

Link to Liturgy



Easter Sunday **Christ is Risen! Indeed He is Risen!**

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Lessons and Discussions

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“On the first day of the week”

Page 21 – Resurrection: The Center of Our Faith

“he had risen from the dead”

Introit (Entrance Antiphon) – Simple English Propers

This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.

Resurrexi *Ps 139 (138): 18, 5, 6*

IV

I am risen, * and I am always with you,
al-le-lu-ia; you have placed your hand upon me,
al-le-lu-ia; your wisdom has been shown to be most
wonderful, al-le-lu-ia, al-le-lu-ia.

Alternative Options:

- Alleluia!, sing to Jesus! (Traditional)
- Christ the Lord is risen today (Traditional)
- Christ is Risen (Matt Maher)
- Big Gulp (Remnant)
- Alive in You (Remnant)

Collect –Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

God our Father, by raising Christ your Son you conquered the power of death and opened for us the way to eternal life. Let our celebration today raise us up and renew our lives by the Spirit that is within us. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – John 20:1-9 – Roman Missal – Easter Sunday

A reading from the holy Gospel according to John
- Glory to you O Lord

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.

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

Spiritual Reading

From *Mysterium Fidei* by Pope Paul VI

Various Ways in Which Christ is Present

All of us realize that there is more than one way in which Christ is present in His Church. We want to go into this very joyful subject, which the Constitution on the Sacred Liturgy presented briefly, at somewhat greater length. Christ is present in His Church when she prays, since He is the one who "prays for us and prays in us and to whom we pray: He prays for us as our priest, He prays in us as our head, He is prayed to by us as our God"; and He is the one who has promised, "Where two or three are gathered together in my name, I am there in the midst of them." He is present in the Church as she performs her works of mercy, not just because whatever good we do to one of His least brethren we do to Christ Himself, but also because Christ is the

one who performs these works through the Church and who continually helps men with His divine love. He is present in the Church as she moves along on her pilgrimage with a longing to reach the portals of eternal life, for He is the one who dwells in our hearts through faith, and who instills charity in them through the Holy Spirit whom He gives to us.

In still another very genuine way, He is present in the Church as she preaches, since the Gospel which she proclaims is the word of God, and it is only in the name of Christ, the Incarnate Word of God, and by His authority and with His help that it is preached, so that there might be "one flock resting secure in one shepherd."

He is present in His Church as she rules and governs the People of God, since her sacred power comes from Christ and since Christ, the "Shepherd of Shepherds," is present in the bishops who exercise that power, in keeping with the promise He made to the Apostles.

Moreover, Christ is present in His Church in a still more sublime manner as she offers the Sacrifice of the Mass in His name; He is present in her as she administers the sacraments. On the matter of Christ's presence in the offering of the Sacrifice of the Mass, We would like very much to call what St. John Chrysostom, overcome with awe, had to say in such accurate and eloquent words: "I wish to add something that is clearly awe-inspiring, but do not be surprised or upset. What is this? It is the same offering, no matter who offers it, be it Peter or Paul. It is the same one that Christ gave to His disciples and the same one that priests now perform: the latter is in no way inferior to the former, for it is not men who sanctify the latter, but He who sanctified the former. For just as the words which God spoke are the same as those that the priest now pronounces, so too the offering is the same." No one is unaware that the sacraments are the actions of Christ who administers them through men. And so the sacraments are holy in themselves and they pour grace into the soul by the power of Christ, when they touch the body. The Highest Kind of Presence. These various ways in which Christ is present fill the mind with astonishment and offer the Church a mystery for her contemplation. But there is another way in which Christ is present in His Church, a way that surpasses all the others. It is His presence in the Sacrament of the Eucharist, which is, for this reason, "a more consoling source of devotion, a lovelier object of contemplation and holier in what it

- [44] The Navarre Bible, St. John 20:8-10
- [45] St Thomas Aquinas, Summa theologiae, III, q. 55, a. 6 ad 1
- [46] Fr. Goffine's, The Church's Year, pg. 263
- [47] CCC 654
- [48] Fr. Goffine's, The Church's Year, pg. 255
- [49] Fr. Goffine's, The Church's Year, pg. 256
- [50] CCC 655

English Translation

Queen of heaven, rejoice, alleluia; For He whom thou didst merit to bear, alleluia, has risen as He said, alleluia: Pray for us to God, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia!
R. Because the Lord is truly risen, alleluia!

“The End” Notes

- [1] Matthew 16:18
- [2] John 15:16
- [3] Please see Matthew 27:56 (the other Mary is the mother of James and Joseph)
- [4] 1 Corinthians 10:31
- [5] 2 Corinthians 4:7
- [6] John 14:12
- [7] John 15:18
- [8] Eucharistic Prayer EP III
- [9] Fr. Goffine's, *The Church's Year*, pg. 259-260
- [10] Fr. Goffine's, *The Church's Year*, pg. 260
- [11] Fr. Goffine's, *The Church's Year*, pg. 260
- [12] Luke 28:28
- [13] *The Conclusion of the Mass; Roman Catholic Daily Missal [1962]*
- [14] *The Order of the Mass I*
- [15] Fernandez, *In Conversation with God*, 2, 47.2
- [16] Fernandez, *In Conversation with God*, 2, 47.2
- [17] Fernandez, *In Conversation with God*, 2, 47.2
- [18] J. Escriva, *Christ is passing by*, 105
- [19] *The Navarre Bible*, St. John 20:1-2
- [20] Fr. Goffine's, *The Church's Year*, pg. 256
- [21] Fr. Gabriel, *Divine Intimacy*, vol. II, 153, pg. 122
- [22] CCC 2174
- [23] Fr. Goffine's, *The Church's Year*, pg. 254
- [24] Fr. Goffine's, *The Church's Year*, pg. 254
- [25] Fr. Goffine's, *The Church's Year*, pg. 255
- [26] Fr. Goffine's, *The Church's Year*, pg. 255
- [27] CCC Glossary, pg. 886
- [28] Fernandez, *In Conversation with God*, 2, 48.1
- [29] <http://www.usccb.org/bible/liturgy/>
- [30] Acts 13:32-33
- [31] Fr. Gabriel, *Divine Intimacy*, vol. II, 153, pg. 122
- [32] 1 Cor. 15:17
- [33] CCC 652
- [34] Fernandez, *In Conversation with God*, 2, 47.1
- [35] Fernandez, *In Conversation with God*, 2, 47.1
- [36] CCC 648
- [37] Fr. Goffine's, *The Church's Year*, pg. 254
- [38] cf. CCC 647
- [39] CCC 641
- [40] CCC 641
- [41] Fr. Gabriel, *Divine Intimacy*, vol. II, 153, pg. 123
- [42] *The Navarre Bible*, St. John 20:5-7
- [43] Fr. Gabriel, *Divine Intimacy*, vol. II, 153, pg. 123

contains" than all the other sacraments; for it contains Christ Himself and it is "a kind of consummation of the spiritual life, and in a sense the goal of all the sacraments."

This presence is called "real" not to exclude the idea that the others are "real" too, but rather to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man. And so it would be wrong for anyone to try to explain this manner of presence by dreaming up a so-called "pneumatic" nature of the glorious body of Christ that would be present everywhere; or for anyone to limit it to symbolism, as if this most sacred Sacrament were to consist in nothing more than an efficacious sign "of the spiritual presence of Christ and of His intimate union with the faithful, the members of His Mystical Body."

Responsory – Office of Readings – Monday within the Octave of Easter

Praised be the God and Father of our Lord Jesus Christ; in his great mercy he has given us new life in hope
- by raising Jesus Christ from the dead, alleluia

Free your minds from all that holds them down; learn self-control and put your full trust in God who offers you his grace.
- by raising Jesus Christ from the dead, alleluia

Presence of Christ - Lesson and Discussion

Our Lord is so merciful to appear to us, to be present to us. During the octave (the week after Easter) we read of the appearances of Christ. We see that Christ is present to the whole community, in order to strengthen and send them. Jesus appears to the individual, in need of healing. He also appears to the individual, in need of a personal, intimate conversation with Him. He appears to the community when they are gathered in prayer and in work. Christ appears in the Resurrection narratives and the scripture following the Resurrection in the following eight ways.

ACTIVITY – Read the Spiritual Reading *Mysterium Fidei* by Pope Paul VI and find the eight ways Christ is present to His Church. With each way, there are examples of how we see the presence of Christ in our lives through these eight ways.

Christ is present to the Church...

when she prays
as she performs her works of mercy
as she moves along on her pilgrimage with a longing to reach the portals of eternal life
as she preaches, since the Gospel which she proclaims is the word of God
as she rules and governs the People of God
as she offers the Sacrifice of the Mass in His name
as she administers the sacraments
in a way that surpasses all the others. It is His presence in the Sacrament of the Eucharist. This presence is called “par excellence” and is thus titled “real”.

Many people feel as if Christ has abandoned them. We live in a world that does not recognize the presence of Christ and has even doubted and began to believe that Christ is no longer present.

MOVIE – Narnia – Prince Caspian: Lucy meets Aslan – POP CULTURE CONNECTION – 0:43

<http://youtu.be/13LuS3armAc>

When everyone doubted the presence of Aslan, Lucy believed. She tells Aslan, “I knew it was you, but the others didn’t believe me.” Aslan responds, “And why would that stop you from coming to me?” There are so many ways that we can come to Jesus. Why do we then let other’s disbelief or the disbelief of the world stop us from coming to Him?

Think and discuss why Christ’s presence would not be recognized if..

we failed to pray
we failed to perform works of mercy
we believed that this world was the only thing we have and that heaven was not real
the Gospel was not proclaimed or heard
the Pope and Bishops did not rule and govern or the faithful refused to be governed
the faithful did not attend Mass and the priests did not offer Mass
the Sacraments were not administered or taken seriously in their preparation and reception
devotion to the Holy Eucharist was not practiced
we fail to read Scripture, the Catechism and other books to further our knowledge of Christ and the Church

We, therefore, beg Thee to help Thy servants whom Thou hast redeemed with Thy Precious Blood.
Let them be numbered with Thy Saints in everlasting glory.

V. Save Thy people, O Lord, and bless Thy inheritance!
R. Govern them, and raise them up forever.
V. Every day we thank Thee.
R. And we praise Thy Name forever, yes, forever and ever.
V. O Lord, deign to keep us from sin this day.
R. Have mercy on us, O Lord, have mercy on us.
V. Let Thy mercy, O Lord, be upon us, for we have hoped in Thee.
R. O Lord, in Thee I have put my trust; let me never be put to shame.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Marian Antiphon – Regina Caeli – Simple Tone

6. 
R Egína caéli * laetáre, alle-lú-ia : Qui-a quem me-
ru- ísti portáre, alle-lú-ia : Resurrexit, sic-ut dixit, alle-
lú-ia : Ora pro nó-bis Dé-um, alle-lú- ia.

V. Gaude et laetare, Virgo Maria, alleluia.
R. Quia surrexit Dominus vere, alleluia

Let us pray. O God, who by the Resurrection of Thy Son, our Lord Jesus Christ, didst vouchsafe to make glad the whole world; grant, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may lay hold of the joys of eternal life. AMEN

lives are swept up by Christ into the heart of divine life, so that they may 'live no longer for themselves but for him who for their sake died and was raised.'"[50]

Profession of Faith or Popular Devotion – Te Deum

Te Deum, also sometimes called the Ambrosian Hymn because of its association with Saint Ambrose, is a traditional hymn of joy and thanksgiving. First attributed to Saints Ambrose, Augustine, or Hilary, it is now accredited to Nicetas, Bishop of Remesiana; (4th century). It is used at the conclusion of the Office of the Readings for the Liturgy of the Hours on Sundays outside Lent, daily during the Octaves of Christmas and Easter, and on Solemnities and Feast Days. The petitions at the end were added at a later time and are optional. A partial Indulgence is granted to the faithful who recite it in thanksgiving and a plenary indulgence is granted if the hymn is recited publicly on the last day of the year. This 1600 hundred year old prayer follows the outline of the Apostles Creed.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

O God, we praise Thee, and acknowledge Thee to be the supreme Lord.
Everlasting Father, all the earth worships Thee.
All the Angels, the heavens and all angelic powers,
All the Cherubim and Seraphim, continuously cry to Thee:
Holy, Holy, Holy, Lord God of Hosts!
Heaven and earth are full of the Majesty of Thy glory.
The glorious choir of the Apostles,
The wonderful company of Prophets,
The white-robed army of Martyrs, praise Thee.
Holy Church throughout the world acknowledges Thee:
The Father of infinite Majesty;
Thy adorable, true and only Son;
Also the Holy Spirit, the Comforter.
O Christ, Thou art the King of glory!
Thou art the everlasting Son of the Father.
When Thou tookest it upon Thyself to deliver man,
Thou didst not disdain the Virgin's womb.
Having overcome the sting of death, Thou opened the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the glory of the Father.
We believe that Thou wilt come to be our Judge.

What can we do in our life to increase Christ's presence? How can we promote His presence in our families, parish and community?

The Third Day [Dawn] - Lesson and Discussion

"On the first day of the week"

Jesus promised that He would rise on the third day. We hear a lot about the third day, but often we do not meditate on the 24 hours during the third day and the impact they made on the followers of Christ and continue to make on us. The passion and death of Jesus is now complete and Jesus has much to share with all of us. We meditate and enter into the passion and death of Christ during Holy Week and Good Friday. With that same fervor, we should meditate and enter into the Resurrection of Christ, especially during Easter and the following eight days, which is called the Octave.

TV – 24 Opener – POP CULTURE CONNECTION – 0:12

<http://youtu.be/BcvU2QQY84>

In the TV show 24, the main character, Jack Bauer, goes through incredible things in one day. For Jesus, His first 24 hours back on earth even more incredible. (Recommended: Play this sound clip near the beginning of this lesson.) The beeping is for every second that passes by. How many seconds do we let pass by throughout our day?

Read Mark 16:9-15 [Easter Saturday's Reading]

Mark's Gospel sums up the whole third day. In the morning, Jesus appears to Mary Magdalene, she tells the disciples, and they don't believe her. Probably around midday to evening, Jesus appears to the two disciples on the road to Emmaus. They tell the disciples who don't believe them. In the evening into night, Jesus appears to the eleven while they are at table, Jesus rebukes them for their unbelief and then says, "... go into the whole world and proclaim the Gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned."

What are the themes of Mark's summary? Disbelief and Hope. The disciples do not believe the witness of Mary Magdalene or the two disciples going to Emmaus. Jesus rebukes them for their unbelief, yet still sends them out into the whole world. Why does

God still use these unbelieving disciples? They may not believe in Him, but He believes in them. He also lets them know there will be unbelief. He is sending them out to proclaim the Gospel, a proclamation that will not always be believed or taken seriously. As they go out to the whole world, the disciples will always remember the third day as a day in which they did not believe the proclamation of the Gospel twice, once from Mary Magdalene and once from the disciples going to Emmaus. This memory of the third day will help the disciples to be patient and hopeful even when those they proclaim the Gospel to, reject it in disbelief. This memory of the third day, will keep them humble. **How are we made humble by the mistakes of our past?**

If we combine the accounts of Matthew and John's Gospel we get a picture of what happened on Easter Sunday morning.

Read John 20:1-9 [Easter Sunday's Reading]

Read John 20:11-18 [Easter Tuesday's Reading]

Jesus appears to Mary Magdalene

Mary Magdalene goes to the tomb and sees that the stone is rolled away.

She goes to Simon Peter and the disciples and says, "They have taken the Lord from the tomb, and we don't know where they put him." Peter and John run to the tomb, John runs faster, but then waits for Peter before entering the tomb. Peter and John enter.

In this short section of scripture, we already begin to see the importance of Peter and the Apostles. Magdalene feels obligated to tell the leaders of the Church this great news. It was only Mary, the Mother of God, Mary Magdalene, and Saint John that were courageous enough to follow Christ all the way to the Cross. It would seem that Mary Magdalene would be ashamed or hold a grudge toward the others, but this is not the case. She goes straight to Peter and the disciples to give them hope of the Good News, to proclaim the Gospel. No one is worthy of the Gospel. One of the main themes of the Resurrection is hope. No one is denied the Gospel, no matter, what they have done. Also, no person or group has sole rights or ownership of the Gospel. Mary Magdalene does not have the "right" to keep this message to herself. She has an obligation to share it.

Why is Peter mentioned by name? Why does Saint John the

believable, they can say with awe and joy that they have seen the Lord with their own eyes.

Why does Jesus keep his wounds after the resurrection? "To show that He had after His Resurrection the same body which received the wounds on the cross; to manifest His exceedingly great love for us, by which He has, so to speak, engravened us on His hands and feet, and in His heart (Is. 49:16). To move us to return love to Him; to encourage us to hope and trust in Him, because His wounds are the most powerful intercessors with the Heavenly Father; to strengthen us by these wounds in our contest with the world, the flesh, and the devil; to console the oppressed, distressed, and tempted, and to prepare them a place of refuge in their afflictions and temptations; to terrify impenitent sinners to whom He will one day exhibit these wounds, showing how much He has suffered for them in which by their own fault, they have not participated. Let us strive, therefore, to live so that these wounds may be our consolation, and not our terror." [46]

What does the Resurrection do for us? The Catechism teaches us that the Resurrection has two aspects: "By his death, Christ liberates us from sin; by his Resurrection, he opens for us the way to a new life. This new life is above all justification that reinstates us in God's grace...It [also] brings about filial adoption so that men become Christ's brethren, as Jesus himself called his disciples after his Resurrection: 'Go and tell my brethren.' We are brethren not by nature, but by the gift of grace, because that adoptive filiation gains us a real share in the life of the only Son, which was fully revealed in his Resurrection." [47] "That our bodies will rise again from death (Rom. 8:11). For if Christ our head is alive, then we His members must also become reanimated, because a living head cannot exist without living members." [48]

What encouragement does the Resurrection of Christ give us? It encourages us to rise spiritually with Him, and live henceforth a new life (Rom. 6:4), which we do if we not only renounce sin, but also flee from all its occasions, lay aside our bad habits, subdue our corrupt inclinations, and aim after virtue and heavenly things." [49] "Finally, Christ's Resurrection – and the risen Christ himself – is the principle and source of our future resurrection: 'Christ has been raised from the dead, the first fruits of those who have fallen asleep. ...For as in Adam all die, so also in Christ shall all be made alive.' The risen Christ lives in the hearts of his faithful while they await that fulfillment. In Christ, Christians 'have tasted...the powers of the age to come' and their

for the apostles themselves.”[39] This should give strength to women all over the world to be the messengers of Christ, and to let them know the Church is not anti-woman, but extremely pro-woman. For Saint Peter, it is fitting that he was the first to enter into the empty tomb first. As our first pope and first of the apostles, “Peter had been called to strengthen the faith of his brothers, and so sees the Risen One before them.”[40] “This was the newborn Church’s first act of faith in the risen Christ, evoked by the solicitude of a woman and the sign of the wrappings lying in the empty tomb.”[41]

Why didn’t they think someone stole the body of Jesus? The way the linens were laying it told of something much greater took place. “the Greek participle translated as ‘lying there’ seems to indicate that the clothes were flattened, deflated, as if they were emptied when the Body of Jesus rose and disappeared – as if it had come out of the clothes and bandages without their being unrolled, passing right through them (just as later he entered the Cenacle when the doors were shut). This would explain the clothes being ‘fallen’, ‘flat’ ‘lying’, which is how the Greek literally translates after Jesus’ Body – which had filled them – left them. One can readily understand how this would amaze a witness, how unforgettable the scene would be.”[42]

“If some one had tried to take away the body secretly, who would have troubled to strip the corpse and remove the linens so carefully?”[43]

“Christ’s Resurrection is a real, historic fact: his body and soul were re-united. But since his was a glorious Resurrection unlike Lazarus’, far beyond our capacity in this life to understand what happened, and outside the scope of sense experience, a special gift of God is required - the gift of faith – to know and accept as a certainty this fact which, while it is historical, is also supernatural.”[44]

The “individual arguments taken alone are not sufficient proof of Christ’s resurrection, but taken together, in a cumulative way, they manifest it perfectly. Particularly important in this regard are the spiritual proofs, the angelic testimony and Christ’s own post-resurrection word confirmed by miracles”[45]. One Church Father said that the most believable thing about the resurrection is that it is unbelievable. If the apostles were “lying” they could at the very least come up with a believable “lie”. The fact is that they are not lying but rather proclaiming with great joy, the un-

faster apostle, wait for Peter before entering the tomb? Saint Peter, even though he denied Christ three times, is still the leader, the head. He was appointed by Jesus, when Jesus said, “You are Peter, and upon this rock I will build my church.”[1] Saint John is younger (probably a teenager) and faster than Saint Peter and he arrives at the tomb first. Saint John, like Mary Magdalene, was at the Cross and it would seem he should have the right to enter the tomb first. Why does Saint John wait? He is respectful of Peter, the head. As faithful Catholics, we believe in the authority of the Magisterium, the Pope, and the Bishops. Although the faithful might want to move very quickly, we must be patient and wait for the guidance of our leaders, especially in regards to doctrine, morals and liturgy. This fidelity and obedience is one of the great marks of a disciple, and we literally see it from the “first day”. We say “first day” is because although Jesus died and rose again on the third day, it was the “first day of the week”, thus we say “first day”.

While Saint Peter and Saint John enter the tomb, Mary Magdalene waits outside the tomb alone. Jesus told the disciples at the Last Supper, “It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain.”[2] Jesus chooses Mary Magdalene and calls her by name. Although Jesus appears to her, she does not recognize Him until He calls her by name. Jesus appears to us each day in many ways, but we might not recognize Him until He calls us by name. **What are the ways that Jesus calls us by name?** In many of the rites of the Sacraments, we are called by name. In Baptism, the person’s name is said, “N. I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.” In the Sacrament of Confirmation we even take a new name, a confirmation name. In Holy Matrimony, the priest asks the spouses by name to declare their vows. In the Byzantine Rite, at Holy Communion the priest or deacon will say, “The servant of the Lord N. receives the Body of Christ.” or “The handmaid of the Lord N. receives the Body of Christ.” In these rites or sacraments, we are called by name and then sent on with a mission or responsibility. Jesus first calls Mary Magdalene by name and then gives her a mission. Jesus asks her, “...go to my brothers and tell them, I am going to my Father and your Father, to my God and your God.”

Read Matthew 28:1-10 [Easter Vigil or Easter Sunday and Easter Monday’s Reading]

Jesus Appears on the road to Mary Magdalene and the other Mary

Matthew's Gospel differs from John's in that the first appearance of Jesus to Mary^[3] and Mary Magdalene. It also does not take place at the tomb but in the streets on their way back from the tomb. In Matthew's Gospel they recognize Jesus immediately.

What is their response after recognizing Jesus? They approached Jesus, embraced his feet, and paid him homage. Like John's Gospel, there are two parts. They pay homage and then are sent on a mission. We cannot succeed in any mission unless we first embrace the "good portion" talked about in Luke 10:41-42. Mary, Martha's sister, sat beside the Lord at his feet listening to him speak.

Mary Magdalene and the other Mary recognize Jesus, approach Him, embrace His feet, and pay Him homage. We must follow the example of their actions on this "first day". We must perceive, receive, and respond. We perceive and recognize Jesus and then approach Him. When we recognize a person, we approach them to make sure they are the person we think they are. It is embarrassing when we call out someone's name and then it is not that person.

Once we recognize Jesus, we must approach Him, to get to know Him deeper, to see His face. We cannot follow at a distance. Once we have approached Him, we can begin to receive Him. We receive Him by embracing His feet and paying Him homage. **How do we embrace the feet of Jesus and pay Him homage?** First we humble ourselves.. This humility is practiced in a life of prayer. We pay Him homage through living the Sacramental life. Each time we go to Mass or participate in other liturgical prayer, adoration, etc., we are paying homage to Jesus. We also pay homage to Jesus by the witness we give in our thoughts, words and actions. As Saint Paul says, "So whether you eat or drink, or whatever you do, do everything for the glory of God."^[4] When we recognize (perceive), we approach, when we approach, we receive through humility and homage. After we have received, we are sent to give to others. After paying Him homage, they went to tell the disciples, because Jesus had asked Mary Magdalene and the other Mary to "... tell my brothers to go to Galilee, and there they will see me."

It says that Magdalene and the other Mary "were fearful yet overjoyed". How do being called by God and sent by God make us both joyful and fearful? We are filled with joy that Our Lord has called us as humble and weak as we are. Sometimes we are fear-

Holy Trinity takes on our full human nature, knit inside the womb of Mary. The human Jesus was put to death on the Cross. The Holy Spirit gives life, to Jesus's humanity and the Father introduces this "new" humanity into the Trinity. This "new" humanity is our promise, our hope. Our humanity is dead in sin, but Christ gives us His Spirit so that we can have "new" life and in our resurrection we to will be introduced into the Trinity, the eternal exchange of Love, which is heaven.

Where was Christ's soul during the three days? "In Limbo, that is, the place where the souls of the just who died before Christ, and were yet in original sin, were awaiting their redemption."^[37] The souls of the just could not be in hell, for they were not damned. These same souls could not be in heaven yet, because Christ had not risen from the dead. Limbo comes from the Latin, *limbus*, which is the edge or boundary. In this case the edge or boundary of hell. Many times this is called "Limbo of the Patriarchs" or "Limbo of the Fathers". **Then why do we say Jesus "descended into hell"?** The people of God who had died in His grace had still not seen the beatific vision. This would be like hell for any soul waiting for the coming of the messiah. Another translation is Jesus descended into the dead. Regardless of the words, Jesus descended to a dark place that was not heaven to save the souls of even those that had fallen asleep in God's grace, and were awaiting the Christ.

What about limbo of infants? Inevitably if a Catholic speaks about limbo, there are some misconceptions about what it is, specifically in regards to infants. Limbo of infants, the belief that unbaptized children or those children who die before birth do not go to heaven but rather are in limbo, is not and has never been a doctrine (teaching) of the Church. Limbo is rather a theological hypostases or discussion. The Church is very clear to distinguish between what is actual doctrine and what is a mere hypostasis, or idea. Some will say wrongly that the Church has changed it "teaching" on limbo regarding infants. This is an incorrect statement. In truth, the Church never had a "teaching" on limbo regarding infants.

Who witnessed the Resurrection? No one was an eyewitness at the actual moment when Christ rose from the dead^[38], however Mary Magdalene and the women were the first to see the empty tomb. Saint Peter was the first to enter into the tomb. **What religious significance is does this play?** The religious significance is the women were "the first messengers of Christ's Resurrection

Why is Jesus' Resurrection so important? "If Jesus had not risen, his incarnation would have been in vain, and his death would not have given life to men." [31] As Saint Paul writes, "If Christ has not been raised, your faith is futile" [32] If Jesus had not risen from the dead then not only would the Scriptures not have been fulfilled, but also the promises and prophecies He quoted before His death would have been a lie. "Christ's Resurrection is the fulfillment of the promises both of the Old Testament and of Jesus himself during his earthly life. The phrase 'in accordance with the Scriptures' indicates that Christ's Resurrection fulfilled these predictions." [33]

"The Resurrection of the Lord is a central reality of the Catholic faith, and has been preached as such since the beginning of Christianity. The importance of this miracle is so great that the Apostles are, above all else, witnesses of Jesus' resurrection. They announce that Christ is alive, and this becomes the nucleus of all their preaching. After twenty centuries this is what we announce to the world: Christ lives! The fact of the resurrection is the supreme argument for the divinity of Our Lord." [34]

[See also Link to Liturgy Lesson Resurrection: The Power of God]

What is the meaning to the Resurrection? "The glorious resurrection of the Lord is the key to interpreting his whole life, and the ground of our faith. Without this victory over death, says St Paul, all our preaching would be useless and our faith in vain. Furthermore, the guarantee of our future resurrection is secured upon the resurrection of Christ, because although we were dead through sin, God, full of mercy, moved by the infinite compassion with which he loved, gave us Christ...and He raised us with him." [35]

What does the Resurrection show us about the Holy Trinity? "...the three divine persons act together as one, and manifest their own proper characteristics. The Father's power 'raised up' Christ his Son and by doing so perfectly introduced his Son's humanity, including his body, into the Trinity. Jesus is conclusively revealed as 'Son of the God in power according to the Spirit of holiness by his Resurrection from the dead.' St. Paul insists on the manifestation of God's power through the working of the Spirit who gave life to Jesus's dead humanity and called it to the glorious state of Lordship." [36] Jesus is one person with two natures both divine and human. Jesus, the second person of the

ful of the task of being Christ to the world, of proclaiming the Good News. Why are we sometimes afraid to spread the Gospel? We might feel we are too sinful or unworthy. As Saint Paul says, "We hold this treasure in earthen vessels." [5] God chooses in His Mercy to fill us, earthen vessels, with the treasure of His Grace. We might feel overwhelmed at the task at hand, for Jesus says, "Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these because I am going to the Father." [6] We might fear rejection, that no one will listen. We might fear persecution and death for Jesus said, "If the world hates you, realize that it hated me first." [7] We are called to preserve and spread the Gospel at whatever cost.

MOVIE – Cristiada Movie Trailer – POP CULTURE CONNECTION – 2:10

<http://youtu.be/6pu4gst3FmI>

The members of Mexican Church persevered in spreading the Gospel at the cost of their own lives. In a three-year span, the Church was persecuted as the government wanted to destroy the Church. Mexican Catholics took up arms and started an army to preserve and spread the faith.

There is much to be afraid of, and this is why two times in Matthew's Gospel, Mary Magdalene and the other Mary hear the words "Do not be afraid." Both the Angel and Jesus spoke these words to them and to us. Fear cannot hold us back. Those that play sports might fear injury, but that does not keep them from playing the game. Soldiers might fear death, but that does not keep them from defending their country. Fear is an emotion not an action. We must never let this emotion hold back our action or call to preach the Gospel. The opposite of fear is peace. We should not fear because Jesus defeated death by dying on the cross. Jesus brings peace to all. His sacrifice is ongoing still, and brings peace to the world through the sacrifice of the Mass. This is why the priest sometimes prays during the Eucharistic Prayer, "Lord, may this sacrifice, which has made our peace with you, advance the peace and salvation of all the world." [8] We must never hold back peace to others.

The Third Day [Day, Evening and Night] - Lesson and Discussion

"On the first day of the week"

Read Luke 24:13-35 [Easter Sunday at an afternoon Mass and Easter Wednesday's Reading]

Jesus appears to the two men going to Emmaus,

[See Link to Liturgy Packet Road to Emmaus]

During the Third Day, Jesus appears to two men. The men walked with Jesus and talked with Him but they did not know who He was. It was in the breaking of the bread that they recognized Him, and then they went to tell the disciples.

Jesus had already appeared to Mary Magdalene and the other Mary that morning and now chose to appear to the disciples walking to Emmaus. Emmaus was seven miles away from Jerusalem. It would have taken about three hours to walk this distance. **Why were these disciples going to Emmaus?** We cannot be sure, but it is not important where they are going but rather where they are departing from. They are leaving Jerusalem, leaving the pain of the passion and death. Perhaps these two are in despair and just want to get out of town. **When and why have we walked away from Jesus? How has Jesus met us on our walk away from Him?**

Why did Christ appear as a stranger to the two disciples?

“Christ conformed Himself to their state of mind; for these disciples, as it appears, did not yet believe that He was God, although He had often declared that He was, and proved it beyond contradiction; they regarded Him as a prophet and doubted His Resurrection. They looked at Him up to this time only with their outward eyes, that is, without faith in His divinity, and therefore the Savior did not reveal Himself to their soul. It is thus that God generally proceeds towards us. He makes Himself known to us and gives us His graces in proportion to our faith, hope, love, and fidelity.”[9]

Why did Jesus say He was going farther? “To give them an occasion of showing their love for Him a stranger, whom they did not recognize as God; and also to give them an opportunity of practicing a work of charity, for it is pleasing to God that we hospitably invite and entertain strangers. Thus did Abraham and Lot entertain angels in the form of strangers, and saints in the New Testament have done likewise to Christ Himself.”[10]

MOVIE – The Hobbit – POP CULTURE CONNECTION – 1:16

<http://youtu.be/I7YfG4ZGG4w>

Year A. 2012 was Year B, 2013 is Year C, etc. In Year A, we read mostly from the Gospel of Matthew. In Year B, we read the Gospel of Mark and chapter 6 of the Gospel of John. In Year C, we read the Gospel of Luke. The Gospel of John is read during the Easter season in all three years. The first reading, usually from the Old Testament, reflects important themes from the Gospel reading. The second reading is usually from one of the epistles, a letter written to an early church community. These letters are read semi-continuously. Each Sunday, we pick up close to where we left off the Sunday before, though some passages are never read. The weekday cycle is divided into two years, Year I and Year II. Year I is read in odd-numbered years (2011, 2013, etc.) and Year II is used in even-numbered years (2012, 2014, etc.) The Gospels for both years are the same. During the year, the Gospels are read semi-continuously, beginning with Mark, then moving on to Matthew and Luke. The Gospel of John is read during the Easter season. For Advent, Christmas, and Lent, readings are chosen that are appropriate to the season. The first reading on weekdays may be taken from the Old or the New Testament. Typically, a single book is read semi-continuously (i.e., some passages are not read) until it is finished and then a new book is started. The year of the cycle does not change on January 1, but on the First Sunday of Advent (usually late November), which is the beginning of the liturgical year. In addition to the Sunday and weekday cycles, the Lectionary provides readings for feasts of the saints, for common celebrations such as Marian feasts, for ritual Masses (weddings, funerals, etc.), for votive Masses, and for various needs. These readings have been selected to reflect the themes of these celebrations.”[29] If a person were to go to Mass every day for three years they will hear almost the entire Bible.

Resurrection: The Center of our Faith – Lesson and Discussion

“he had risen from the dead”

Today marks the most important day of the Church, Easter Sunday. The day Jesus Christ, after three days in death, rose from the dead. When we read the Gospel every Sunday, the priest or deacon says “The Good News according to ...” The “Good News” that we speak of is what we celebrate today, Jesus’ Resurrection. “We bring you the good news that what God promised to the fathers, this day he has fulfilled to us their children by raising Jesus.”[30]

Following this pattern the liturgical year breaks down as follows (The bold is the major time of the season. The list below contains feasts within each season as well.):

Advent (4 weeks)

Christmas Season (5 weeks)

Christmas

Holy Family

Mary the Mother of God (New Year's Day)

Epiphany

Baptism of the Lord

Ordinary Time (varies; 4-8 weeks)

Lent (Ash Wednesday marks the beginning of Lent. varies 5-6 weeks)

Triduum (Holy Thursday, Good Friday, Holy Saturday)

Easter Vigil (The Resurrection)

Easter (Easter Sunday – Pentecost; 50 days)

Ascension

Pentecost

Ordinary Time (varies; about 6 months)

Trinity Sunday

Corpus Christi

Solemnity of Christ the King

During the liturgical year there are also Solemnities, Feasts, and Memorials that the Church celebrates. These are in addition to weekly Sunday Masses. During the Liturgical Year, besides Sundays, we are obligated to go to certain Feast days. In the United States, we are only required to go to six additional days:

Christmas Day (December 25th)

Mary, the Mother of God (January 1st)

The Ascension (7th Sunday of Easter)

The Assumption of Mary (August 15th)

All Saint's Day (November 1st)

Immaculate Conception (December 8th)

*If any of these fall on a Sunday then by going to regular Sunday Mass can count towards one's obligation. Also, the bishop of the diocese can waive a day of obligation if He so deems it.

Why do we have "Cycle A, B, or C"? After the Second Vatican Council, the Church arranged the Lectionary "in two cycles, one for Sundays and one for weekdays. The Sunday cycle is divided into three years, labeled A, B, and C. For example, 2011 was

This scene in the movie is of the hobbit, Bilbo, receiving unexpected (and unwanted) guests. Regardless, of their unexpectedness, he gave them food, drink, and shelter for the night.

How did Christ expound the Scriptures to the two disciples?

"It is probable that He showed them how His passion and death were foretold and prefigured in various ways; that He was sold like Joseph, and that His scourging was prefigured by the blood-stained coat of Joseph. He probably drew their attention to the ram which was ensnared in the thorn bush, and His crowning with thorns; He carried His cross to Mount Calvary as Isaac, loaded with the wood on which He was to be sacrificed; was deprived of His clothes and derided in His nakedness, as Noah by his son. His crucifixion was prefigured by the serpent Moses set up in the desert. The animals prepared for sacrifice in the Old Testament, and especially the Paschal lamb, were types of Him, who, like them, was killed and sacrificed on the cross, without having His bones broken; finally, Jonas who was three days in the whale and then came forth again, imaged Christ's death, burial and resurrection. He showed them, also, how clearly David and Isaiah foretold and described His passion." [11]

How is the walk to Emmaus similar to the Mass? Jesus spent a lot of time with the two disciples. He walked with them for three hours and "...beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures." Scripture says that it was evening when they arrived in Emmaus. Jesus gave the impression that he was "going on farther," but they urged him, "Stay with us." Jesus stays with them and says Mass for them. "While he was with them at table, he took bread, said the blessing, broke it, and gave it to them." This phrase is the same phrase that He said at the Last Supper. These are the same words we hear during the consecration at Mass. There are two parts of the Emmaus story, the walk and the meal. The walk, when Jesus interpreted scripture for them, is the Liturgy of the Word. In the liturgy of the Word, the Church "beginning with Moses" reads an Old Testament Reading and a Psalm, then through the Second Reading, Gospel and Homily interprets Divine Revelation to the faithful. The Liturgy of the Word should create a burning in our hearts to have Christ stay with us, but we will never fully know him through Scripture alone. In the Eucharist, the fullness of truth, we come to fully recognize him and come to know and be convinced of eternal life through Christ.

The breaking of the bread is the Liturgy of the Eucharist. It is in the breaking of the bread that the two men recognized Jesus. We have the spiritual presence of Christ in the Liturgy of the Word, but it is in the Liturgy of the Eucharist that we have both the spiritual and physical presence of our Lord. Benjamin Franklin is quoted as saying, "Tell me and I forget. Teach me and I remember. Involve me and I learn." These two men experienced all three of these on the road to Emmaus. Jesus spoke to them and told them of his death and resurrection. The two disciples forgot about His promised resurrection. Jesus then began to teach them and they began to remember what Jesus had told them. Finally, Jesus involved them in the most intimate way, the Eucharist, and they learned both that Jesus had been raised from the dead and the meaning of the Eucharist. Christ performs the rite of the Eucharist right before He dies and it is the first rite he performs when He rises. Thus Christians "do this" every time we come together. It is not Scriptural to "do this" periodically or sporadically as some denominations do.

How did the two disciples recognize him in the breaking of the bread after not recognizing him when he interpreted all of Scripture that pertained to Him? The two were not at the Last Supper. The logical thought is that they were catechized by the apostles while Christ was entombed. The apostles more than likely performed the rite of the Last Supper "In memory of Me" two or three times while Christ was entombed as Christ's last wish was to "Do this."

Why did Jesus vanish? At the Mass Jesus is physically present under the appearance of bread and wine. At the breaking of the bread at Emmaus, Jesus vanished because He was present in the Sacrament and they disciples recognized Him and so He no longer needed to appear to them in human form but instead remained present sacramentally.

We remember that in the morning of the third day, Mary Magdalene and the other Mary recognized Jesus, paid Him homage, and then were sent on a mission. We see this same pattern of recognizing, paying homage and going on a mission in the two men on their way to Emmaus. They recognize Jesus in the breaking of the bread, they pay homage and are in awe, then "they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them." What a day for these two! It started in despair walking three hours away from their fears. When Jesus left them, it could have been

"find" all of their eggs that they had placed all over their farms and lands. It was also "remind the faithful that although the time of fasting is now ended, they should not indulge in gluttony, but thank God, and use their food simply for the necessary preservation of physical strength." [25] For bunnies, it is the time of the year when bunnies will breed, and create new life. In the Church, we celebrate the new lives of those that are brought into the Church on Easter.

What is meant by the Alleluia sung in Easter time? "In English Alleluia means Praise the Lord, and expresses the joy of the Church at the Resurrection of Christ, and the hope of eternal happiness which He has obtained for us." [26]

This great feast of Easter is the center of our liturgical year.

What is the Liturgical Year? "The celebration throughout the year of the mysteries of the Lord's birth, life, death, and Resurrection in such a way that the entire year becomes a year of the Lord's grace.' Thus the cycle of the liturgical year and the great feasts constitute the basic rhythm of the Christian's life of prayer, with its focal point at Easter." [27] The goal of the Christian is to live the Life of Christ. Through the liturgical year we see and hear Christ, but also walk with Him through His life. We accompany Him as He journeys back to the Father and thus by accompany Him, it is He who accompanies us on our journey to Heaven, to the Father. We are not alone on this journey; we walk with Our Blessed Mother and all the Saints before us and our now with Christ in glory.

Why is Easter the center of the liturgical year? Easter is the pinnacle of the Christ's life. Every season, solemnity, and feast we celebrate during the year directs our whole life to Easter Sunday. "Joy is never lacking during any part of the liturgical year, because the entire cycle is related in one way or another with the Easter solemnity. It is in these days, though, that this joy is particularly made manifest. By the Crucifixion and Resurrection of Christ we have been saved from sin, from the power of the devil and from eternal death. Easter reminds us of our supernatural birth at our baptism, when we were made children of God, and it is the guarantee of our own resurrection." [28]

How does our liturgical year breakdown? The liturgical year follows a structure of the life and mysteries of Jesus Christ from the Incarnation, birth, life, death, resurrection, and ascension.

Why did the angel send the women to get Peter? “Because the disciples were to announce the Resurrection of Christ to the whole world, and they were now much saddened, and disturbed because of His death. Peter was the head of the apostles, and on account of having three times denied our Lord, he was greatly dejected and faint of heart, and was, therefore, above all to be comforted.”[20]

[See also [Link to Liturgy Lesson - Light of the World](#)]

Easter: The center of the Liturgical Year – Lesson and Discussion

“On the first day of the week”

“Easter is the most joyful day of the year because ‘the Prince of life, who died, now reigns immortal’”[21]

The responsorial Psalm says “This is the day which the Lord has made; let us rejoice and be glad.” (Ps. 118:24) “Jesus rose from the dead ‘on the first day of the week.’ Because it is the ‘first day,’ the day of Christ’s Resurrection recalls the first creation. Because it is the ‘eighth day’ following the Sabbath, it symbolizes the new creation ushered in by Christ’s Resurrection. For Christians it has become the first of all days, the first of all feasts, the Lord’s Day.”[22]

What is the festival of Easter? “Easter, in Latin *Pascha*, signifies passing over.”[23] The Jewish people at the time of Jesus’ death and resurrection were preparing for the Passover. The Passover was the holy day in which they remembered when God sent the final plague and killed all the first born in Egypt. Only first born of those families who used the blood of a spotless unblemished lamb and spread it over the door posts were spared. “After the death of Jesus, the apostles introduced the same festival into the Church in grateful remembrance of the day on which Jesus, the true Easter Lamb, took away our sins by His blood, freed us from the angel of eternal death, and passed us over to the freedom of the children of God.”[24]

Where do eggs and bunnies come from as symbols for Easter? The ideas of eggs and bunnies are folk customs in different areas. For example, one tradition was that during Lent people fasted from eggs. People stopped eating eggs during Lent, but the chickens kept laying eggs, so the people would try and find places to store them. Then on Easter they would go out and

dark already, perhaps 6 or 7 p.m. They choose to walk back to Jerusalem that night, another three hour walk, which would have had them meeting those gathered in the Upper Room late that night. They “set out at once” no matter what the cost. Yes, it is dark and late and they are tired, yes they are going back to the place of their fears and despair, but they were inspired to complete this mission. **What keeps us from “setting out at once” and being obedient to Christ without hesitation?**

Read Luke 24:35-48 [Easter Thursday’s Reading]

Read John 20:19-29 [Divine Mercy Sunday’s Reading]

If we combine the accounts of Luke and John’s Gospel we get a picture of what happened on Easter Evening and Night.

In the Gospel of Luke, Jesus appeared in the midst of the disciples who were gathered. They were startled and terrified and He said, “Peace be with you”, “Why are you troubled?”, “Why do questions arise in your hearts” They thought he was a ghost; he showed them his wounds, ate with them and taught them. He then says to them, you are my witnesses, I am sending the promise of my Father, stay in the city until you are clothed with power on high[12].

After appearing in the morning to Mary Magdalene and the other Mary and then during the day to the two walking to Emmaus, Jesus now appears to the Apostles in the Upper Room. He used the same process of perceive, receive and respond with the Apostles as He did with Mary Magdalene, the other Mary and the two men. He first wants the Apostles to not be afraid, so He shows them His wounds as proof that it really is the one they loved and followed. Once they recognize (perceive) Him, He allows them to receive Him, by sharing a meal with them and teaching them. Then Jesus gives them hope by saying that they will be His witnesses and that He will send the promise of the Father. He also gives them the task of staying in the city until they are clothed with power. The Apostles must go through the process of perceiving Jesus, receiving Jesus and responding to His call. The Mass flows in a similar way: we perceive Jesus is the Word, we receive Jesus in the Eucharist, and then “*Ite missa est*”, we are dismissed into the world. “*Ite missa est*’ translates ‘Go, you are dismissed.’ *Missa*, from *mittere*, to send. This is the solemn dismissal of the faithful, from which the Mass eventually took its name.”[13] During the concluding rite of the Mass at the dismissal there are several phrases that can be said, all of which reflect

the mission of Easter Sunday to “go”. “Go forth, the Mass is ended” or “Go and announce the Gospel of the Lord” or “Go in peace, glorifying the Lord by your life” or “Go in peace”. The people reply: “Thanks be to God”.[14]

In the Gospel of John, it says that it was the evening of the first day of the week and the doors were locked. Jesus appears and says, “Peace be with you. As the Father has sent me, so I send you. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

Jesus must first conquer the fear that the Apostles have before He can be received and so He says, “Peace be with you.” It was in the same upper room, which had now been locked for 72 hours since Holy Thursday evening, that Jesus instituted the Eucharist and the Priesthood. He would now institute a third Sacrament, the Sacrament of Reconciliation with His words, “whose sins you forgive are forgiven them.” Three Sacraments in three days, all centered on the mystery of our faith, the passion, death and resurrection.

In Matthew’s Gospel there is no Upper Room. Remember Mary Magdalene and the other Mary are told to tell the Apostles to go to Galilee and there they will see Jesus. In Galilee, “the eleven disciples went to the mountain to which Jesus had ordered them”. Once again they see (perceive) first and then worship (receive) second. Once they have perceived and received, the great commission is give and they are challenged to respond “Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.” In Matthew’s Gospel, the Resurrection appearance stresses the Sacrament of Baptism, but does not mention the Eucharist or Reconciliation, as do the others. Within non-Catholic Christian communities, Matthew’s Gospel and what is called “The Great Commission” is a main focal point.

Christ Brings the Light – Lesson and Discussion

“while it was still dark”

“St. Leo the Great says in a beautiful way that Jesus hastened to rise as soon as possible because He was in a hurry to console His Mother and the disciples: He was in the tomb strictly as long as was necessary to comply with the three days that had been

foretold. He rose on the third day, as soon as He could, just before sunrise, when everything was still dark, in advance of the dawn with his own light.”[15]

TV Show – How I Met Your Mother – POP CULTURE CONNECTION – 2:20

<http://www.youtube.com/watch?v=JlgtkiCd7Nc>

Ted is longing for his future bride. His ex-fiance tells a little joke, but makes the point that she is getting to him as fast as she can. God is the director of our lives, and if we rely on Him to direct us then He will bring whatever we need to us as fast as we need it. We can trust in Him because He brought us Salvation as fast as He could.

“The Resurrection is the great light for the world: *I am the Light*, Jesus had said; light for the world, for all ages of history, for every society, for each man.”[16]

During the Easter Vigil, the Church is in complete darkness. This signifies the darkness of the world during the three days of Christ’s death. “Then, in an instant, the celebrant proclaimed the exhilarating, wonderful news: *May the light of Christ rising in glory, dispel the darkness of our hearts and minds*. And from the light of the Easter candle, symbolizing Christ, all the faithful received the light: the darkened church was now illuminated with the light of the Easter candle.”[17]

What are we called to do with Christ’s light? Our task is to take the light of Christ and shine it in our lives at all times and in all places. “Our task as Christians is to proclaim the kingship of Christ, announcing it through what we say and do. Our Lord wants men and women of his own in all walks of life. Some he calls away from society, asking them to give up involvement in the world, so that they remind the rest of us by their example that God exists. To others he entrusts the priestly ministry. But he wants the vast majority to stay right where they are, in all earthly occupations in which they work: the factory, the laboratory, the farm, the trades, the streets of the big cities and the trails of the mountains.”[18]

Let us be brave and courageous like Mary Magdalene, who could not wait to go to the tomb—whose “love and veneration led her to go without delay, to be with our Lord’s Body.”[19]