

April 11, 2021 – Second Sunday of Easter, the Sunday of Divine Mercy

<https://bible.usccb.org/bible/readings/032821.cfm>

Acts 4:32-35

1 Jn 5:1-6

Psalm 118:2-4, 13-15, 22-24

Jn 20:19-31

By Thad Crouch

Have you ever wondered why the resurrected body of Jesus still had wounds?

Perhaps it's so that Thomas and others would believe. In the Gospels, the apostles often don't fully believe. Even when St. Peter finally stated Jesus was the Messiah, the Christ, he rebuked Christ's suffering and execution. Perhaps he still sought a worldly, violent messiah to overthrow Rome. After all their time with Christ that we might envy, St. Mark says apostles still didn't at first believe Mary Magdalene saw Christ risen.

Our hard hearts and heads don't come to completely trust in Christ all at once. That's why the Rosary has a Hail Mary for an increase in Faith and the Devine Mercy Chaplet has us pray again and again, "Jesus, I trust in you."

Perhaps Jesus's wounds remained because he wants us to show our wounds, sufferings, and needs from God and to each other. Pride says, "I'm all good," boasts in greatness, and hides neediness. Humility recognizes our needs, wounds, faults, and sins so we can acknowledge them before God and the Church and so that we might not despair in difficult moments, like pandemics. Humbly we deeply trust in Jesus as we both pray and receive his endless Devine Mercy and the inexhaustible treasury of his compassion.

In Acts, we hear, "there was no needy person among them." Clearly, the early Church made sufferings, wounds, and needs known to each other. They met each other's needs through mutual aid by prioritizing the common good above personal wealth.

When we receive grace from God's treasury of mercy and compassion, we are grateful, we also grow in mercy and compassion to share from our time, talent, and treasure for the needs of others in the Church, the poor and oppressed. The closing prayer of the Divine Mercy Chaplet says God's holy will is love and mercy itself.

The First Letter of St. John connects believing in Christ to both love for others and God's will by telling us to obey God's commandments. In John's Gospel Jesus gives two main commandments: to believe in Jesus and to love one another as much as Jesus loves us. In becoming who we need to be to trust and love as much as Jesus, we become known as God's children and become victors *over* the world! We become *in* the world yet not *of* it. We do not become worldly victors gaining

wealth and power through exploitation, oppression, and violence. Those are things over which we become victors by not allowing them to become idols.

The Greek word St. John uses for “world” is “*Kosmon*.” While it can mean “world” as in our planet, it means things that are arranged and ordered. It’s used for the universe as our modern “Cosmos.” It’s also used for human arrangements like governments, societies, institutions, and systems. “Cosmopolitan” derives from this. Often scripture uses it to mean something to be overcome and redeemed, like the culture of death, injustice, and violence.

The more we trust and love like Jesus, the more mercy and compassion rule our hearts than the worldly ways of society. To be victorious, we must increase our faith, hope, and love over and above our progressive or conservative leanings rather than only trusting Christ in so far as he agrees with our worldly ideologies. Ideology can become idolatry.

We see waves of immigrants due to policies that funded and armed dictators, exacerbated climate change, and caused failed crops. Also due to public water sources taken for private profit.

We kill each other by abortion, euthanasia, and war for profit and convenience.

We see many, especially the poor and people of color, harmed by pandemic, hurricanes, tornadoes, and snowstorms as profit and convenience are put above common good and creation itself!

The world blames politicians and corporations while spending more time live-streaming TV and shopping than working for the common good.

The common good is not met by arguing over worldly styles of capitalism and socialism that consolidate power and wealth for either the wealthy or politically-connected few. The Church teaches [distributism](#), charity, and mutual aid for the common good. Distributism is *voluntary*, not coerced and *not commonly known!* *Workers* distribute wealth, power, and ownership among themselves by creating *their own jointly-owned private* businesses for their own common good.

Let us trust in Jesus, show our wounds, share our needs, pray for an increase in love, and love one another to become victors over the culture of death, injustice, and violence for the love of Christ and the common good

Thad Crouch organizes for climate justice with the [Texas Drought Project](#), guest blogs for the [Consistent Life Network](#) and [Rehumanize International](#), and produces [Choose Life Abort War Podcast for Peace](#).