

First Reading: Acts 10:34,37-43
Responsorial Psalm: 117
Response: Alleluia
Second Reading: Colossians 3:1-4
Gospel: John 20:1-9

Good Friday saw *Yeshuah*, Jesus, “lifted up” on the cross. Easter sees him “lifted up” to heaven. He has conquered death. The Paschal Victim deserves our praise, “***Victimae paschal laudes***,” an ancient Christian hymn, praising the Risen Lord who conquered death, living in our midst.

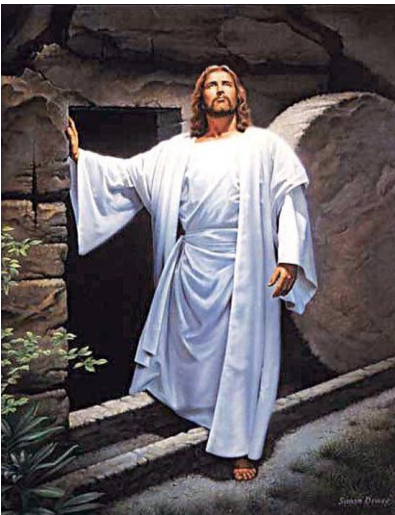
This is our Christian joy: ***Christ the Lord is risen today, Alleluia!*** It is “***the day the Lord has made***” (Ps.117), the greatest day of all creation, the day of triumph and of glory, Day of the Resurrection, Day of the Lord, *Dominica*, first day of the week, new dawn, Sunday.

The celebration of Easter is not simply looking at Jesus as the Risen Lord but also the celebration of ourselves having obtained eternal life. He has conquered death.

In the resurrection of Jesus all humans see their resurrection. Like him we rise to everlasting life. Like the apostles, we should be ready to die for Christ like he died for us, and “***will be revealed in all your glory with him***” (Col.3:2). The resurrection is at the heart of our Tradition where he calls us and gives us all that his Father gave.

This is the faith of our fathers down through the ages, our Tradition, living still; and we will be true to death.

TRADITION



“***Scripture says that he must rise from the dead***” (Jn.20:9). Mary and disciples witnessed this, not simply because they looked into an “***empty tomb***” (Jn.20:9) but because they saw the Risen Lord. They walked and talked with him.

Liturgy: The ***Sacraments of Initiation*** celebrate the death and resurrection of the Lord and share his life. In ***Baptism*** one dies to self and born to new life in the Spirit of the Lord. ***Confirmation*** is strengthening in the Spirit and being graced to face the challenges of life. In the ***Eucharist***, death is seen in the breaking of bread, the Lord’s body broken for us; and pouring of the cup is his blood poured out for us. Death is in the separation of body and blood. Life is in the celebration of the union and communion of the body and blood of Christ.

Doctrine of Resurrection is that the body rises from the dead and not a reincarnation. Thomas put his hands into the same body that was crucified on the cross. The Lord reveals his old wounded body in glorious form. We shall be raised as he was risen from the dead. “***We believe in the resurrection of the body and life everlasting. Amen.***” (Creed)

Witness: “***We are those witnesses***” (Acts 10:43), who “***have eaten and drunk with him after his resurrection***” (Acts 10:37). Today, we live and walk with the Lord, filled with joy of the resurrection and of the Spirit, and “***look for the things that are in heaven***” (Col.3:2). **Evangelization** means sharing the Good News of the resurrection and new life, that is the Gospel. “Woe ***is me if I do not preach the Good News***” (1 Cor.9:16).

FOR THE CHILDREN

In reading the *Gospel* today, when Mary met Jesus, *what did he ask her to do?*
To give his message to his friends. *What is the message?*

When can we meet and talk to Jesus who is risen from the dead?

Describe what happens in our worship (*Liturgy*).

How did Jesus die? Teaching: What is resurrection, an important Easter word?

Action: Sing a rousing Alleluia hymn, such as “**Alleluia, sing to Jesus.**” Try to be happy and make others happy with a sense of celebrating the Lord’s day.

FOR TEENAGERS

Reflect on the *Gospel* (*Jn.20:1-9*). Discuss the persons in the Gospel and their reactions.

Worship: “**This is the day the Lord has made**” (*Ps.117*). How is this prophetic psalm fulfilled? The day of the Resurrection, first day of the week, is the new dawn, new life. Every Sunday is a special day, Easter day, called the Lord’s Day (*Rev.1:10*), *Κυριακή Ημέρα* (*Kuriake Hemera*). It was the day of “breaking of bread” and appearances of the Risen Lord.

Teaching: Initially, the Christians worshipped in the synagogue on the Sabbath, celebrating a liturgy of the word with the Jews. The next day, Sunday, Lord’s Day, they celebrated a Eucharist, breaking bread in a Christian place. Later, when banned from the synagogues, the Christians joined the two liturgies together, viz. Liturgy of Word and Liturgy of Eucharist.

Witness: Your participation in the Eucharist, witnesses your faith and life in the Risen Lord. Reflect upon what is your mission as a witness of the Lord. Make a resolution.

RCIA

Tonight is the greatest of all nights, Easter vigil. It is a great step for those who journeyed so far. It continues now in a special way with the People of God. They will be encouraged to live a full life in the Body of Christ. Hildegard explains it as we from “an unploughed field, is raised a flower so excellent that will never wither.”⁽ⁱ⁾

⁽ⁱ⁾ HILDEGARD OF BINGEN. *SCIVIAS*. Transl: Mother Columba Hart & Jane Bishop. Paulist Press, NY. p.252

LIFE EXPERIENCE

I felt the walls of the church reverberate as the Zulus sang with one accord: “**Egalile, washo uJesu, wathi thina siyohlangana khona, eGalile**” which freely translates as “Go to Galilee. Jesus said we shall meet there in Galilee.” They sang with passion and with power, a proclamation of faith that dispelled any doubts about the Risen Lord. “**Uvukile uJesu, Alleluia,**” Jesus is alive, Alleluia!

LITTLE ANGELINA

It was a Paschal meal just for the family. Angelina, being the youngest, acted as Benjamin and asked the ritual questions of the *haggadah*. Of course she had some of her own to ask as well in connection with Elijah’s empty chair at the table. She wondered if he had been invited or was it just a game? The answer is that it is a ritual, a way of entering into a moment of salvation history, a Passover meal that expresses a covenant with God, a prayer, a moment of grace. It was in such a moment Jesus gave us the Eucharist and celebration of his resurrection.

IMPORTANT WORD

Easter is celebrated every Sunday as the 'day of the Lord', *Κυριακή Ημέρα, Kuriake Hemera, Dominica*, the day of the Resurrection. This first day of the week is fulfilment of the New Covenant and beginning of a new creation. It supercedes the last day of the week (seventh, Sabbath), the old order. "***This is the day the Lord has made. Let us be glad and rejoice in it***" (Ps. 117). It is not a passive day of rest and sleep but hails a new dawn, a new awakening, for praise and thanksgiving (Eucharist) in the work of our redemption, joining the Lord in creating a new world. This Day of the Lord, Sunday, is the first and last day, beginning the week and the eighth day.⁽ⁱ⁾ Such is the celebration of our life with the Risen Lord.

(i) "***Make the Eighth Day, the beginning of a new world. Wherefore we also celebrate with joy the Eighth Day in which Jesus rose from the dead***" (Epistle of Barnabas. XV. 8.9).

N.B: Written in time of the apostles (Apostolic age).

Watchword: "***Understand scripture teaching that he must rise from the dead***" (Jn.20:9)

Hebrew: הַבִּינוּ עַד-עַתָּה אֶת-הַכְּתוּב אֲשֶׁר קוּם יְקוּם מֵעַם הַמְּתִים
Hevinu 'ad-'attah et-hakaturv asher qom yaqum me'im hammetim.

Greek: Ἠδεῖσαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.
Edeisan ten graphen hoti dei auton ek nekron anastenai.

Latin: Sciebant scripturam quia oportet eum a mortuis resurgere.

Spanish: Entendido la Escritura que era necesario que el resucitase de los muertos.

Portuguese: Sabiam a Escritura: que era necessario que ressuscitasse dos mortos.

French: Comprenaient que seon l'Ecriture Jesus devait ressusciter des morts.

German: Kannten die Schrift dab era us den Toten auferstehen mubte.

Afrikaans: Die Skrif verstaan dat Hy uit die dode moes opstaan.

Zulu: Babeqonda umbhalo ukuthi ubefanele ukuvuka kwabafileyo.

Xhosa: Kaloku babengaliqondi ilizwi leziBhalo elithi umelwe kukuba avuke ekufeni.

Sotho: Hobane ba ne ba seo utlwisise Mangolo a reng eka kgona a tsohe bafung.

Irish: Oir nior thuig said go foil an scrioptur narbh fholair e a aiseiri o mhairbh

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CATECHETICS

Lesson 18:

Survey of the History of Catechetics in the 20th Century

D. 1960's - ANTHROPOLOGICAL PHASE

If catechetics means making the Faith relevant to life, then the **human person** and his/her situation must be taken into account. The big question is not HOW you teach, nor WHAT you teach but **WHO** you teach, which is an anthropological question. This approach takes as its basis the fact that God reveals Himself to people in their human condition.

Admitting the value of the kerygmatics, it goes further, giving an injection of **personalism** into catechetics. Catechesis is not to be seen as an indoctrination of concepts but an interpersonal relationship with God. The emphasis then, is – **WHO** you teach *i.e.* the 'person' in his/her life situation.

1962 – Bangkok – **International Study Week**

Eichstatt was appraised and a greater need for adaptation was seen viz. a '**life situation**' catechesis. Adaptation was claimed to be the approach of Christ, his apostles and the Church. In accord with this approach, arose the importance of 'Pre-Evangelization.'

1964 – Katigonda – **Pan African Seminar**

Attention was centred on the **culture** and outlook of the African.

1967 – Manilla – Pan Asiatic Seminar

Theme: Catechesis and Anthropology.

The anthropological approach was endorsed. The catch phrases were '**pre-Evangelization**' and '**pre-Catechesis.**'



There were various approaches within the Anthropological method itself. Here are some examples:

Experiential approach: RELEVANT TO LIFE. The person and the human condition is the starting point.

Process approach: MAN (PERSON) THE PILGRIM. This is a healing/prophetic catechesis whereby we correct ourselves; and a hallowing catechesis whereby we become united with God and with our neighbour.

LIFE THEME TEACHING: seeks to answer the need for relevant religion teaching, viz. to study in depth, life's immediate and urgent problems. Below is an outline of this approach.

- STEP 1: Personal attitude. My approach to the problem.
- STEP 2: Universal attitude. Consider others' approach.
- STEP 3: African attitude, i.e. according to traditions.
- STEP 4: Christian Experience. My Christian background.
- STEP 5: Biblical Norm: Old and New Testamental inspiration.
- STEP 6: Synthesis. Now I strive to live and act as one enlightened.

The point is: if revelation means God speaking to **people**, then the catechesis should be both theological and **anthropological**.

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