

Easter Sunday 3A 19.4.26

Christ dwells in us as we dwell in Christ, and this can happen anywhere- there's no escape. Because Christ has lived and died in us and lived again, because of his total identity with us as an incarnate human being to the point of death and through death to resurrection, to the raising of himself as a total human being, body and soul, there is nowhere we can go, no hiding place for the good and evil in us, from the possibility of our own resurrection in Christ. The hound of heaven will hunt us down, though it's usually more subtle than that, a distant baying, a feeling that something is not quite right, a memory of love, the sudden focus on the cosmic beauty of a single flower, a word that reaches the heart. In this sense Christ has become sacramentally present everywhere and we can see the breaking of the bread at Emmaus and the breaking of the word on the way as significant not only of the Eucharist but the Eucharist then as significant of God's presence everywhere. There's no escape but there is the possibility of our senses being so dulled by activity, entertainment and the self-centredness of sin that we fail to hear or see this ever-present invitation and worse, that even as we realise it, we have the freedom still to turn away, to keep moving, to fail to face that cosmic battle that goes on within each of us between good and evil. To reinvolve those famous lines from Alexander Sólzhenitsyn once again after many years in the Gulag of Soviet Russia,

"Gradually it was disclosed to me that the line separating good and evil passes not through states, nor between classes nor political parties, but through every human heart."

And goes on to say

"and through all human hearts. This love shifts. Inside us it oscillates with the years. And even within hearts overwhelmed by evil one small bridgehead of good is retained. And even in the best of hearts there remains.... an uprooted small corner of evil." (Gary Saul Morgan , Plough, Spring 2021, p85)

So it's not in opposing one group against another that we find salvation but in an examination of our own hearts and an opening of them up to the possibility of change, to that deeper call, to that hunger within us for the word and the bread that only Christ, that only God, can provide. We can see our Eucharist here as a resensitizing of ourselves to the possibility of God everywhere -but it begins with that acknowledgement of sin at our centre which keeps us on the road away from our true destination, our true end in God, a journey away from our true selves into isolation and despair and away from the realisation and the unity we have as not only one body in the unity in Christ, but one body in everything, part and parcel of one creation, one universe, one manifestation of God in us and ourselves in God. The wonder of it all is that the beginnings of this realisation, this whole cosmic battle takes place within each one of us, that we have a part to play, which is cosmic in it's implication – indeed if it doesn't take place in our own hearts, it takes place nowhere.

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