

Easter2-A6 Homily by Fr. Gabor

Nowadays we talk a lot about the lockdown period as an opportunity for renewal; as an opportunity to bring religion into our homes, as an opportunity to connect with God in a new way at home, as an opportunity to appreciate that we can go to church.

At this very special time of opportunities the first reading tells us about what the very first Christian community was like, and the effect of Jesus' resurrection on believers is fantastic and remarkable. They don't seem to take anything for granted. They are enthusiastic, full of joy, they are not afraid of changing their whole lifestyle; a clear sign that the Holy Spirit reigns in these communities whom Jesus sends 50 days after His resurrection. They make huge sacrifices, they put everything into common. Notice that community members don't allow their circumstances stop them from making these huge changes to their way of life. In fact all the changes happen at a time of turmoil in Jewish society, right after the crucifixion of several people, and when the country is under Roman occupation. In the midst of this turmoil the same people who condemned Jesus to death now choose to stand on Christ's side, risking to be arrested or even killed, like Jesus did.

I was reflecting on: why would they risk everything? Because, first of all, through the apostles they heard Jesus' teaching and witnessed the same miracles that He performed, and they realise that the apostles are able to do all these by the authority of Jesus Christ, who they claimed was risen from the dead. So the newly converted realised that Jesus cannot be killed, therefore He must be the Messiah.

They were also told that they only have to repent and believe in the name of Jesus and they will receive the same eternal life as the apostles: St. Peter beautifully expresses this in the second reading. He says: '***we have a sure hope and the promise of an inheritance that can never be spoilt or soiled and never fade away, because it is being kept for you in Heaven.***' What a wonderful promise!!!! We take this promise for granted, and perhaps this is something to reflect on, but I am sure that the members of the first Christian communities didn't take them for granted. They deeply desired to inherit these promises, so they were willing to give up everything just to receive it, thus a new order of values emerged, and people started to think and live in a new way, and the first community of believers was formed. In these communities the key phrases were: 'I am second', or 'I sacrifice' or 'I die to my old way of life' or 'I want to be renewed' and most importantly 'I believe, I have a new hope, I love'.

So this is what the first Church is like: it is full of energy and faith, it is united in many ways literally, and most importantly it is made up of people who

completely left behind their old way of thinking and living and choose a new way, the RESURRECT WAY. So they should be called as resurrected communities. Are we like resurrected communities? Is this the time of total change, renewal and resurrection for our communities? I believe we live at a time of a huge opportunity to put the Holy Trinity back into the focus of our lives and thinking.

After these few weeks of lockdown I am sure many people are now looking forward to get back to normal. It is fine as far as work is concerned, but if you want to get back to where you were spiritually and in your mentality and in the way you related to God and people before the lockdown, then you have wasted this opportunity; you have wasted a once in a lifetime opportunity for renewal. So let's go back to the basics and not to normal, because what was normal may not be what God wanted for you. The basics are faith, hope and love in our relationships with God and one another. These were the basic principles of the first Christian communities.

One of the main points of the Gospel reading is that the apostles, are required to believe in a new way, not by seeing, but without seeing, by the testimony of each other. They are to be open to believe in a new way of existence, which is impossible without God, namely resurrected existence, and that doesn't start when Jesus comes back at the end of time, but it has started with your baptism and confirmation. The famous French Cardinal of Paris, Cardinal Suhard said that the way you recognise a resurrected Christian is that he or she lives a life which cannot be explained unless God exists. It doesn't mean repeating prayers and Catholic propaganda, but it means taking absolutely seriously the basics and living in accord with the basics: which are faith, hope and love!

**PRAYER OF SPIRITUAL COMMUNION IN POLISH/ *Modlitwa komunii duchowej*
po Polsku**

**Kładę się u Twych stóp, o mój Jezu,
i ofiarowuję Ci moje skruszone serce,
uniżone w swojej nicości
i Twojej świętej obecności.
Adoruję Cię w sakramencie Twej miłości,
niewysłowniej Eucharystii.
Pragnę przyjąć Ciebie w tym ubogim przybytku,
jaki oferuje Ci mój umysł.
Czekając na radość z sakramentalnej komunii,
pragnę przyjąć Cię w duchu.
Przyjdź do mnie, O mój Jezu,
kiedy ja, ze swojej strony, przychodzę do Ciebie!
Niech Twoja miłość ogarnie moje całe jestestwo w życiu i śmierci.
Wierzę w Ciebie, Tobie ufam, Ciebie miłuję. AMEN**