



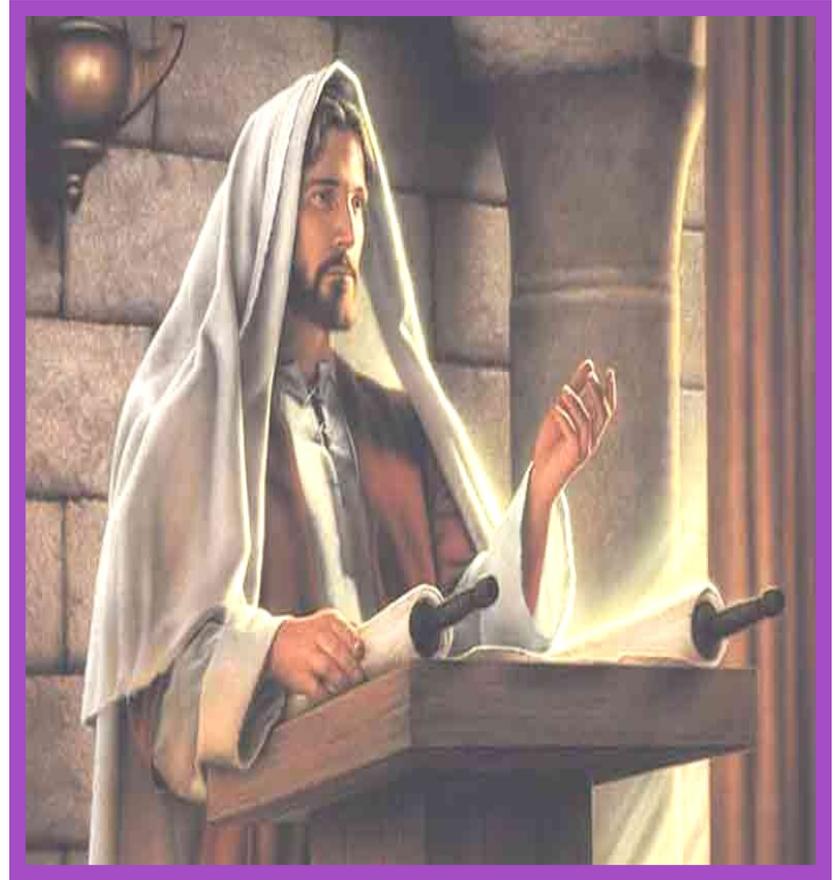
dead. He foretold to us, who knew His mortal life, the Resurrection of His Body, and visibly showed it to us. By rising from the dead, He proves to us, the promises of His reward... He willed to give us proof that He rose and that He could not be held in death, and, that He did not rise alone, for it is written: *And many bodies of the saints that had slept arose* (Mt. xxvii. 52)...

There comes to mind what the Jews cried out, insulting the Crucified Son of God: *If he be the king of Israel, let him come down from the cross, and we will believe him.* Had Jesus yielded to their insults by coming down from the Cross, He would not have proven to us the power of patience. He waited, bore their insults, submitted to their mockery. His continued patience evokes our admiration; He Who refused to descend from the Cross, rose again from the sepulcher. It was a far greater thing to overcome death by rising from the sepulcher than to preserve life by descending from the Cross...

The Resurrection is first made known to us by a figure, then in deed... by it, we have come to know His ministering angels as our fellow citizens... Let us cross over from evildoing to virtue, that we may merit to see our Redeemer in Galilee... Amen.



**SERMON ON
THE SUNDAY OF THE RESURRECTION
FROM THE FATHER'S OF THE CHURCH
149 - 3**



JESUS, OUR FIRST PREACHER!

EASTER SUNDAY

Based on the Divine Office-Douay-Rheims Version

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Commentary on the Gospel of Mark 16: 1-8

by: Saint Gregory the Great, Pope and Doctor

...We have heard how the holy women who had followed the Lord came to His tomb, bringing with them sweet spices, so that with tender affection they might tend Him in death Whom they had loved in life. This tells us something which we should observe in the life of our holy Church. It is important we give attention to what here took place: to see what we must do to imitate them. We also, who believe in Him Who died, truly come with sweet spices to His tomb, when we come seeking the Lord, bringing with us the sweet odor of virtue, and the credit of good works.

These women who came bringing sweet spices beheld angels. This signifies that those souls who, because of their holy love, come seeking the Lord, bearing the sweet spice of virtue, shall also see the citizens of heaven. Let us also take note of what it means that the angel is seen sitting *on the right side*. For what does the left side mean but the present life; while the right side, if not life eternal? It is written in the Canticle of Canticles: His left hand is under my head, and his right hand shall embrace me (Cant. ii. 6)... The angel came to announce His entry into eternal life, *sit at the right side*; and was clothed in white: for he was announcing the joy of this our present solemnity. The whiteness of his garment signifies the glory of our great Feast... For this day our Redeemer's Resurrection is also our day of great joy: for it has restored us to immortality. It is also a day of joy for the angels: for restoring us to heaven, it has filled up again the number of its citizens...

Let us hear what is said to the women who came. Be not *affrighted*! It is a though the angel said to them: Let them fear who love not the coming of the heavenly citizens. Let them fear who, steeped in bodily desires, have no hope of belonging to them. But you, why should you fear, meeting your own? In Matthew xxviii. 3, he describes the appearance of the Angel as follows: *And his countenance was as lightning, and his raiment as snow*. Lightning awakens dread and fear; the white radiance of snow is soothing. For God is both

terrifying to sinners, and comforting to those who are good...

Let us hear what the angel says next: *You seek Jesus of Nazareth*. Jesus, in the Latin tongue, is saving; that is, Savior. Many were called Jesus, by name, not because of the reality it means. So the place is added, to make clear of what Jesus he is speaking: *Of Nazareth*. Then he adds the reason why they seek Him: *Who was crucified*. He goes on: *He is risen, he is not here*. That He was not there was said only of His Bodily Presence; for no where is He absent in the power of His divinity. *But go*, he continues, *tell his disciples and Peter, that he goeth before you into Galilee*.

Why was Peter singled out by name? Had the Angel not referred to him in this way, Peter would have never dared to appear again among the Apostles. He is bidden by name to come so that he will not despair because of his denial of Christ. This was a great dispensation of the divine mercy, bestowed on Peter so that he who was to be the shepherd of the Church might learn, through his own fall, to have compassion on others...

He goeth before you into Galilee; there you shall see him, as he told you. Galilee means, *passing-over*. The Redeemer has passed over from His sufferings to His Resurrection, from death to life, from punishment to glory, from mortality to immortality... If we now pass over from the way of sin to the heights of holy living, we also shall see the glory of the Resurrection... He Who is announced to us from the tomb is shown to us by crossing over: for He Whom we acknowledge in the denial of our flesh is seen in the passing over of our soul... Let us now speak in more detail of this same solemnity.

There are two lives; one of which we knew, the other we did not know of. The one is mortal, the other immortal; the one linked with human infirmity, the other to incorruption; one is marked for death, the other for resurrection. The Mediator between God and man, the Man Jesus Christ, came, and took upon Himself the one, and revealed to us the other. The one he endured by dying; the other He revealed when He rose from the