

## Archdiocese of Los Angeles Religious Education Congress Sunday, March 30, 2018

Session 8-03  
1:00 – 2:30 P.M.

Deepening Our Appreciation of  
the Resurrection of our Lord and  
Savior Jesus Christ.

## “On the Third Day He Rose Again”

Tell us, Mary, what did you see  
that early morning  
on your way?

“I saw his tomb,  
I saw the glory of Christ,  
now risen,  
angels who gave witness.  
I saw the cloths  
that covered his head and body.  
I heard him speak my name  
and turning, saw he was alive  
At daybreak  
I came weeping to the garden  
for the one I lost.  
But now, the Sun risen,  
it was paradise,  
and I, a new Eve,  
had news of life for all the living.”



## The Easter Story ...

In some magnificent vision of the inner penetration of the spiritual world and the material world, life is alive and moving. This is a new set of eyes. Yet this set of new eyes has never fit us very well as a human race.

We like the old eyes. We still go to the tombs to visit people. There is nobody there to say, “Why are you here? This is empty. There is nothing here.”

This is one of the hardest new experiences to get.

It is not that people have disappeared into the far-reaches of God. But in some strange way, Jesus is still working in the world; doing exactly what he did during the time He lived in a body. He is now still doing it. He is preaching the Sermon on the Mount again. He is in Galilee – the scene of His preaching and teaching. It is still going on.

We are talking about the power of God. And death cannot break that power. So the Easter Story is about a power that looked weak in the world. It would not play the world's games.

It is a power that seemed to come through him that was able to be crucified, killed and stopped. That same power overcomes all this and overcomes the forces of death.

So the meek ARE going to inherit the earth. Death cannot claim this. Yet death seems to claim so much.

In the Gospels this power is the power of self-giving love.

The resurrection of Jesus is basically a statement about the divine love that moves through Him and holds Him through the terrors of death and holds all people who believe this way through the terrors of death.

Go to the tomb, if you want. Look into it. It is empty.

Well, where is He?

He is in Galilee – preaching and teaching again.

It is still going on. It is not over.

The ending of Jesus of Nazareth, when the scribe goes in and sees the empty tomb he says, “Now it has all begun.” It is a beginning not and ending.

## The Easter Story in Each of the Four Gospels ...

People go to the tomb and it is empty. There is somebody there to tell them to go someplace else.

### In Matthew ...

The angel rolls the stone away and sits on it, symbolizing that the power of God is the power over the tomb of death. The rolled away stone also allows people to look in and see that the tomb is empty. The angel tells them to go the mountain ...the sermon on the mount mountain.

### In Mark

They go and the stone is rolled away. They go inside and the young man says to them, "You seek Jesus of Nazareth who was crucified? He's not here. See the place where they laid Him." Mark wants you to look into the emptiness of death and see that it can hold nothing. Go tell Peter and the disciples He goes before you. He's back doing it again.

### In Luke

They ask a question: why are you seeking the living among the dead? Why do you go to a tomb? You are in the wrong place.

## Resurrection in Matthew and Mark

It is not that suddenly Jesus has ascended to God. But He is out there again. He is back in Galilee. He is back on the mountain. He is talking / teaching again. It is still going on. Physical death cannot stop the power of what Jesus started. Death is incapable of squelishing it. Death is empty. Tombs hold nothing.

In some magnificent vision of the inner penetration of the spiritual world and material world, it is a love and it is moving. And yet this new set of eyes has never fit us very well as a human race. We like those old eyes. We still go to tombs to visit people.

There is nobody there to say, "Why are you here? This is empty. There is nothing here." This is one of the hardest new eyes to get.

It is not that people have disappeared into the far reaches of God. But in some strange way Jesus is still working in the world, doing exactly what He did during the time He lived in a body. He is now still doing it.

He is preaching the sermon on the mount again. He's in Galilee – the scene of His preaching and teaching. It is still going on. We are focused here on the power of God, and death can't break that power.

So the Easter story is about a power that looked weak in the world. It would not play the world's games. It was seen as a power that came through Him that was able to be crucified, killed and stopped. That same power overcomes all this and overcomes the forces of death.

So He is right. The meek are going to inherit the world.

Death cannot claim this. But death seems to claim so much. This power in Matthew, Mark and Luke is the power of self-giving love.

The resurrection of Jesus is basically a statement about the divine love that moved through Him, held Him through the terrors of death and holds all the people who believe in this Power of self-giving love that weave through the terrors of death.

Go to the tomb if you want. Look into it. It is empty.

Well, where is He?

He is in Galilee – preaching and teaching again. It is still going on.

It is not over. The ending of Jesus of Nazareth has signaled something. It has begun again. It is a beginning not an end.

## The Resurrection in John

When you are done with a text in John's Gospel, there is always something you didn't get; something you didn't see. In John, it is the world of allusion. It is so profound. The standard understandings of what resurrection means gives way to deeper perceptions of what the Gospel is trying to talk about when it talks about the Risen Christ. Gospel is pointing to a deeper way of seeing and living. People keep going to the wrong place. They all keep going to the tomb because they think something is there.

## Mark Chapter 16

When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. Very early when the **sun had risen**, on the **first day** of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone had been **rolled back**; it was very large.



On entering the tomb they saw a **young man** sitting on the **right side**, clothed in a **white robe**, and they were utterly amazed. He said to them, "**Do not be amazed!** You seek **Jesus of Nazareth**, the crucified. He has been raised; he is not here. Behold the place where they laid him. But **go** and tell his disciples and Peter, 'He is going before you to **Galilee**; there you will see him, as he told you.'"

Then they went out and **fled** from the tomb, seized with trembling and bewilderment. They **said nothing to anyone**, for they were afraid.

## Resurrection in Mark 16

**Sun had risen:** begin to understand the revelation. See what is going on.

**1st Day:** first days of creation; God creating life.

**Stone rolled back:** not so much – in a literalistic imagination - that Jesus could get out. It is so people can see in. You have to look into the emptiness of death.

**Young man:** could it be "the streaker" in Mark? "We will never desert you. We will die with you." Ran away in fear as soon as the crisis began. Now back not in fear, but in faith?



**Right side:** sign of power (of God).

**White robe:** sign of baptism/faith. Sign of understanding.

**Don't be amazed:** Let's try understanding.

**Jesus of Nazareth:** in Mark a code phrase that the demons used. "We know who you are, Jesus of Nazareth." Jesus of Nazareth of kicked out the demons. He was a demon slayer. "You seek the demon slayer who brought God's love into the land of the dead? He's not here."

**Go!** When you get a revelation, you get a mission.

**Galilee:** it is the preaching of the good news – no a geographical place.

**They fled:** the dead are comfortable; the living are not.

**Said nothing:** actually they did say something to someone. We got the good news that never ends = the gospel of Mark.

*Meaning of Resurrection in Mark:*

*It does not mean that Jesus goes to some far supernatural realm. It does mean that He is constantly transforming the earth. It is starting all over again. He is ahead of you – just like He always was.*

*He is moving the ignorance.*

*He is correcting false teaching.*

*He is going into the sick and healing them.*

*He is going into the land of the demons expelling them.*

*He is working with evil men.*

*He is back out there in Galilee.*

## Luke Chapter 24



But at **daybreak** on the **first day of the week** they took the **spices** they had prepared and went to the tomb. They found the stone **rolled away** from the **tomb**; but when they entered, they did not find the body of the **Lord Jesus**. While they were puzzling over this, behold, **two men** in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the **living one among the dead**? He is not here, but he has been raised.

**Remember what he said** to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day." And they remembered his words. Then they returned from the tomb and announced all these things to the eleven and to all the others.

The women were Mary Magdalene, Joanna, and Mary the mother of James; the others who accompanied them also told this to the apostles, but their story seemed like nonsense and **they did not believe them**. But Peter got up and ran to the tomb, **bent down**, and saw the burial cloths alone; then he went home amazed at what had happened.

Now **that very day** two of them 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 Messiah 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 the bread.

## Resurrection in Luke 24



**First day of the week:** appeals to Genesis / new creation / re-creation through Christ

**Daybreak:** darkness giving way to light – will see more clearly what is going on. You won't get it right away. Not a normal way of thinking.

**Spices/oils:** there was an anointing in gospel by women = act of pouring oil onto His head = His election. His death is an action, as a pouring out of His life into life. Death is an act of giving life.

**Stone rolled away:** is it an exit or an entrance? Must walk into the tomb and experience the emptiness of death. Death has no power. There is now a deeper power ruling life. Must pull the pin on the powers that seemingly rule life.

**Lord Jesus:** here it is the Lord Jesus – not Jesus of Nazareth. Where is He? He gave it to you = the living presence of the Lord / not in the tomb. The Lord Jesus is the pouring out of love into life. Never drawn into the circle of violence.

**Tomb:** people stand at tombs and pledge violence to others. Tomb is a symbol of violence.

**2 men in shining clothes:** Christian missionaries go 2 by 2. Also, Moses and Elijah wore shining clothes and talked about Jesus transfiguration into fullness of God's life.

**Living among dead:** Wrong place to find the living. As soon as you break your attachment to what you physically see, you will see something else. You will see with the eyes of love.

**Remember His words:** they begin to get it.

**Names the woman:** 1st witnesses / 1st missionaries – apostles are not first. They refused to believe = a broken community.

**Peter:** just looked; didn't go in. Didn't get the revelation. Got to go in and see that tombs don't contain life.

**Where is He?:** Emmaus: How do they recognize Jesus? As someone who breaks bread. That is who He is. That is a dense symbol that means that he took bread, gave thanks, realizing all life came from His Father, came from the divine source. He takes it. He breaks the one life and gives it to people. So He is the power that gives life to other people because He breaks His life and gives it to them. So the one life He has, when it goes out into the world, is given to all people. This is how He lives: by taking His life and giving it to other people, by breaking it. This is the clue to Him. Although He did this with them before the crucifixion, they didn't get it. They didn't know who he was.

**What are you discussing?** They will tell Him and get it ALL wrong. That's why they couldn't see Him. Wrong person; wrong experience. Wrong understanding.

**Visitor/stranger:** He doesn't fit in. He is not accepted by the religious elite. So it is an accurate statement. Remember: no room in the inn? Wasn't accepted at beginning either (That, too, is in Luke's Gospel). He doesn't fit into those categories.

**What things:** a prophet: no! // a victim: he irritated people and they killed Him. He was the steadfast power of God's love and reconciliation. // a reputation: set Israel free. So He is not a failed ethno-centric savior. He's everybody's savior.

**Him they did not see:** they did not have eyes.

**How foolish you are:** They are blind; slow of heart. They cannot see. They are foolish because they are trying to interpret Jesus without interpreting Him from the spiritual dimension of life. If you take a piece of bread, you may begin to figure it out. This is my body given for you. What is the Father like here: the power of self-giving love.

**Stay with us:** yes. He's going to put his life into you and you, in turn, will put your life into others. You will not lose life. You will gain life.

**Their eyes were opened:** now they have "spiritual" eyes that can see. He lives by taking His life and giving it to other people, by breaking it.

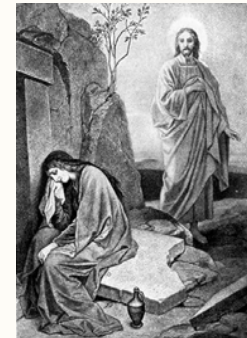
**Returned to Jerusalem:** turned around and followed Him. We have seen the Lord!

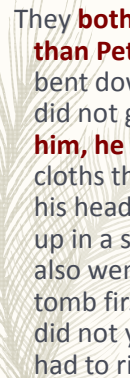
**Resurrection in Luke:**

*How do they recognize Jesus? As someone who breaks bread. That is who He is. That is a dense symbol that means that he took bread, gave thanks, realizing all life came from His Father, came from the divine source. He takes it. He breaks the one life and gives it to people. So He is the power that gives life to other people because He breaks His life and gives it to them. So the one life He has, when it goes out into the world, is given to all people. This is how He lives: by taking His life and giving it to other people, by breaking it. This is the clue to Him. Although He did this with them before the crucifixion, they didn't get it. They didn't know who he was.*

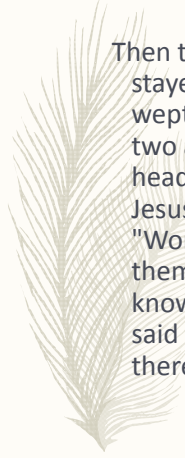
## John Chapter 20

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.

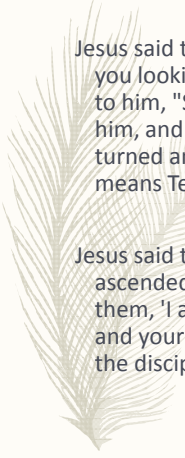




They **both ran**, but the other **disciple ran faster than Peter and arrived at the tomb first**; he bent down and saw the burial cloths there, but did not go in. **When Simon Peter arrived after him, he went into the tomb** and saw the burial cloths there, and the cloth that had covered his head, not 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.



Then the **disciples returned home**. But Mary stayed outside the tomb weeping. And as she wept, she bent over into the tomb and saw two angels in white sitting there, one at the head and one at the feet where the body of Jesus had been. 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." When she had said this, she turned around and saw Jesus there, but **did not know it was Jesus**.



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**." Jesus said to her, **"Mary!"** She turned and said to him in Hebrew, **"Rabbouni,"** which means Teacher.

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.'" Mary of Magdala went and announced to the disciples, "I have seen the Lord," and what he told her.

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."**

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

Thomas, called **Didymus**, one of the Twelve, was not with them when Jesus came. 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."

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." 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." Thomas answered and said to him, "My Lord and my God!"

Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed." Now Jesus did many other signs in the presence of (his) disciples that are not written in this book. But these are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name. 3

## Resurrection in John 20

**First day:** new creation

**Dark:** can't see the signs. It will be gradual.

**Lord:** not Jesus here, but the Lord of life.

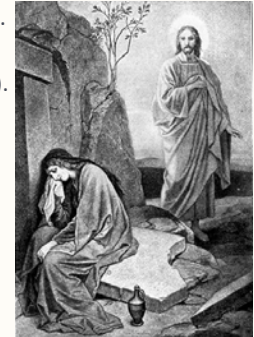
**Both ran:** love outruns guilt (John & Peter).

**Peter went in:** authority follows love.

**Burial clothes:** neatly folded: not a grave robbery. Jesus is naked: like Adam & Eve with God in the garden. Where is this taking place: in a garden! New creation-complete communion with God.

**Face clothe:** nothing separates Jesus from the glory of God.

**John enters:** a second look. First you see what is not. Second you see what it.



**They go home:** everyone has to live with the revelation in their homes. Everyone has to live with the deeper spiritual moments in the ordinary stuff of life. Any new world, any spiritual insight, you have to take it home. Here heaven and earth come together, but you are living on the earth.

**Weeping:** weeping out of loss. She has lost the one her soul seeks and her loss will turn to joy. Mary is in the process of bringing something to birth: the person grounded in God, alive to the world, Mary will live the resurrected life of Christ.

**Two angels in white:** Jesus totally encompassed by the divine presence(head & feet). Everything he is now encircled with the divine presence.

**Woman:** one who gives life to the world (Jesus' mother called this twice).

**Why are you weeping:** Mary is still in darkness – somebody took him. They took him. She wants to take him.

**Turned around:** she will turn twice. 1st: did not know it was Jesus. He wants another answer as to why she is weeping. 1st turning loss; 2nd turning beginning to see new life.

**Gardener:** He is! They are in a garden. Back in the garden of paradise. He is now the new creation; the second Adam – the being who is grounded in God.

**I will take Him:** she passionately wants the one whom her soul seeks.

**Mary:** her 2nd turning. Mary is the answer to where they have laid Him in her --- from the outer Christ into the interiority and the sending of the spirit. Christ is living inside her. Now giving life to Him.

**Rabbouni:** teacher – He is teaching her the truth of the risen life where it lives and where He lives. He lives in His disciples (read John 15-17). I put myself into you. Your weeping will be turned into joy. I live in the very foundations of your life.



**Stop holding:** can't hold on to the pre-crucified teaching. She can have him, but not hold him. New form of holding: allowing Him to be present to the deepest interior of yourself and in that interior you are unite to Him and to all people with the Christian community.

**Go to my brothers:** she becomes a missionary.

**Seen the Lord:** Mary witnesses to what she has experienced. She now has moved from darkness to light, from a crass understanding on the physical level to a deeper and more profound understanding of the continual, spiritual presence of Christ.

*John's path from darkness to light, from not seeing to seeing, from death to life:*

*If you touch the world of passion,*

*If you touch the world of love,*

*If you touch the world of tears that give birth to joy,*

*If you touch all that world,*

*You will see this.*

*If you try to step back and look, you won't get it.*

*This is part of the passionate, affective struggle of spiritual people.*

## John Chapter 21



After this, Jesus revealed himself again to his disciples at the **Sea of Tiberias**. He revealed himself in this way. Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons, [2](#) and two others of his disciples. Simon Peter said to them, "I am **going fishing**." They said to him, "We also will come with you." So they went out and got into the boat, but that **night they caught nothing**. When it was already **dawn**, Jesus was standing on the shore; but the disciples did not realize that it was Jesus.

Jesus said to them, "**Children**, have you caught anything to eat?" They answered him, "No." So he said to them, "**Cast the net over the right side of the boat and you will find something**." So they cast it, and were not able to pull it in because of the number of fish. So **the disciple whom Jesus loved said to Peter, "It is the Lord."** When Simon Peter heard that it was the Lord, **he tucked in his garment**, for he was lightly clad, and **jumped into the sea**.

The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. When they climbed out on shore, they saw a **charcoal fire** with fish on it and bread. Jesus said to them, "Bring some of the fish you just caught."

So Simon Peter went over and dragged the net ashore full of **one hundred fifty-three large fish**. Even though there were so many, the net was not torn. Jesus said to them, "Come, have **breakfast**." And none of the disciples dared to ask him, "Who are you?" because they realized it was the Lord.

Jesus came over and **took the bread and gave it to them**, and in like manner the fish. This was now the **third time Jesus was revealed** to his disciples after being raised from the dead. When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, **do you love me** more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "**Feed** my lambs."

He then said to him a second time, "Simon, son of John, **do you love me?**" He said to him, "Yes, Lord, you know that I love you." He said to him, "**Tend** my sheep." He said to him the third time, "Simon, son of John, **do you love me?**" Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." (Jesus) said to him, "**Feed** my sheep."

### 39 Resurrection in John 21



**Sea of Tiberius:** last time there with apostles he fed people with 5 loaves and 2 fish. The action was a sign and apostles had trouble interpreting it. They did not understand he was giving himself to them through bread and fish. He was showing Himself as the sustaining source of spiritual life. Here He is act it again and it will be more fully received.

**Going fishing:** 1. symbolic of missionary activity of the early church. I will make you fishers of people. 2. symbolic for how the hidden depths become visible. What is immediately available to the senses is the physical and social appearances. Down deep is the spiritual. Times when the spiritual will break through ... nets bursting with fish. So "catching fish" translates into bringing unconscious spiritual depths into the light of awareness.

**Peter:** reveals lack of spiritual understanding (remember foot washing scene in John). Catches nothing. He doesn't get it.

**Daybreak:** beginning of enlightenment.

**Children:** reminder of what He came to teach them about the relationship to God that they will never outgrow.

**Cast the net:** now they follow the instruction of Jesus on how to fish.

**Right side:** right side of the power of God. God is at work here.

**So many fish:** the ultimate attractions is drawing power of the revelation of the Father in the death of the Son. It always exceeds human ability (Peter fishing). Abundance is the sure sign of the presence of the Lord. You cannot run out of the things of God.

**Beloved disciple:** see the Lord. He has the eyes of love and abundance. He gets it.

**Peter jumped into the sea:** his recognition of the Lord is through his eyes of denial.

**Puts on clothes, was naked:** covering and hiding = action of sinful Adam in Genesis.

**Charcoal fire:** Peter warmed himself by a charcoal fire in the courtyard of the High Priest, where Peter denied knowing Jesus with the words, I am not." Jesus is "I am." Here the fire warms food – bread and fish – the symbols of Jesus identity as divine love and life for the world. The food of new life is cook on the fire of Peter's old failures. It is morning!

**153 fish:** there were 153 species of fish. This revelation draws people from every species on earth. Yet so many would not break the unity of being all-together. The net would hold.

**Breakfast:** the meal of a new day.

**Come:** Jesus is both invitation and meal. Disciples must engage in the exceedingly important task of eating. They must receive and ingest the love of God that accompanies the bread and fish.

**Third time He appeared:** this is a symbolic sequence. 1st time is the beginning; 2nd the middle; 3rd the end. 3rd symbolizes then end of one way and the beginning of another way.

**When they had finished:** when they had finished the foot washing, Jesus asked them if they understood what He had done for them. Here when they (Peter, too) had finished eating, it is time for more understanding of what He did for them – particularly Peter. Now it is about what Peter knows and what Peter must do.

**Do you love me:** 3 times. You will deny me 3 times.

**You know I love you:** He is allowing Jesus to pour life into him.

**Follow me:** This is the eternal injunction given to all Christian leaders. Convert your own way of thinking and doing to the thinking and doing of Christ.

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Rev. John C. Cusick

jcusick151@aol.com