

## MAY 28<sup>TH</sup>, 2017: SEVENTH SUNDAY OF EASTER

Acts 1:12-14 I Peter 4:13-16 John 17:1-11a

Today's liturgical readings seem to have been chosen precisely to prepare us for next Sunday's feast of Pentecost.

Among other things, our Christian sacred authors want their readers to understand that Jesus of Nazareth not only expects his followers to carry on his ministry, but that they're actually doing so.

That's why, for instance, Luke, in our Acts pericope, names many of the individuals who will be in Jerusalem's upper room when the Spirit comes. It's a scene similar to the ending of the Broadway musical and movie *1776*, when the names of all the Declaration of Independence's signers are dramatically read off. In this case, these are the people who will initially make up the biblical church; a community which comes into existence only when the Holy Spirit arrives. (It's important to note that Luke dares include Mary and "some women" in that list!) Along with Paul of Tarsus and a few others, they'll continue Jesus' ministry throughout the Acts of the Apostles.

That's also why, during John's last supper narrative, Jesus spends a lot of time speaking about and to "those whom you (the Father) gave me out of the world." They're a unique group of people. It's only through them that the risen Jesus can expect to be "glorified."

John's Jesus especially reflects on the fact that the "words you (the Father) gave to me I have given to them, and they accepted them and truly understood that I came from you and have believed that you sent me." It's up to them to "accomplish the work" God initially entrusted to the historical Jesus, to pass the words they received from him to others, to carry on his ministry.

After my early years of Catholic education, I thought the primary reason I was on this earth was simply to get into heaven when I died. It never occurred to me that I was expected to carry on Jesus' work. If anyone was to do that, it was the priests and bishops. That idea was reinforced when I was in the seminary. Today's gospel pericope, for instance, was always proclaimed in one of my seminaries before the special meal held for and with the newly ordained priests, introduced by the reader as "Jesus' prayer for his priests." Back then – in the early 1960s - no one seemed to realize that when John wrote his gospel there were no priests as we know them today. That development most probably wouldn't take place for another century. In those unique days before the Christian community was split into clergy and laity, this prayer was said for *all* Jesus' followers; each of his disciples was expected to be another Christ.

No wonder the unknown author of I Peter insists that "no one among you be made to suffer as a murderer, a thief, an evildoer, or as an intriguer." (Though I'm not too certain what an "intriguer" is, I think it might have something to do with chancery offices!) According to the sacred author, we're not to be such sinful people because that behavior would stop us from getting into heaven but because such actions would hinder us from carrying on Jesus' ministry. We're the people who stand out in this world, working "in the name of Christ."

Perhaps today especially it might be good to recall that old axiom attributed to Francis of Assisi: "Preach the gospel always, and if necessary, use words!" If we're serious about being other Christs, then Jesus' priorities must be our priorities, his lifestyle, our lifestyle. But before anything else, we have to actually "keep the word" we proclaim. How can we palm it off on someone else and still be glorifying Jesus?

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## JUNE 4<sup>TH</sup>, 2017: PENTECOST

Acts 2:1-11 I Corinthians 12:3b-7, 12-13 John 20:19-23

If you're participating in a Bible Trivia contest, how would you answer the question, "On what day did the Holy Spirit come down on Jesus' disciples?"

The correct answer is, "I don't know." At least two different dates are given in today's liturgical Scriptures alone. In our Acts passage, Luke tells us it was on the Jewish feast of Pentecost – seven weeks after Passover; while John puts the event on Easter Sunday night – several days after Passover. You have no choice but to pay your money and take your pick.

Those who first collected our Christian sacred writings and eventually gathered them into one book couldn't have appreciated our problem. Falling back on their Semitic "both/and" way of thinking, they expected to find such contradictions. More concerned with the implications of our faith than with exact historical happenings, they often chose a date that would convey the meaning of a particular event, ignoring the actual calendar day that event took place. That's certainly why Luke puts the Holy Spirit event on Pentecost.

The Jewish feast of "Weeks" - or Pentecost - commemorates the Israelites entering into a covenant with Yahweh on Mt. Sinai. It's that agreement which formally creates the Chosen People. No longer just a ragtag band of runaway slaves, they're now Yahweh's people.

In a similar way, the arrival of the Holy Spirit transforms Jesus' disciples into the new people of God, committed to carrying on his ministry. This seems to be why Luke makes a big thing out of the many foreign pilgrims understanding the disciples' message in their native tongues. Throughout Acts, with the Spirit's help, these followers are going to spread Jesus' message to the "ends of the earth."

John, on the other hand, picks Easter Sunday night as the time for the Spirit's arrival because of his conviction that the Spirit is an integral part of Jesus' (and our) dying and rising, something we especially demonstrate in our forgiveness of others.

But there are many more scriptural implications of the Spirit than just these two. Paul shows that in our I Corinthians pericope. For the Apostle, it's precisely the risen Jesus' Spirit which provides us with the gifts that mold us into the Body of Christ. "There are different kinds of spiritual gifts but the same Spirit," he writes, ". . . who produces all of them in everyone." The key insight is his well-known teaching: "As the body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ." If the Spirit doesn't gift each of Jesus' followers in a unique way, the risen Jesus would be "bodiless." No one Christian can completely convey Christ's image. It takes all of us to pull that off, each one employing the gifts the Spirit's given him or her.

Paul's Corinthian experience of the Spirit's gifts creating conflicts in the church dovetails with Luke's Pentecost images of the Spirit: wind, noise and fire. Each one not only causes confusion, but also creates situations we'd prefer to avoid. Yet if we're serious about being the Body of Christ, we have to be willing to accept and deal with such problems, a sign we accept the Spirit's gifts.

Perhaps the most important line in today's three readings is Paul's remark, "To each individual the manifestation of the Spirit is given for some benefit." When we refuse to put up with the wind, noise and fire which accompany the Spirit in our lives, we're also refusing to do the good which comes from being the Body of Christ.

If we have lots of peace and tranquility in our particular church, we're probably squelching the Spirit.

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