

Seventh Sunday of Easter



And now
I will no longer be in the world,
but they are in the world,
while I am coming to you
John 17:11a

Reading 1 Acts 1:12-14

After Jesus had been taken up to heaven the apostles returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away.

When they entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.

Responsorial Psalm Psalm 27:1, 4, 7-8

R. I believe that I shall see the good things of the Lord in the land of the living.

The LORD is my light and my salvation; whom should I fear?
The LORD is my life's refuge; of whom should I be afraid? **R**

One thing I ask of the LORD; this I seek:
To dwell in the house of the LORD all the days of my life,
That I may gaze on the loveliness of the LORD and contemplate his temple. **R.**

Hear, O Lord, the sound of my call; have pity on me, and answer me.
Of you my heart speaks; you my glance seeks. **R.**

Reading 2 1 Peter 4:13-16

Beloved:

Rejoice to the extent that you share in the sufferings of Christ,
so that when his glory is revealed
you may also rejoice exultantly.

If you are insulted for the name of Christ, blessed are you,
for the Spirit of glory and of God rests upon you.

But let no one among you be made to suffer
as a murderer, a thief, an evildoer, or as an intriguer.

But whoever is made to suffer as a Christian should not be ashamed
but glorify God because of the name.

Gospel John 17:1-11a

Jesus raised his eyes to heaven and said,
"Father, the hour has come.

Give glory to your son, so that your son may glorify you,
just as you gave him
authority over all people,
so that your son may give eternal
life to all you gave him.

Now this is eternal life,
that they should know you, the
only true God,
and the one whom you sent, Je-
sus Christ.

I glorified you on earth
by accomplishing the work that
you gave me to do.

Now glorify me, Father, with you,
with the glory that I had with you before the world began.

"I revealed your name to those whom you gave me out of the
world.

They belonged to you, and you gave them to me, and they have
kept your word.

Now they know that everything you gave me is from you,
because the words you gave to me I have given to them,
and they accepted them and truly understood that I came from
you, and they have believed that you sent me.

I pray for them. I do not pray for the world but for the ones
you have given me, because they are yours, and everything of
mine is yours and everything of yours is mine,
and I have been glorified in them.

And now I will no longer be in the world, but they are in the
world, while I am coming to you



WE AREN'T ORPHANS

A Church formed of Christians who relate to a Jesus who is badly known, little loved and barely remembered in a routine manner, is a Church that runs the risk of getting extinguished. A Christian community gathered around a Jesus who is burnt out, who doesn't seduce or touch hearts, is a community without future.

In the Church of Jesus, we urgently need a new quality in our relationship with him. We need Christian communities marked by the lived experience of Jesus. We all can contribute so that the Church would feel and live Jesus in a new way. We can make her be more of Jesus, live more united to him. How?

In his Gospel, John recreates Jesus' farewell at the last supper. The disciples gather that in a very short time he will be taken from them. What will become of them without Jesus? Whom will they follow? Where will they nourish their hope? Jesus speaks to them with special tenderness. Before leaving them, he wants to make them see how they will be able to live united to him, even after his death.

Above all, there must be engraved in their heart something that they must never forget: «I will not leave you orphans. I'll come back». They should never feel themselves to be alone. Jesus speaks to them of a new presence that will enfold them and make them live, since it will reach into the most intimate part of their being. He won't forget them. He will come and be with them.

Jesus will no longer be able to be seen with the light of this world, but will be able to be grasped by his followers with the eyes of faith. Don't we need to care for and revive more and more this presence of the Risen Jesus in our midst? How are we going to work for a more human world and a more evangelical Church if we don't feel him right next to us?

Jesus speaks to them of a new experience that up to now his disciples haven't known, while they were following him on the roads of Galilee: «You will know that I am with my Father and you with me». This is the basic experience that sustains our faith. In the depth of our Christian heart we know that Jesus is with the Father and we are with him. This changes everything.

This experience is nourished by love: «To the one who loves me... I also will love him and will reveal myself to him». Is it possible to follow Jesus by taking up the cross each day without loving him and without feeling ourselves loved endearingly by him? Is it possible to avoid the decadence of Christianity without reviving this love? What power will be able to move the Church if we let it go out? Who will be able to fill the emptiness of Jesus? Who will be able to substitute for his living presence in our midst?

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