



The Armor of Faith
Topic Summary: The Profession of Faith
The Resurrection of Jesus



The Resurrection Day
Public Domain

Introduction

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Our panelists provide support and catechesis for religious formation at St. Philip Benizi Catholic Mission in Cedaredge CO. Our panelists are also in the process of study as lay Dominicans who are also known as the Order of Preachers. So, welcome to our panelists as well as our listeners.

Let us open with a prayer:

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth.

In the name of the Father, the Son and the Holy Spirit we pray.

Discussion:

Last time, we discussed the death of Jesus and the meaning of His sacrifice to our lives. This week, we are going to turn our discussion to the **Resurrection** of our Lord and Savior and its importance to our **faith**.

1 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. 2 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." 3 So Peter and the other disciple went out and came to the tomb. 4 They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; 5 he bent down and saw the burial cloths there, but did not go in. 6 When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, 7 and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. 8 Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and **believed**. 9 For they did not yet understand the scripture that he had to **rise** from the dead. 10 Then the disciples returned home. (John 20:1-10)

(Question: In this passage, John made the observation that he saw and **believed**, but the scripture continues, "For they did not yet understand the scripture that he had to **rise** from the dead." In what did John **believe** and what do we suspect that they did not yet understand?)

(CCC: 640)The disciple "whom Jesus loved" affirmed that when he entered the empty tomb and discovered "the linen cloths lying there," "**he saw and believed.**" This suggests that he realized from the empty tomb's condition that **the absence of Jesus' body could not have been of human doing and that Jesus had not simply returned to earthly life as had been the case with Lazarus.**

11 But Mary stayed outside the tomb weeping. And as she wept, she bent over into the tomb 12 and saw two angels in white sitting there, one at the head and one at the feet where the body of Jesus had been. 13 And they said to her, "Woman, why are you weeping?" She said to them, "They have taken my Lord, and I don't know where they laid him." 14 When she had said this, she turned around and saw Jesus there, but did not know it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" She thought it was the gardener and said to him, "Sir, if you carried him away, tell me where you laid him, and I will take him." 16 Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni," which means Teacher. 17 Jesus said to her, "**Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God.'**" 18 Mary of Magdala went and announced to the disciples, "I have seen the Lord," and what he told her. (John 20:11-18)

(Question: Here we see Mary of Magdala weeping. What might we speculate about the nature of the weeping of Mary? What emotions do we think the weeping reflected?)

(Question: After Jesus appeared to Mary, He instructed her to go to His brothers and tell them. What might we speculate as to the response Mary received when she shared what she saw?)

9 When he had **risen**, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. 10 She went and told his companions who were mourning and weeping. 11 **When they heard that he was alive and had been seen by her, they did not believe.** (Mark 16:9-11)

19 On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to

them, "Peace be with you." 20 When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. 21 [Jesus] said to them again, "Peace be with you. As the Father has sent me, so I send you." 22 And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. 23 Whose sins you forgive are forgiven them, and whose sins you retain are retained." (John 20:19-23)

(**Question:** As Jesus appeared to the disciples, I'm sure Mary may have been tempted to say, "See, I told you so." Anyway, in their seeing, whatever doubt was removed. What was set in motion when Jesus spoke and said, "As the Father has sent me, so I send you.")

24 Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. 25 So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not **believe**." 26 Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." 27 Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and **do not be unbelieving, but believe**." 28 Thomas answered and said to him, "My Lord and my God!" 29 Jesus said to him, "Have you come to **believe** because you have seen me? **Blessed are those who have not seen and have believed.**" (John 20:24-29)

(**Question:** We often refer to this passage as the story of "Doubting Thomas." If we were in the shoes of the disciples, what do we think our reaction would be?)

(CCC: 644) Even when faced with the reality of the risen Jesus the disciples are still **doubtful, so impossible did the thing seem**; they thought they were seeing a ghost. "In their joy they were still **disbelieving** and still wondering." Thomas will also experience the test of **doubt** and St. Matthew relates that during the risen Lord's last appearance in Galilee "some **doubted**." Therefore the hypothesis that the Resurrection was produced by the apostles' **faith** (or credulity) will not hold up. On the contrary their **faith** in the **Resurrection** was born, under the action of **divine grace**, from their direct experience of the reality of the **risen Jesus**.

(**Question:** Of course, we were not there, so we are among those who did not see, but **believe**. What is our **belief** based on and how would we explain our **belief** to someone who **doubts** or firmly does not **believe**?) [*Always be ready to give an explanation to anyone who asks you for a reason for your hope, (1 Peter 3:15)*]

(CCC: 571) The Paschal mystery of Christ's cross and **Resurrection** stands at the center of the Good News that the apostles, and the Church following them, **are to proclaim to the world**. God's saving plan was accomplished "once for all" by the **redemptive** death of his Son Jesus Christ.

(**Question:** Here we are told that the **Resurrection** stands at the center of the "Good News" to proclaim. What was demonstrated to us as a result of the **resurrection** and what is the good news we should proclaim? How might we proclaim it?)

(CCC: 298) Since God could create everything out of nothing, he can also, through the Holy Spirit, give spiritual life to sinners by creating a pure heart in them and bodily life to the dead through the **Resurrection**. God “gives life to the dead and calls into existence the things that do not exist.” And since God was able to make light shine in darkness by his Word, he can also give the light of **faith** to those who do not yet know him.

(Question: Here we are told, “God 'gives life to the dead and calls into existence the things that do not exist,’” which is a quote from Romans 4:17. We know how death entered into the world (Genesis 3:4-5) as the serpent seduced Eve with the words, “*You certainly will not die! 5 God knows well that when you eat of it [the fruit of the forbidden tree] your eyes will be opened and you will be like gods, who know good and evil.*” What is the nature of what leads to death and what is the means by which God may take us from the death induced by our sin and **raise** us to eternal life?)

*20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. 21 For since death came through a human being, the **resurrection of the dead came also through a human being.** 22 For just as in Adam all die, so too in Christ shall all be brought to life, 23 but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ; 24 then comes the end, when he hands over the kingdom to his God and Father, when he has destroyed every sovereignty and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 **The last enemy to be destroyed is death,** 27 for “he subjected everything under his feet.” But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him. 28 When everything is subjected to him, then the Son himself will [also] be subjected to the one who subjected everything to him, so that God may be all in all. (1 Corinthians 15:20-28)*

(CCC: 654) The Paschal mystery 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, “so that as Christ was **raised** from the dead by the glory of the Father, we too might walk in newness of life.” Justification consists in both victory over the death caused by sin and a new participation in grace. It 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**.

(Question: We are told here that “justification consists in both victory over the death caused by sin and a new participation in grace.” We are also told that “we are brethren not by nature, but by the gift of grace.” What does this tell us about our relationship with one another and how we might be justified to new life?)

Quotes:

The Cross had asked the questions; the Resurrection had answered them...The Cross had asked: "Why does God permit evil and sin to nail Justice to a tree?" The Resurrection answered: "That

sin, having done its worst, might exhaust itself and this be overcome by Love that is stronger than either sin or death." – Archbishop Fulton Sheen, *Lent and Easter Wisdom*, 110

"If one does away with the fact of the Resurrection, one also does away with the Cross, for both stand and fall together, and one would then have to find a new center for the whole message of the gospel. What would come to occupy this center is at best a mild father-god who is not affected by the terrible injustice in the world, or man in his morality and hope who must take care of his own redemption." – Hans Urs Von Balthasar, *The Cross For Us*

"O Death, where is your sting? O Hell, where is your victory? Christ is **risen**, and you are overthrown. Christ is **risen**, and the demons are fallen. Christ is **risen**, and the angels rejoice. Christ is **risen**, and life reigns. Christ is **risen**, and not one dead remains in the grave. For Christ, being **risen** from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages." – St. John Chrysostom, Easter Homily

"Let no one mourn that he has fallen again and again: for forgiveness has risen from the grave!" – St. John Chrysostom

"Faith in the resurrection of Jesus says that there is a future for every human being; the cry for unending life which is a part of the person is indeed answered. God exists: that is the real message of Easter. Anyone who even begins to grasp what this means also knows what it means to be redeemed." – Pope Benedict XVI

Final Thoughts:

During our discussion, we talked about fear, sorrow, doubt, belief, relief, and joy. We talked about the good news; the news that Christ has conquered death and desires to lead us to a new path; a path of new life.

As we reflect on the resurrection, we must contemplate that it not only represents the past or what will come, but it draws us to the life in which we are engaged. As we concluded, we discussed that "we are brethren not by nature, but by the gift of grace," and that this grace calls us to love one another. If we understand this, we must realize that our new life is not found in the ways of hate or injustice, but in our efforts of love to do what is right and just for all who cross our path.

The good news is that we may be forgiven for our failings, but that forgiveness requires a choice. As we walk our daily journey, we are faced with many choices. The question is, we will succumb to the desires of the world, or will we endeavor to follow the One lived, died, and rose so we might join Him forever within His kingdom where love is shared by all.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next week as we pick up our discussion with a discussion on the coming judgment of the living and the dead.

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to open and discuss Your Holy Word. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may put on the armor of **truth, righteousness, peace, faith,**

salvation, and the **Word** of the gospel not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: **The Profession of Faith: Judgment of the Living and the Dead**