

The Resurrection of the Lord The Mass of Easter Day - Lectionary: 42

Reading 1 - [Acts 10:34a, 37-43](#)

Peter proceeded to speak and said: "You know what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the Holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him. We are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree. This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

Responsorial Psalm - [Psalm 118:1-2, 16-17, 22-23](#) - R. (24) This is the day the Lord has made; let us rejoice and be glad.

Reading 2 - [1 Corinthians 5:6b-8](#)

Brothers and sisters: Do you not know that a little yeast leavens all the dough? Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you are unleavened. For our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

Sequence - *Victimæ paschali laudes*

Gospel - [Luke 24:13-35](#)

That very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of bread.

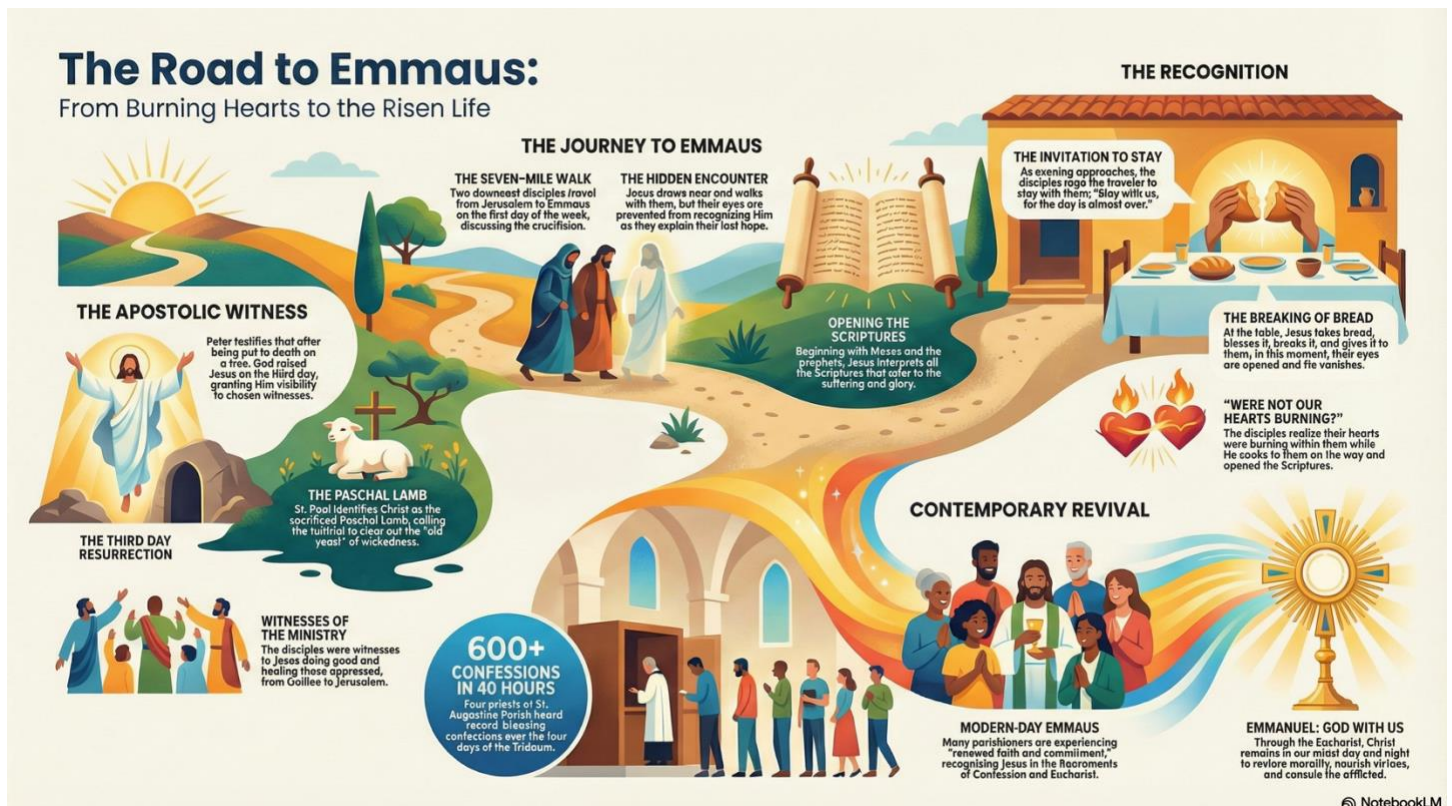
He is Risen!

Summary

The homily outlines the theological and communal significance of the Resurrection of Jesus Christ, drawing from liturgical readings and contemporary parish reflections. The central theme is the transition from death and sin to "newness of life," validated by historical apostolic witnesses and realized through the Sacraments.

Key takeaways include:

- **Apostolic Testimony:** The Resurrection is framed not as a general public spectacle but as an event witnessed by chosen individuals who interacted physically with the risen Christ.
- **Scriptural Fulfillment:** Jesus is presented as the fulfillment of the Law and the Prophets, moving from a "mighty prophet" to the "judge of the living and the dead."
- **Personal and Communal Transformation:** The celebration calls for a metaphorical "clearing out of old yeast" (malice and wickedness) in favor of "sincerity and truth."
- **The Sacramental Encounter:** The narrative of the Road to Emmaus serves as the primary model for recognizing Christ through the opening of Scriptures and the "breaking of bread" (the Eucharist).
- **Contemporary Revival:** At the local level (specifically St. Augustine Parish), the Easter Triduum has resulted in a measurable "Holy Spirit Revival," evidenced by record-breaking participation in Confession and the Eucharist.



In the Scriptures for this Easter Sunday afternoon, we heard that; *Some women from our group... have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead. And it happened, as two disciples left Jerusalem dismayed. Walking on the road to Emmaus... while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing*

him. Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures. Jesus having healed their sorrow, opened the eyes and they were filled with joy, were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?

Through the Triduum liturgies culminating with this Easter celebration of the Resurrection, many of us have had a similar experience to these two disciples on the road to Emmaus. Many of us have become more awake in faith. It would also seem, considering the record 600+ confessions that 4 Priests heard this week over a combined 40 hours... that there are a lot more of you here at Church these past 4 days, with renewed faith, renewed commitment, and renewed desire for transformative relationship with God, Father / Son / Holy Spirit. So many of you are looking to make changes. Looking to embrace the image God has made you to bear. We have been reaffirmed in our identity as disciples of our risen Lord. We are among those for whom the *“old self was crucified with him”* ... *“that we might no longer be in slavery to sin”* ... and are now called *“to live in newness of life”* ... *We are seeking Jesus the Crucified who has been raised as he said”*. Many of us here today are embracing this identity and recognizing with renewed conviction that consequently, as St. Paul said, we now *“think of [y]ourselves as being dead to sin and living for God in Christ Jesus”*. We too have our eyes opened. We are filled with joy. Our hearts are burning within us. Therefore, as St. Paul said, *“let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.”*

God the Father has revealed all of himself, and in a definitive way, through Jesus Christ, making himself fully known not only to Israel but to all humanity. Christ is not simply the revealer of the mystery of God; he himself *is* the mystery of God. His whole life, culminating in his death and resurrection, is the highest summit of the revelation of God. Our risen Lord is now God with us, Emmanuelle. And as Pope St. Paul VI said,

“No one can fail to understand that the Divine Eucharist bestows upon the Christian people an incomparable dignity. Not only while the Sacrifice is offered and the Sacrament is received, but as long as the Eucharist is kept in our churches and oratories, Christ is truly Emmanuel, that is, 'God with us'. Day and night He is in our midst, He dwells with us, full of grace and truth. He restores morality, nourishes virtues, consoles the afflicted, strengthens the weak. He proposes His own example to those who come to Him that all may learn to be, like Himself, meek and humble of heart and to seek not their own interests but those of God. Anyone who approaches this august Sacrament with special devotion and endeavors to return generous love for Christ's own infinite love, will experience and fully understand—not without spiritual joy and fruit—how precious is the life hidden with Christ in God and how great is the value of converse with Christ, for there is nothing more consoling on earth, nothing more efficacious for advancing along the road of holiness.”

We celebrate the Resurrection of our Lord not only today, but in every day of our lives. He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. The members of the mystical body of Christ at St. Augustine Parish, disciples of Christ here in the heart of Gainesville, are sharing faith in more ways and with more people. You are seeking the Risen Lord in the Sacraments of the Church, Confession and Eucharist in ever increasing numbers and with ever increasing fidelity. You are seeking to understand your meaning, value, dignity, and purpose from the one who made you, and to embrace the image God has made you to bear. You are seeking to become what you touch in the Eucharist.

Brothers and Sisters, this is what Holy Spirit Revival looks like!

Glossary of Key Terms

Term	Definition
Cleopas	One of the two disciples who walked the road to Emmaus and conversed with the risen Jesus.
Emmanuel	A title for Christ meaning "God with us," signifying his constant presence in the midst of the faithful and in the Eucharist.
Emmaus	A village seven miles from Jerusalem; the destination of the two disciples who encountered Jesus on the day of his Resurrection.
Judge of the Living and the Dead	The role appointed by God to Jesus Christ, to which the witnesses were commissioned to testify.
Mystical Body of Christ	The collective community of believers and disciples, specifically referenced in the context of the St. Augustine Parish.
Old Yeast	A metaphor for malice and wickedness that must be cleared out to allow for a fresh start in faith.
Paschal Lamb	A title for Christ, referring to his sacrifice which allows for the celebration of the feast of sincerity and truth.
The Prophets	The biblical figures whose writings Jesus interpreted to show that it was necessary for the Christ to suffer before entering his glory.
Triduum	The period of liturgical services and prayer that culminates in the Easter celebration of the Resurrection.
Unleavened Bread	A symbol of sincerity and truth, contrasted with the "leavened" bread of malice.
Witness	Those chosen by God in advance to see, eat, and drink with Jesus after his Resurrection and to preach his message to the people.