

10th Sunday
6/9/2024

ULTIMATE COMMUNION

A—Our first reading tells us the aftermath of the fall, the original sin.

1—But prior to original sin, there was original unity—there was a unity between Adam and Eve and also a unity between the two of them and God.

2—And there was also something else, original joy. When Adam found Eve he said, *This at last is bone of my bone and flesh of my flesh.* He experiences joy in finding someone who is like him but at the same time different.

3—Sin is a process of division. The original division, the original sin, separated Adam and Eve from each other and from God. They lost their trust in God's goodness.

4—They lost that original unity with God. They lost the original unity they had with each other. They start blaming others rather than sticking together just as we can start blaming others when we get caught.

5—And yet, although they had to face consequences, God still cared for them. He clothed them and gave them what one author calls, *the whisper of hope*, that someday evil, represented by the serpent will be defeated.

6—Sin makes us afraid and makes us hide from God and from others. It makes us uncomfortable with our body, our identity, our soul. It makes us doubt God's love and goodness. Fear makes us hide from God.

7—Sin is a process of *disunity*, of *decreation* and *deconstruction*.

8—Sin divides us from goodness, truth, each other and God. The word diabolical, means to divide.

9—Yet even the evil one relies on unity to survive. *If Satan has risen up against himself and is divided, he cannot stand.*

10—Satan is the strong man now bound by a stronger man, Jesus. With Jesus, there's an in breaking of the Kingdom of God into the kingdom of Satan.

B–The story of salvation is that of a gigantic struggle between the offspring of the woman and the offspring of the serpent.

1–The struggle is something we can face every day and involves all of us; at home, at work, with friends, even at times with our own families and even within ourselves in big ways and every *little way*.

2–The story of the gospels is the story of Jesus’ struggles and we, as his followers, will face temptations and struggles as well but now he is with us in our struggles.

3–In the second reading, St. Paul acknowledges struggles and elsewhere he goes into greater detail about them but he also says, *We are not discouraged, rather, although our outer self is wasting away, our inner self is being renewed day by day*. In other words, God’s grace can be at work even in our struggles.

C–Original sin can lead to ultimate sin, that frightening sin against the Holy Spirit.

1–This sin cannot be forgiven because in such a sin one doesn’t desire forgiveness but attributes the work of Jesus to demonic forces.

2–There cannot be forgiveness not because it’s lacking on God’s part but because that person doesn’t want it, see the need for it or even care about it. You could call it losing all sense of sin or a broken moral compass.

3–Some people might worry that they have committed this sin but the fact that they are worried about it indicates that they *have* a sense of sin. That in turn indicates that they haven’t committed it.

D–Now obviously, this is all very serious but it doesn’t call for pessimism. The gospel is good news.

1–While there’s an ultimate sin, there’s an ultimate unity as well.

2–It’s the unity to which Jesus calls us today and every day. It’s the unity that comes from doing the will of God and that makes us brother, sister and mother to Jesus.

3–It’s the unity of love, the communion of love; the love of God which restores.

- 4–The saving work of Christ allows that whisper of hope to restore us to God, to others and even to ourselves, allowing us to become our true selves.
- 5–It’s the process of *reunification*, *recreation* and *reconstruction*.
- 6–It’s the rebirth in Christ that we experience in baptism that calls us to wholeness, completion and communion.
- 7–God calls us to carry out that work every day, each in our own way and in our station in life whether it be marriage, single life, consecrated life or in Holy Orders.
- 8–At every Mass, the saving work of Jesus’ death and resurrection is made present to us and we receive in Holy Communion a foretaste of this ultimate reality, this ultimate communion.
- 9–It’s the beginning of a new unity, a new communion, a new creation to which Jesus calls us as we strive to live lives of intentional faith.
- 10–This ultimate unity not only restores the original unity lost by original sin.
- 11–It goes beyond that as God becomes one with us and we become one with God and each other in a new family, stronger than the bonds of blood relationships.

E–It’s the ultimate communion, our common goal that stands in opposition to the ultimate sin.

- 1–It overcomes the original sin and takes us beyond what once existed in original unity.
- 2–It’s the ultimate communion we both anticipate and have begun to receive.
- 3–That ultimate communion, that ultimate unity, is our hope that is meant to become our joy, our everlasting joy that Jesus offers to us.