

LENTEN PRAYER: CHRIST CHAT



SECOND SUNDAY OF EASTER YEAR B

Sunday 7th April 2024

FIRST READING

A reading from the Acts of the Apostles

The whole group of believers was united, heart and soul; no one claimed for his own use anything that he had, as everything they owned was held in common.

The apostles continued to testify to the resurrection of the Lord Jesus with great power, and they were all given great respect.

None of their members was ever in want, as all those who owned land or houses would sell them, and bring the money from them, to present it to the apostles; it was then distributed to any members who might be in need.

SECOND READING

A reading from the first letter of St John

Whoever believes that Jesus is the Christ
has been begotten by God;
and whoever loves the Father that begot him
loves the child whom he begets.

We can be sure that we love God's children
if we love God himself and do what he has commanded us;
this is what loving God is –
keeping his commandments;
and his commandments are not difficult,
because anyone who has been begotten by God
has already overcome the world;
this is the victory over the world –
our faith.

Who can overcome the world?

Only the man who believes that Jesus is the Son of God;
Jesus Christ who came by water and blood,
not with water only,
but with water and blood;
with the Spirit as another witness –
since the Spirit is the truth.

GOSPEL

A reading from the holy Gospel according to John

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you.'

'As the Father sent me,
so am I sending you.'

After saying this he breathed on them and said:

'Receive the Holy Spirit.

For those whose sins you forgive,
they are forgiven;

for those whose sins you retain,
they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him:

'You believe because you can see me.

Happy are those who have not seen and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

Gospel Reflection

Because the focus of this week's gospel passage is usually placed on poor old doubting Thomas, we sometimes overlook the way the passage begins. The disciples are huddled in a room, 'for fear of the Jews'. Just a couple of weeks earlier they had been on top of the world. Jesus was enormously popular with the people, and the disciples, by association, were caught up in that affection. Their man, the one they had chosen to follow, was making waves and stirring the authorities – thumbing his nose at the rules. This, of course, made the disciples feel good to be around Jesus. However, in the space of just a few short days, their world had turned upside down. They'd gone from riding the crest of a wave to being utterly dumped! They were cowering in a closed up room, afraid for their lives in case those who handed Jesus over for death came for them as well. They'd already had an experience of the resurrected Jesus yet they were still hiding and afraid. Into this fear and uncertainty steps Jesus who says, 'Peace be with you'. It is a reminder of Jesus calming the storm out on the lake – in the midst of turmoil and anxiety he brings peace and calm.

Thomas has received a pretty bad rap for the last 2000 years, forever labelled as 'Doubting Thomas' because he wasn't prepared to take someone else's word for the fact that Jesus had risen. However, despite his demand for evidence, once Jesus is before him, he abandons all his thoughts about placing his fingers in the wounds and proclaims, 'My Lord and my God!' This is an absolutely extraordinary statement of faith. For the very first time, someone recognises Jesus, not as Messiah, prophet or Lord, but as God.

Historical Context – My Lord and my God

This extraordinarily clear statement of belief about the divinity of Jesus appears nowhere else in any of the four gospels. Why does the Gospel of John make this statement and not any of the other gospels? It must be remembered that the Gospel of John was the last of the four gospels to be written – at least 20 years after the Gospel of Mark and some 60 to 70 years after the death of Jesus. The early Christians had been cast out of the Jewish tradition and were making sense of how their own beliefs could stand apart from Jewish tradition. With the break from Judaism, Christians felt able to express their developing belief that Jesus was God.

Scriptural context – Not an ending?

The final two verses of today's gospel passage (Jn 20:30-31) read like the conclusion to the whole gospel. They are a statement of finality about the purpose for writing the gospel and something of a blessing for those who read it. Yet, surprisingly, there is another whole chapter that follows this passage that deals with still more post-resurrection appearances. Most scripture scholars believe that the end of Chapter 20 was the original ending of the gospel and that Chapter 21 is a later addition – possibly added by the community for whom the gospel was originally written.

Have you thought? Those who have not seen

Jesus says to Thomas, 'You believe because you can see me. Happy are those who have not seen and yet believe.' That's us! Jesus' words in the gospel are meant for people like us living today. We are not in the position of Thomas and the other disciples who were able to see the risen Lord face to face and so convince themselves of his

rising. The gospel recognises that to believe in the resurrection without that physical, personal encounter with Jesus is to be celebrated even more. Happy are we – blessed are we – who have not seen and yet still believe!

Questions for Adolescents

1. What aspects of this gospel passage stand out or have special significance?
2. Why were the disciples in hiding at the start of this passage?
3. Why might Thomas have been so reluctant to believe without seeing Jesus for himself?
4. How is Thomas like many people today?
5. What message do you take from this passage?

Questions for Adults

1. What word or phrase from the gospel passage stands out to you?
2. In what situations do you most need to hear Jesus' words, 'Peace be with you'?
3. In what ways can you relate to Thomas' experience?
4. How can we compare modern society with the doubts of Thomas?

Learning moments

- Compile a word and image collage of ways in which we can witness Jesus' ongoing presence in the world.
- Illustrate the scene described in this week's gospel and use thought bubbles to identify the emotions and thoughts of the different participants (Jesus; Thomas; other disciples; women followers)