**From Locked Doors to Open Earth and Wider Tables**

Second Sunday of Easter – 27 April 2025
*Acts 5.27–32 | Revelation 1.4–8 | John 20.19–31*

Grace and peace to you this Second Sunday of Easter.

Last week, we walked with the women from **weeping to witnessing**. Today, we follow the disciples into a **locked room**, gripped by fear, and there—unexpected and uninvited—**the Risen Christ enters, bringing peace**.

He does not wait for them to get it together. He doesn’t ask for proof of their faith. He simply comes, shows his wounds, breathes peace, and sends them out. This is the movement of resurrection: **from fear to mission, from doubt to relationship, from locked rooms to wide open witness**.

This week, the world also wept—the Church lost a shepherd, as Pope Francis passed away on Easter Monday, carrying the marks of resurrection hope into eternity.

**Peace that Sends, Not Shelters**

The Gospel does not tell us that Jesus removed their fear before speaking peace. No—**peace comes in the very midst of fear**. The doors are locked. The trauma of the cross still lingers. Thomas is not there. Nothing is perfect. And yet Jesus comes and breathes peace.

But here’s the challenge: the peace he brings is not meant to make us comfortable behind closed doors. It is not meant to shelter us from the world. The peace of the Risen Christ is a peace that **sends us into the world**, even when the world is wounded.

“As the Father has sent me, so I send you.” And when he had said this, *he breathed on them and said, ‘Receive the Holy Spirit.’*

The breath of the Spirit is the same breath that hovered over the waters of creation. It is the breath that animates dry bones. It is **God’s own breath, re-creating a fearful people into an Easter people.**

And so today, the Church is not just called to believe in peace but to become **a people who carry peace into broken places**—into war zones, refugee shelters, climate-stricken communities, and even the locked rooms of our own souls.

*Laudato Si’* reminds us that peace includes our relationship with creation. *Fratelli Tutti* reminds us that peace is about our relationships with one another.

Jesus says, *“Peace be with you.”* But it is not a passive peace. It is a peace that takes us by the hand and says: **“Now go. Go heal. Go speak. Go forgive. Go love.”**

**Bold Witness and Radical Kinship**

In Acts, Peter stands before the authorities not in fear but with prophetic boldness. *“We must obey God rather than human authority,”* he declares. Easter faith is not silent. It is not neutral. It speaks truth to power, stands with the wounded, and insists on **life in the face of systems that deal in death**.

This witness is also relational. As Pope Francis reminds us in *Fratelli Tutti*,

*“We are called to form a community composed of brothers and sisters who accept and care for one another.”* (FT 96)

In this time of division, resurrection calls us to **fraternity over fear, kinship over exclusion, encounter over isolation**. It calls us to see one another not as threats or strangers, but as **siblings in the human family**—and to live out that truth even across difference, faiths, and nations.

**Resurrection and Creation: An Easter for the Earth**

Just days ago, **Pope Francis** died on Easter Monday, leaving behind a vision of Church that listens to the Earth and embraces the poor. His encyclical *Laudato Si’* reminds us that: *“Everything is connected.”*

The resurrection of Christ is not the escape of the soul from the world, but the **renewal of all creation**. The Earth, groaning under abuse, is also part of Easter’s promise. The wounds of Christ are mirrored in the wounds of our planet. But the risen Christ breathes peace over creation too.

If *Laudato Si’* is a call to ecological conversion, and *Fratelli Tutti* is a call to social friendship, **Easter is the power that makes both possible.** Together, they form a modern resurrection witness—**bold, broad, and breathing with the Spirit**.

**From Resurrection to Reconciliation**

Thomas’ moment of doubt is sacred—not because of his hesitation, but because **Jesus meets him there**. The Risen Lord shows his wounds, not as proof of victory, but as a reminder that **resurrection is born through suffering**. Christ is risen, but the wounds remain visible.

In the same way, our Church is called to live not with denial, but with **a wounded faith that chooses reconciliation over revenge, kinship over pride**.

Peter, in the Book of Acts, doesn’t preach from a throne. He preaches from experience—from having denied Christ, and yet being restored. He speaks boldly, not because he is flawless, but because he has been forgiven.**“We must obey God rather than any human authority.”**

And what does God ask? That we proclaim forgiveness, reconciliation, and life.

Pope Francis, whose passing we now mourn, left us with a vision of Easter discipleship that is profoundly incarnational. In *Fratelli Tutti*, he calls us to be neighbors not just in sentiment but in action: *“Those who truly love others do not stop at the most obvious needs, but seek to understand what lies beneath.”* (FT 115)

This is what resurrection demands. It is not just about a risen Christ, but about **a reconciled world**. A Church that does not only sing “Alleluia,” but also **breaks bread with enemies, sits with the excluded, and embraces the wounded.**

**Conclusion: The Peace and Power of the Risen One**

So here we are, friends. From the women at the tomb, to the disciples in the room, to Thomas touching the wounds, to Peter proclaiming in the face of power—this is Easter. This is our story.

This Sunday, may we receive the peace of Christ—not to keep us safe in isolation, but to send us into the world with courage. May we rise—not just in belief, but in **reconciliation**, **solidarity**, and **care**. May we live the resurrection not just in our songs, but in our **climate action**, our **justice work**, and our **witness of friendship across walls.**

In memory of Pope Francis, may we take up the call of *Laudato Si’* to care for our common home, and the challenge of *Fratelli Tutti* to build a new humanity rooted in friendship and peace.

**Christ is risen. The doors are open. The earth is waiting. The world is hungry for peace. Let us go.** Alleluia! Alleluia! Alleluia!