

Rectoría San Juan de Dios  
III Sunday of Easter, Cycle A  
Acts 2, 14. 22-33; Ps 16; 1 Peter 1, 17-21; Lk 24, 13-35  
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## Let Us Accompany Each Other in Jesus

This unique and beautiful episode in the Gospel of Luke places us in the very day of the Resurrection. We can identify with those disciples making their way back to Emmaus;<sup>1</sup> we could be living our faith in the family and in the community in the same way, that is, burdened with doubt, sadness, and disillusion.

The good news this Sunday is this: that the crucified-resurrected One comes out to meet us and makes us His companions on the road; He retells His story and He takes us to the breaking of the bread.

We need to open our eyes as the two disciples did when Jesus *took the bread, said the blessing, broke the bread, and gave it to them*. We need our hearts to continue to burn within us through this experience of being accompanied by the resurrected Jesus. We need to pass

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<sup>1</sup> In the sense of distancing ourselves from religion, of living an old, disillusioned faith, of incompletely interpreting the life of God in the Church, in her Sacraments, and in community life. In the Catholic world, and I think in the other religions as well, due to secularization or religious relativism, we have coined a concept that is important to consider: the “fallen away,” that is, those who belong to the Church but live their experience of God in a meager way.

from desperation to hope, from sadness to joy, and from being scattered to the life of community.<sup>2</sup>

We can do as the disciples did after they recognized Jesus in the breaking of the bread: we can return to the community of believers who can accompany us in the resurrected Jesus, in the experience of His new life. Above all now, when we are sure that the world, in addition to needing to encounter the new life of Jesus and His mercy, needs to be guided so that its eyes will be opened and it will reread its history.

To *accompany our brothers in the faith in Jesus* is possible if we try to recognize Jesus. The disciples from Emmaus were not capable of recognizing Him at first because Jesus, after His resurrection, belonged to another world; He is in another universe. In order to recognize Him, we need to go beyond the level of natural perceptions and rise to the plane of the perception of faith.

If we want to accompany each other, from the mystery of God, from the fundamental event of faith, let us try three places:

### 1-The Word

We need to read the events of the death and resurrection of Jesus and our life of faith—to know what

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<sup>2</sup> Especially today, when we have abandoned belief in the power and the living presence of the Lord, when we don't permit Him to accompany us, and thus are not capable of accompanying anyone in the faith. This shows us the problem of evil in the world, the pain and the suffering, the problem of injustice, the fear of others, and the insecurity of society.

happened and how it happened—not in an “informative” way, but in a “performative way,” from experience, taking part, allowing experience to form our cognition. Then we must intuit the presence of the resurrected Jesus from the *kerygma*.<sup>3</sup> That is how we enter into the tension of faith and, just as with the disciples from Emmaus, our hearts will again burn within us. We go from believing only in an institution to believing in the person of Jesus.

We reread the history of salvation—as in the first reading, the promise of David—and we understand that it is fulfilled in Jesus. We can ask ourselves, “What promises are fulfilled in me?” Works bear witness. It would be good to review them and discover that death does not have dominion over us.

## 2-The Eucharist

After their encounter with Jesus on the road to Emmaus, could the disciples continue living in the same way? We know that the answer is no. Neither could Peter nor any of the others who had experienced the presence of Jesus.

The Eucharist opens our eyes, as with the disciples that evening when it was growing dark. It is the moment that Jesus reminds us that we are “gift.” It is in the Eucharist that we are of one accord; in the Eucharist, we leave behind doubt, fear, sadness, and division. It is the marvelous moment in which our hearts burn within us and we recognize Jesus in the breaking of the bread.

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<sup>3</sup> *Kerygma*, the announcement of the joy of the love of God. To know that God loved me and pardons my sins and that He wants a permanent relationship with me.

After knowing that we were rescued, we cannot live in the same way as before. We are no longer used to living without the familiar experience of Jesus raised from the dead.

### 3-The Community

Of all of the most profound needs we have in the midst of the world and from our faith, we find this: the necessity of transcendental company that helps us to see. At times we are so confused, so obtuse, that we need someone to retell history to us as Jesus did on the road to Emmaus. And that gives meaning to our future and our hope.

Whoever lives the experience of the resurrected One has the pressing need to share his table. After having done so with the Master, to sit at any table without having an attitude of sharing and of being gift for others does not make any sense.

To accompany Jesus carries an overwhelming urgency: to run as the disciples did, to share the experience, to form community, and to continue living from the presence of Christ in our midst.