

Gospel Eco

An echo ecological reflexion fo the Sunday Gospel

Today is Great Sunday! The Lord is Risen! “on the first day of the week”, John tells us. He lives! who died giving His life cannot remain in the grave. For this reason, this and every Sunday of the year, for Christians, is the Lord's Day.

Let's enter this experience, the Gospel will take us by the hand. Along with Mary Magdalene, Peter and the other disciple (whose name is not given because it could be each one of us), we will see "barely" some signs of the unheard-of Resurrection: the slab removed, the linen spread, the shroud arranged, the empty grave.

He truly is alive...a new Creation has begun.

Xoán 20, 1-9

Gospel



On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark,* and saw the stone removed from the tomb. So she ran* and went to Simon Peter and to the other disciple whom Jesus loved, and told them, “They have taken the Lord from the tomb, and we don’t know where they put him.”

So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths* there and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place.

Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the scripture that he had to rise from the dead.



Reflexión

In John's narration the "running" is accentuated: Mary Magdalene began to run and went to Simon Peter and the other disciple whom Jesus loved. Upon hearing the news, the two disciples ran to the garden, where the Lord was in the tomb and where a new and transcendental event begins: the Resurrection. Life, by divine intervention, begins and develops in the garden; the Resurrection of the Lord as well. Let us remember the Biblical accounts of the Creation in which it is narrated that "God walks through the Garden at the time of the breeze" (Gn 3: 8). This fact makes us think that Creation is the place where God makes himself present, let us say, it is his great temple where He meets his creatures. Therefore, the garden is the place of life and of the encounter with the God of life. Therefore, believing in the Resurrection is also believing in the beginning of a "new Creation". All of it is bathed, let's say, in the new life of the Risen One. And precisely for this reason, our faith in the Resurrection cannot be on the sidelines or not affect a new relationship with all that has been created.

This makes us think of the commitment to establish much more harmonious relationships in our Common House. Likewise, it gives us enough elements to cultivate a new spirituality that leads us to contemplate the Cosmos, and to pause gratefully before the gift of Creation as the great temple of God. In the teachings of some saints, such as that of Saint Ignatius of Loyola, we find guidelines for cultivating a spirituality that is more integrated with Creation. In the "Contemplation to achieve love", he recommends in a first point: "bring to memory the benefits received from Creation, redemption and particular gifts", and in a second point: "see how God dwells in creatures, in elements giving being, in plants vegetating, in animals feeling, in men giving understanding".

The foregoing leads us to think that Christian spirituality is not confused with some form of pantheism, which considers that everything is God. We Christians distinguish the Creator from the creature. God is the Creator whose love is the fundamental motive for everything he has created (LS 77), and it is also through love that he manifests himself and speaks to us in his Creation. "The entire material universe is a language of God's love, of his inordinate affection for us. The soil, the water, the mountains, everything is a caress of God" (LS 84).

In this Common House we can experience His tenderness and mercy. In it we can only admire gratefully and praise Him for the overflow of life with which He shows us Risen. And of course, without forgetting the reality of suffering, of the unlimited exploitation that human beings inflict on themselves and that we must overcome. As the image of God that we are, we are called to act with love in the care of our Common Home, «we can all collaborate as instruments of God for the care of Creation» (LS 14). Along with the announcement of the good news of the Resurrection of Christ, the category of "care" also becomes a new announcement: if the resurrection is the triumph of life, life will continue if with his spirit we take care of this world that we have been entrusted. This commitment will be a concrete sign that the life of the Risen One has reached and transformed us.

HAPPY EASTER!

Oración

God, give us eyes to see / the beauty of the Spring, / And to behold Your majesty /in every living thing. //And may we see in lacy leaves/ and every budding flower/ The Hand that rules the universe/ with gentleness and power. // And may this Easter grandeur/ that Spring lavishly imparts/ Awaken faded flowers of faith/ Lying dormant in our hearts// And give us ears to hear, dear God/ the Springtime song of birds/ With messages more meaningful/ than man's often empty words.// Telling harried human beings/ who are lost in dark despair/ 'Be like us and do not worry/for God has you in his care.' - Helen Steiner Rice



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