

## Homily of Divine Mercy Sunday Year C

In the first reading, we see the effect of the power of Christ's resurrection in Peter. He was so transformed that, as we have read, "they even carried the sick out into the street and laid them on cots and mats so that when Peter came by, at least, his shadow might fall on the one or another... [and] they were all cured." Peter's transformation was in such a way that his shadow came not from day light but from the light of the Risen Christ.

The same light of the Risen Christ that shone on Peter shines on each one of us. Each of us is supposed to produce shadows of unity, peace, love, joy, understanding, reconciliation, healing, harmony, encouragement, justice, and mercy. Our shadow, in this regard, is the positive and life giving impact on others as a result of the light of Christ we receive. If our presence is not life giving, then we are in the dark; which is to say, we do not receive the light of Christ.

We read in the Gospel that Thomas was absent when Jesus appeared. He argued with the apostles and insisted, "Unless I see the mark of his nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe." Thomas longed for his own personal experience of Jesus. Jesus' next appearance was to satisfy Thomas' longing. When he experienced Jesus, his doubt was healed, and he made what I consider to be the greatest confession of faith in the Gospels: "My Lord and my God." Thomas confessed who Jesus was for him. This is unlike other confessions of faith in the Gospels that seem to be mere descriptions of Jesus. For instance, Peter confessed in Matthew 16:16, "You are the Messiah, the Son of the living God." Nathaniel confessed in John 1:49, "Rabbi, you are the Son of God; you are the king of Israel." John the Baptist confessed in John 1:29, "Behold, the Lamb of God, who takes away the sin of the world!" John (the disciple whom Jesus loved) confessed in John 21:7, "It is the Lord." Let Jesus, and nothing else, be our only Lord and God.

Because of Thomas' longing, he was privileged to be the only one who put his hand into the side of Jesus pierced by a lance. Jesus said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side..." Thomas' longing earned him putting his hand into the source from which divine mercy flows. It came to pass as Thomas desired. "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you" (Matthew 7:7). We pray that we may desire to experience Jesus as Thomas did. May the words of God be fulfilled in us, "You will seek me and find me if you seek me with all your heart" (Jeremiah 29:13).

We are more privileged than Thomas because in the Holy Eucharist, we receive Jesus' body, blood, soul and divinity. May we realize that truly it is Jesus, our Lord and God, we receive. May the blood and water that flow from Jesus' side cleanse and sanctify us, and conform us to his image (Romans 8:29).

Jesus appeared to his disciples and blessed them saying, "Peace be with you." May Jesus bless us with peace, the peace that drives out all fears and anxieties, the peace the world cannot give. May we have the same experience as St. John, as recounted in today's second reading, "He touched me with his hand and said, 'Do not be afraid. I am the first and the last, the one who lives...'"

*For the sake of His Sorrowful Passion, have mercy on us and on the whole world.... Eternal Father, we offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ, in atonement for our sins and those of the whole world. Amen.*

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