the revolution his or her own. The first Internet connection in 1969 didn't do much good until now, when the majority of people can themselves access the Internet through their own computer or cell phone. Likewise, democracy will die if American citizens collectively yield their vote.

So too it is with the revolution that is the resurrection. Jesus' resurrection has to be made our own. We have to enter into the Paschal mystery of Christ ourselves. This personal dynamic of Christianity is on display in our readings today. In the Gospel, as the disciples gathered behind locked doors, the risen Jesus came to be with them. Indeed, revolutions can be scary; everything about our world is being turned upside down. We may be full of anger or grief for something that has been taken away from us, a sense of fear may prevail amid the uncertainty of going forward, perhaps we feel guilty for what we've done or could have done differently. How many of us feel these emotions now, only a month removed from the mitigation effort here. And we are still trying to think through what this coronavirus will mean for us; there are many things we don't know about it. The disciples were in the same boat, asking themselves: what does the resurrection mean? Will the same people who killed Jesus come after us as well? Why did it have to happen this way? Am I guilty for not standing up for Jesus and the good he ushered in? In the case of Thomas as for us, there are many doubts that persist, because we can't find it in ourselves to let go to the only experience we've known. Yet Jesus comes to them personally, in their own inner room, giving them the peace that was necessary so that they could experience the resurrection themselves and share that with others. And so the Christian revolution begins in earnest as each believer made the resurrection their "new normal" starting in their very own homes. In our 1<sup>st</sup> reading from the Acts, it tells how the early Christians began to "devote themselves to the teaching of the apostles and to the communal life, to the breaking of bread and to the prayers... Every day they devoted themselves to breaking bread in their homes."

How many times have we said, if only I had time I would do that or I would pick this up. Well, now you have the time to go to your inner room. We are now living the faith from our own homes, and we can do the same things as the first disciples did: we can devote ourselves to learning the faith. We can pray some more from our inner rooms. We can share an intimate meal with our families, breaking bread over new recipes and share love over a sit-down meal together instead of eating on-the-go. We can reach out to others, even if it is only a phone call - I was talking with a parishioner the other day and she said her daughter calls her every day now, which never happened before. Estoy practicando mi espanol una hora cada dia. I'm practicing my Spanish one hour each day so as to learn a new language or you can practice an instrument... ***let new life enter in.*** Take each moment as it comes and realize that the resurrected Christ is in your very midst. The revolution that is the resurrection is here. May you too come to know the peace of Christ and let the resurrection touch every aspect of your life starting now from your very own inner room.

Readings: <http://www.usccb.org/bible/readings/041920.cfm>

**Second Sunday of Easter (or Sunday of Divine Mercy)**

**Lectionary: 43**

**Reading 1** [ACTS 2:42-47](#)

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They devoted themselves  
to the teaching of the apostles and to the communal life,  
to the breaking of bread and to the prayers.  
Awe came upon everyone,  
and many wonders and signs were done through the apostles.  
All who believed were together and had all things in common;  
they would sell their property and possessions  
and divide them among all according to each one's need.  
Every day they devoted themselves  
to meeting together in the temple area  
and to breaking bread in their homes.  
They ate their meals with exultation and sincerity of heart,  
praising God and enjoying favor with all the people.  
And every day the Lord added to their number those who were being saved.

**Responsorial Psalm** [PS 118:2-4, 13-15, 22-24](#)

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**R. (1) Give thanks to the LORD, for he is good, his love is everlasting.**

or:

**R. Alleluia.**

Let the house of Israel say,  
"His mercy endures forever."

Let the house of Aaron say,  
"His mercy endures forever."

Let those who fear the LORD say,  
"His mercy endures forever."

**R. Give thanks to the LORD, for he is good, his love is everlasting.**

or:

**R. Alleluia.**

I was hard pressed and was falling,  
but the LORD helped me.  
My strength and my courage is the LORD,  
and he has been my savior.

The joyful shout of victory  
in the tents of the just:

**R. Give thanks to the LORD, for he is good, his love is everlasting.**

or:

**R. Alleluia.**

The stone which the builders rejected  
has become the cornerstone.  
By the LORD has this been done;  
it is wonderful in our eyes.

This is the day the LORD has made;  
let us be glad and rejoice in it.

**R. Give thanks to the LORD, for he is good, his love is everlasting.**

or:

**R. Alleluia.**

**Reading 2** [1 PT 1:3-9](#)

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Blessed be the God and Father of our Lord Jesus Christ,  
who in his great mercy gave us a new birth to a living hope

through the resurrection of Jesus Christ from the dead,  
to an inheritance that is imperishable, undefiled, and unfading,  
kept in heaven for you  
who by the power of God are safeguarded through faith,  
to a salvation that is ready to be revealed in the final time.  
In this you rejoice, although now for a little while  
you may have to suffer through various trials,  
so that the genuineness of your faith,  
more precious than gold that is perishable even though tested by fire,  
may prove to be for praise, glory, and honor  
at the revelation of Jesus Christ.  
Although you have not seen him you love him;  
even though you do not see him now yet believe in him,  
you rejoice with an indescribable and glorious joy,  
as you attain the goal of your faith, the salvation of your souls.

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**Alleluia [JN 20:29](#)**

R. Alleluia, alleluia.

You believe in me, Thomas, because you have seen me, says the Lord;  
blessed are they who have not seen me, but still believe!

R. Alleluia, alleluia.

**Gospel [JN 20:19-31](#)**

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On the evening of that first day of the week,  
when the doors were locked, where the disciples were,  
for fear of the Jews,  
Jesus came and stood in their midst  
and said to them, "Peace be with you."  
When he had said this, he showed them his hands and his side.  
The disciples rejoiced when they saw the Lord.  
Jesus said to them again, "Peace be with you.  
As the Father has sent me, so I send you."  
And when he had said this, he breathed on them and said to them,  
"Receive the Holy Spirit.  
Whose sins you forgive are forgiven them,  
and whose sins you retain are retained."

Thomas, called Didymus, one of the Twelve,  
was not with them when Jesus came.  
So the other disciples said to him, "We have seen the Lord."  
But he said to them,  
"Unless I see the mark of the nails in his hands  
and put my finger into the nailmarks  
and put my hand into his side, I will not believe."

Now a week later his disciples were again inside  
and Thomas was with them.  
Jesus came, although the doors were locked,  
and stood in their midst and said, "Peace be with you."  
Then he said to 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."  
Thomas answered and said to him, "My Lord and my God!"  
Jesus said to him, "Have you come to believe because you have seen me?  
Blessed are those who have not seen and have believed."

Now, Jesus did many other signs in the presence of his disciples  
that are not written in this book.

But these are written that you may come to believe  
that Jesus is the Christ, the Son of God,  
and that through this belief you may have life in his name.