



A Contemporary  
Artist's Driftwood of  
Jesus Giving Peace

# We are Wagers of Peace

## I. A LOOK AT THE THREE READINGS

### FIRST READING (Acts 3:13-15,17-19)

<sup>13</sup>The God of Abraham, [the God] of Isaac, and [the God] of Jacob, the God of our ancestors, has glorified\* his **servant Jesus** whom you handed over and denied in Pilate's presence, when he had decided to release **him**. <sup>14g</sup>You denied the **Holy and Righteous One\*** and asked that a murderer be released to you. <sup>15\*</sup> <sup>h</sup>The **author of life** you put to death, but God raised **him from the dead**; of this we are witnesses. <sup>17i</sup>Now I know, brothers, that you acted out of ignorance,\* just as your leaders did; <sup>18j</sup>but God has thus brought to fulfillment what he had announced beforehand through the mouth of all the prophets,\* that **his Messiah** would suffer. <sup>19k</sup>Repent, therefore, and be converted, that your sins may be wiped away.

### THE FOCUS : The Resurrected Jesus

#### COMMENTARY

- The text revolves around the resurrected Jesus. Who is the resurrected Jesus here?
- Servant of God [of Abraham, Isaac, and Jacob] (v.13).
- The Holy and Righteous One (v.14).
- The author of life (v.15).
- Risen from the dead (v.15).
- The Messiah of God (v.18).
- It is part of the sermon of Peter after the resurrection. In this sermon (*kerygma*), Peter **contrasts** between the actions of the people and the actions of God upon this man Jesus.
- People handed him over; denied him but God glorified him. (*Mabuti pa si Pilato, he wanted to release Jesus*) [v.13] (*but you released the murderer, wrong choice!*) People put him to death, but God raised him to life (v.15).
- Peter tries to understand the negative acts of

the people: you acted out of ignorance, like the leaders (v.17).

- In contrast, God has fulfilled his promised announced of old (v.18).
- The last line is significant.
- Peter challenges the listeners to repent... (v.19).

#### REFLECTIONS

Aligning with Jesus leads us to eternal life.

### RESPONSORIAL PSALM (Ps 4:2, 4, 7-9) A HEART CONTRITE AND HUMBLED, OH GOD, YOU WILL NOT SPURN.

### SECOND READING (1 Jn 2:1-5)

<sup>1a</sup>My children,\* I am writing this to you so that you may **not commit sin**. But if anyone does **sin**, we have an Advocate with the Father, Jesus Christ the righteous one. <sup>2b</sup>He is **expiation** for our **sins**, and not for our **sins** only but for those of the whole world. <sup>3c</sup>The way we may be sure\* that we know him is to keep his commandments. <sup>4d</sup>Whoever says, "I know him," but does not keep his commandments is a **liar**, and the truth is not in him. <sup>5e</sup>But whoever keeps his word, the love of God is truly perfected in him. This is the way we may know that we are in union with him:

### THE FOCUS: Not Sinning

#### COMMENTARY

- The author expresses the purpose of writing: that we may not commit sin (v.1).
- The author also gives hope to the sinner by saying: Jesus Christ is an advocate with the Father (v.1.).
- Again, in the reading we find the big role of Jesus in our salvation from sin.
- He is the **expiation**... (v.2) for all sinners.
- How not to sin?
- Not sinning = knowing him = keeping his

commandments.

- Not sinning = keeping his word = love of God is perfected (completed) in him.

## REFLECTIONS

Sin here is defined as ignorance of Jesus Christ.

## GOSPEL READING (Lk 24:35-48)

**Disciples from Emmaus and their story about Jesus' appearance**

<sup>35</sup> Then the two recounted what had taken place on the way (*while they were walking and discussing what happened in Jerusalem and how Jesus joined them and explained everything to them, burning their hearts*) and how he was made known to them in the breaking of the bread (*They recognized Jesus only when he reenacted the Last Supper*).

**Jesus' appearance to the disciples in Jerusalem and proves his existence in the real world by:**

### 1) Asking to touch him

<sup>36</sup> While they were still speaking about this, he stood in their midst and said to them, "Peace be with you." (*Somehow similar to the gospel reading last Sunday*) <sup>37</sup> But they were startled and terrified and thought that they were seeing a ghost. <sup>38</sup> Then he said to them, "Why are you troubled? And why do questions arise in your hearts?" <sup>39</sup> Look at my hands and my feet (*It is very particular part of his body at this time because of the crucifixion, something exposed, but he did not show his side*), that it is I myself. Touch me and see, (*Jesus assures them that it is he*) because a ghost does not have flesh and bones as you can see I have." <sup>40</sup> And as he said this, he showed them his hands and his feet.

### 2) Asking for a fish and eating it

<sup>41</sup> While they were still incredulous for joy and were amazed, he asked them, "Have you anything here to eat?" (*It was not enough to see and touch, but to see him ingest food*) <sup>42</sup> They gave him a piece of baked fish; <sup>43</sup> he took it and ate it in front of them. (*Parang other na si Jesus. Well, we cannot blame the disciples. Resurrection is something new, never heard. They were not prepared to accept it. Parang it was much better na hindi na lang nag-resurrect. But the fact is he resurrected. Therefore, they cannot escape of its implications.*)

**Jesus' words**

<sup>44</sup> He said to them, "These are my words that I spoke to you while I was still with you, that everything

written about me in the law of Moses (*Torah*) and in the prophets (*Nebiim*) and psalms (*ketubim*) must be fulfilled." (*Jesus fulfills all that pertains the Messiah contained in the OT, the Tanak, the Jewish Bible*)

<sup>45</sup> Then he opened their minds (*Jesus opened the eyes of the disciples going to Emmaus in the breaking of the bread*) to understand the scriptures. <sup>46</sup> And he said to them, "Thus it is written that the Messiah would suffer and rise from the dead on the third day (*One cannot understand the scriptures without believing that Jesus rose from the dead on the 3<sup>rd</sup> day. The resurrection has to happen to fulfill the scriptures. The scriptures which the Jewish people hold dear has meaning and fulfillment only in the resurrection of Jesus.*)

<sup>47</sup> and that repentance (*from hardness of heart and mind, being slow to believe*), for the forgiveness of sins (*the apostles must continue Jesus' mission of preaching, healing and forgiving as he had done in Galilee and somewhere else*), would be preached in his name to all the nations, beginning from Jerusalem. <sup>48</sup> You are witnesses of these things. (*The game is not over yet for the disciples according to Jesus. They will spend the rest of their years, as believers of the resurrection, giving witness, testifying to the mystery of the resurrection.*)

**THE FOCUS: The Proof of His Resurrection**

## REFLECTIONS

From now on, the resurrection will be the starting point of their preachings and other activities.

## II. TYING THE THREE READINGS TOGETHER TO DEVELOP YOUR HOMILY/SHARING

We are in the Easter season. The readings are focused on the resurrection of Christ.

The First Reading reminds that God, the Father raised Jesus up from the dead. We should not be mistaken again about the truth of Jesus.

The Second Reading attributes salvation from sin through Jesus (presupposed by the author to have resurrected). We must be interested in knowing more about Jesus.

The Gospel Reading portrays Jesus' efforts to prove his resurrection to the incredulous disciples who could not switch right away from mourning to joyful celebration of a new life. The new life of Jesus brings new assignment to the believers.