



Paragraph 2. ON THE THIRD DAY HE ROSE FROM THE DEAD

638 "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."⁴⁸⁸ The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the cross:

Christ is risen from the dead!

Dying, he conquered death;

To the dead, he has given life.⁴⁸⁹

I. THE HISTORICAL AND TRANSCENDENT EVENT

639 The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about A.D. 56 St. Paul could already write to the Corinthians: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve. . ."⁴⁹⁰ The Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus.⁴⁹¹

The empty tomb

640 "Why do you seek the living among the dead? He is not here, but has risen."⁴⁹² The first element we encounter in the framework of the Easter events is the empty tomb. In itself it is not a direct proof of Resurrection; the absence of Christ's body from the tomb could be explained otherwise.⁴⁹³ Nonetheless the empty tomb was still an essential sign for all. Its discovery by the disciples was the first step toward recognizing the very fact of the Resurrection. This was the case,

first with the holy women, and then with Peter.⁴⁹⁴ The disciple "whom Jesus loved" affirmed that when he entered the empty tomb and discovered "the linen cloths lying there", "he saw and believed".⁴⁹⁵ 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.⁴⁹⁶

The appearances of the Risen One

641 Mary Magdalene and the holy women who came to finish anointing the body of Jesus, which had been buried in haste because the Sabbath began on the evening of Good Friday, were the first to encounter the Risen One.⁴⁹⁷ Thus the women were the first messengers of Christ's Resurrection for the apostles themselves.⁴⁹⁸ They were the next to whom Jesus appears: first Peter, then the Twelve. Peter had been called to strengthen the faith of his brothers,⁴⁹⁹ and so sees the Risen One before them; it is on the basis of his testimony that the community exclaims: "The Lord has risen indeed, and has appeared to Simon!"⁵⁰⁰

642 Everything that happened during those Paschal days involves each of the apostles - and Peter in particular - in the building of the new era begun on Easter morning. As witnesses of the Risen One, they remain the foundation stones of his Church. The faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary "witnesses to his Resurrection", but they are not the only ones - Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles.⁵⁰¹

643 Given all these testimonies, Christ's Resurrection cannot be interpreted as something outside the physical order, and it is impossible not to acknowledge it as an historical fact. It is clear from the facts that the disciples' faith was drastically put to the test by their master's Passion and death on the cross, which he had foretold.⁵⁰² The shock provoked by the Passion was so great that at least some of the disciples did not at once believe in the news of the Resurrection. Far from showing us a community seized by a mystical exaltation, the Gospels present us with disciples demoralized ("looking sad"⁵⁰³) and frightened. For they had not believed the holy women returning from the tomb and had regarded their words as an "idle tale".⁵⁰⁴ When Jesus reveals himself to the Eleven on Easter evening, "he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen."⁵⁰⁵

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."⁵⁰⁶ Thomas will also experience the test of doubt and St. Matthew relates that during the risen Lord's last appearance in Galilee "some doubted."⁵⁰⁷ 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.

The condition of Christ's risen humanity

645 By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with his disciples. He invites them in this way to recognize that he is not a ghost and above all to verify that the risen body in which he appears to them is the same body that had been tortured and crucified, for it still bears the traces of his Passion.⁵⁰⁸ Yet at the same time this authentic, real body possesses the new properties of a glorious body: not limited by space and time but able to be present how and when he wills; for Christ's humanity can no longer be confined to earth, and belongs henceforth only to the Father's divine realm.⁵⁰⁹ For this reason too the risen Jesus enjoys the sovereign freedom of appearing as he wishes: in the guise of a gardener or in other forms familiar to his disciples, precisely to awaken their faith.⁵¹⁰

646 Christ's Resurrection was not a return to earthly life, as was the case with the raisings from the dead that he had performed before Easter: Jairus' daughter, the young man of Naim, Lazarus. These actions were miraculous events, but the persons miraculously raised returned by Jesus' power to ordinary earthly life. At some particular moment they would die again. Christ's Resurrection is essentially different. In his risen body he passes from the state of death to another life beyond time and space. At Jesus' Resurrection his body is filled with the power of the Holy Spirit: he shares the divine life in his glorious state, so that St. Paul can say that Christ is "the man of heaven".⁵¹¹

The Resurrection as transcendent event

647 O truly blessed Night, sings the Exsultet of the Easter Vigil, which alone deserved to know the time and the hour when Christ rose from the realm of the dead!⁵¹² But no one was an eyewitness to Christ's Resurrection and no evangelist describes it. No one can say how it came about physically. Still less was its innermost essence, his passing over to another life, perceptible to the senses. Although the Resurrection was an historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounters with the risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history. This is why the risen Christ does not reveal himself to the world, but to his disciples, "to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people."⁵¹³

II. THE RESURRECTION - A WORK OF THE HOLY TRINITY

648 Christ's Resurrection is an object of faith in that it is a transcendent intervention of God himself in creation and history. In it 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 God in power according to the Spirit of holiness by his Resurrection from the dead".⁵¹⁴ St. Paul insists on the manifestation of God's power⁵¹⁵ through the working of the Spirit who gave life to Jesus' dead humanity and called it to the glorious state of Lordship.

649 As for the Son, he effects his own Resurrection by virtue of his divine power. Jesus announces that the Son of man will have to suffer much, die, and then rise.⁵¹⁶ Elsewhere he affirms explicitly: "I lay down my life, that I may take it again. . . I have power to lay it down, and I have power to take it again."⁵¹⁷ "We believe that Jesus died and rose again."⁵¹⁸

650 The Fathers contemplate the Resurrection from the perspective of the divine person of Christ who remained united to his soul and body, even when these were separated from each other by death: "By the unity of the divine nature, which remains present in each of the two components of man, these are reunited. For as death is produced by the separation of the human components, so Resurrection is achieved by the union of the two."⁵¹⁹

III. THE MEANING AND SAVING SIGNIFICANCE OF THE RESURRECTION

651 "If Christ has not been raised, then our preaching is in vain and your faith is in vain."⁵²⁰ The Resurrection above all constitutes the confirmation of all Christ's works and teachings. All truths, even those most inaccessible to human reason, find their justification if Christ by his Resurrection has given the definitive proof of his divine authority, which he had promised.

652 Christ's Resurrection is the fulfilment of the promises both of the Old Testament and of Jesus himself during his earthly life.⁵²¹ The phrase "in accordance with the Scriptures"⁵²² indicates that Christ's Resurrection fulfilled these predictions.

653 The truth of Jesus' divinity is confirmed by his Resurrection. He had said: "When you have lifted up the Son of man, then you will know that I am he."⁵²³ The Resurrection of the crucified one shows that he was truly "I AM", the Son of God and God himself. So St. Paul could declare to the Jews: "What God promised to the fathers, this he has fulfilled to us their children by raising Jesus; as also it is written in the second psalm, 'You are my Son, today I have begotten you.'"⁵²⁴ Christ's Resurrection is closely linked to the Incarnation of God's Son, and is its fulfilment in accordance with God's eternal plan.

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.⁵²⁶ 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."⁵²⁷ 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.

655 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."⁵²⁸ The risen Christ lives in the hearts of his faithful while they await that fulfilment. In Christ, Christians "have tasted. . . the powers of the age to come"⁵²⁹ and their 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."⁵³⁰

IN BRIEF

656 Faith in the Resurrection has as its object an event which as historically attested to by the disciples, who really encountered the Risen One. At the same time, this event is mysteriously transcendent insofar as it is the entry of Christ's humanity into the glory of God.

657 The empty tomb and the linen cloths lying there signify in themselves that by God's power Christ's body had escaped the bonds of death and corruption. They prepared the disciples to encounter the Risen Lord.

658 Christ, "the first-born from the dead" (⇒ Col 1:18), is the principle of our own resurrection, even now by the justification of our souls (cf ⇒ Rom 6:4), and one day by the new life he will impart to our bodies (cf ⇒ Rom 8:11).

488 ⇒ Acts 13:32-33.

489 Byzantine Liturgy, Troparion of Easter.

490 ⇒ I Cor 15:3-4.

491 Cf. ⇒ Acts 9:3-18.

492 ⇒ Lk 24:5-6.

493 Cf. ⇒ Jn 20:13; ⇒ Mt 28:11-15.

494 Cf. ⇒ Lk 24:3, ⇒ 12, ⇒ 22-23.

495 ⇒ Jn 20:2, 6, 8.

496 Cf. ⇒ Jn 11:44; ⇒ 20:5-7.

497 ⇒ Mk 16:1; ⇒ Lk 24:1; ⇒ Jn 19:31, ⇒ 42.

498 Cf ⇒ Lk 24:9-10; ⇒ Mt 28:9-10; ⇒ Jn 20:11-18.

499 Cf I Cor 15:5; ⇒ Lk 22:31-32.

500 ⇒ Lk 24:34, ⇒ 36.

501 ⇒ I Cor 15:4-8; cf. ⇒ Acts 1:22.

502 Cf. ⇒ Lk 22:31-32.

503 1 ⇒ Lk 24:17; cf. ⇒ Jn 20:19.

504 ⇒ Lk 24:11; cf. ⇒ Mk 16:11, ⇒ 13.

505 ⇒ Mk 16:14.

506 ⇒ Lk 24:38-41.

507 Cf ⇒ Jn 20:24-27; ⇒ Mt 28:17.

508 Cf. ⇒ Lk 24:30, ⇒ 39-40, ⇒ 41-43; ⇒ Jn 20:20, ⇒ 27; ⇒ 21:9, ⇒ 13-15.

509 Cf. ⇒ Mt 28:9, ⇒ 16-17; ⇒ Lk 24:15, ⇒ 36; ⇒ Jn 20:14, ⇒ 17, ⇒ 19, ⇒ 26; ⇒ 21:4.

510 Cf. ⇒ Mk 16:12; ⇒ Jn 20:14-16; ⇒ 21:4, 7.

511 Cf. ⇒ 1 Cor 15:35-50.

512 O vere beata nox, quae sola meruit scire tempus et horam, in qua
Christus ab inferis resurrexit!

513 ⇒ Acts 13:31; cf. ⇒ Jn 14:22.

514 ⇒ Rom I 3-4; cf. ⇒ Acts 2:24.

515 Cf. ⇒ Rom 6:4; ⇒ 2 Cor 13:4; ⇒ Phil 3:10; ⇒ Eph 1:19-22; ⇒ Heb 7:16.

516 Cf. ⇒ Mk 8:31; ⇒ 9:9-31; ⇒ 10:34.

517 ⇒ Jn 10:17-18.

518 ⇒ I Th 4:14.

519 St. Gregory of Nyssa, In Christi res. Orat. I: PG 46, 617B; cf. also DS 325; 359; 369.

520 ⇒ I Cor 15:14.

521 Cf. ⇒ Mt 28:6; ⇒ Mk 16:7; ⇒ Lk 24:6-7, ⇒ 26-27, ⇒ 44-48.

522 Cf. ⇒ I Cor 15:3-4; cf. the Nicene Creed.

523 ⇒ Jn 8:28.

524 ⇒ Acts 13:32-33; cf. ⇒ Ps 2:7[ETML:C/].

526 Cf. ⇒ Eph 2:4-5; ⇒ I Pt 1:3.

527 ⇒ Mt 28:10; ⇒ Jn 20:17.

528 ⇒ I Cor 15:20-22.

529 ⇒ Heb 6:5.

530 ⇒ 2 Cor 5:15; cf. ⇒ Col 3:1-3.