

Jesus Appears to His Rejoicing Disciples

EASTER SUNDAY



The Johannine Pentecost

Rev. Joseph Henchey, CSS

Palm Sunday, 2014

**Jesus Appears to His Rejoicing Disciples
EASTER SUNDAY**

The Johannine Pentecost

OUTLINE

	Page
A. The Function of Jn 20:19-23	3
B. The Disciples Rejoice upon seeing Jesus	4
Conclusions	14



Jesus Appears to His Rejoicing Disciples¹ EASTER SUNDAY

The Johannine Pentecost

19 When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." **20** After he said this, he showed them his hands and his side. Then 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** When he had said this, he breathed on them and said to them, "Receive the Holy Spirit". **23** If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

□

A. The Function of Jn 20:19-23

1. The composition of Jn 20 can be seen as containing 5 passages:

- the account of the discovery of the empty tomb on the part of Mary Magdalene and the two disciples [vv. 1-10];
- the Appearance of the Risen Lord to Mary Magdalene [vv. 11-18];
- the "coming" of the risen Lord among His Disciples, with the exception of Thomas [19-23];
- the new manifestation of Jesus to His disciples with particular attention of Jesus to Thomas –vv. 24-29];
- the Conclusion [vv. 30-31].

2. These 5 parts are organized in a kind of concentric structure in which there may be seen the parallelism among the various themes. The central one of these 5 seems to be our present contemplative reflection. Major revelations here are: the Risen Jesus; Joy, the Apostolic Mission, the Holy Spirit and the Forgiveness of Sin.

¹ Cf. Giuseppe Ferraro, *La gioia di Cristo nel 4º Vangelo, nelle Lettere Giovanee e nell'Apocalisse*. Vatican 2000, pp.130-140

B. The Disciples rejoice upon seeing Jesus

1. The Personalities of this Passage

a. In this brief passage, there are noted the major principles of these days Jesus, the Father, the Holy Spirit, the three 3 authors of salvation – furthermore the Disciples [but not Mary] who with Jesus are the protagonists. In the scene as well there are hints of the presence of the hostile Jews, the cause of the Disciples' fear.

b. After the Introduction formed by an indication of time and place [evening of the First Day of the Week] there are articulated Seven Gifts offered by Jesus: Peace; the manifestation of the Stigmata; Joy, further Peace; the Apostolic Mission, the Holy Spirit and the remission of sins. All of these are centered upon and permeated by divine Peace – and its culmination, the new act of Creation, the breathing forth of the Holy Spirit. The circumstances of time and space, the personalities noted, the variety of themes make of this brief passage a 'packed' paragraph of Revelation. Many scholars refer to this passage due to the outpouring of the Holy Spirit into the Disciples, call this: The Johnanine Pentecost.

c. Evening on the First Day of the Week: this indication seems reminiscent to that episode of the appearance of Jesus on the waters of the lake.

- The two scenes [6:17; 20:19] of the appearance of the Risen Lord and the sudden appearance on the Lake in the night, manifest some analogies: in both passages there is used for Jesus the same verb: Jesus came - in both scenes, there is noted the fear of the Disciples, even though for different reasons [cf. 6:17; 20:19]; in both situations the Disciples see Jesus [6:19; 20:20] – both scenes are introduced by Jesus coming to alleviate their fear, to bring them peace.
- This close analogy between the texts suggests that the idea of the preceding coming and vision of Jesus on the waters of the Lake is described with a prelude and a pre-announcement of the Paschal Coming of the Risen Lord.
- The terms indicating the time: on that first day of the week - and, 'the [new] Sabbath' with their ties to the preceding recurrences and with the implication that seem to project forward in both cases [to the time of the Church], to His Eschatological Presence. This implies that Jesus is present now and always in the Eternal Sabbath, the Lord's Day, accompanying His faithful Disciples now and forever.

- The mention of the closed doors where His disciples had gathered reminds them that Jesus in deed is the Door, the Gate, through which all must pass.
- The mention of fear of the disciples for the Jews, present a psychological climate dominating prior to the coming of the Risen One. What is emphasized here is their change of their state of mind when they truly encounter Him in Easter Faith. The Presence of Jesus changes all our attitudes of fear, doubt.

d. In this careful setting of both time and place Jesus came and stood in their midst. This seems to be the fulfillment of Jesus' earlier promises: 'I will come again' – "I will come among you" [cf. 14:18, 18]. The coming of the Risen Jesus is the realization of these - the verb of his 'coming' appears often in these chapters [cf. 20:24, 26; 21:13]. This appears to pertain to the particularly Johannine vocabulary regarding the Paschal Appearances for Jn - the appearance of the Risen Jesus is His 'coming'. The expression seems to relay a Liturgical source – this entire passage and Jn 20 seem to have a liturgical setting – the Disciples are pictured as gathered on the Lord's Day, as we are here today [!] – His blessing is bestowed, The Lord be with you! [now and forever!]. The Spirit descends on the Faithful and there is pronounced words of forgiveness Christ is present: in the Word and in the Eucharist. Mary sees that stood [cf. 20:4] – as in 21:4, He stands on the river bank – a sign of the resurrection. This so often is the scene of a revelation given [cf. 7:37].

e. He said to them: Peace be with you! [cf. 20:19, 21] – He had already bestowed on them His glimpses at coming attractions: I leave you My peace, My peace I give unto you! [cf. 14:27] I share all this that you may have Peace in Me! [16:33]. Now He bestows this in a definitive manner. It had long been prepared for even by OT hints as one of the promised Messianic goods – Peace acquires its full sense in the Person of the Risen Lord - He calls this My Peace!

f. After manifesting Himself which brings great joy to the disciples, Jesus bestows the Gift of His Apostolic Mission, received eternally from His Father: As the Father has sent Me into the world, I also now send you! into the world [cf. 17:18]. These two formulae establish a parallelism between the mission that the Father has bestowed on Jesus as the Mission Jesus receives from His Father.

- It is His Personal Mission that Jesus now bestows on His Disciples. This 'sending' emanates from deep within the very Divine Person of the risen Lord.
- As He has consummated His Immolation, Jesus has brought to bear that sanctification with which the Apostolic Mission is intimately connected to

being ‘sanctified’ and “sent” mean to be united with God and to remain immersed among human beings for their salvation.

- Through the sending of the Apostles there comes to a deeper appreciation of Jesus as mandated, sent, by His Father – and it is through Jesus that the saved, sanctified, reach the Heavenly Father as their universal Savior and Redeemer.
- Thus, Jesus is the Source of Holiness and of Mission: as from His side flow the streams of salvation [cf. Is 12:1, ff.]. In the formula there are not specifically spelled out the terms, the requirements of this Mission, what the called are actually meant to accomplish – all that is implied is that the Apostles’ Mission has the same depth and width and length as the very same Mission that Jesus has exercised for His Father – now all its extension, is totally dependent upon him.

g. Along with this Divine Mission there is also given to them Jesus’ own Holy Spirit: *He breathed on them and said to them: ‘receive the Holy Spirit!’* [cf. 20:22]. The manner with which there is given the Holy Spirit to His Apostles, is that expressed with the Creation word: He breathed on them. The ultimate value of this revelation is prepared for in the OT – it describes that infusion of a share in God’s life for the first time in the act of creation [cf. Gn 2:7] – it is called to mind by Wisdom [15:11] – and for the third time in the resurrection of a single person [cf. 1 K 17:21] – and then a third time for the resurrection of the entire People Elect [cf. Ezk 37:9-10]. The “Life” that is treated of in these OT varying contexts is a natural and elevated existence - as Jesus gives His Holy Spirit to His own disciples with His creative and inspiring action of breathing upon them, there is called to mind the elevated situation of sharing in the divine life, and participating in its Wisdom. There is thus conferred the divine life, immortal, connected intimately with this special gift of the Holy Spirit.

h. Along with this ecclesial and personal Gift of the Holy Spirit there is intimately tied here the sublime ‘content’ of the Missionary Mandate: that of the remission of sins: *Whose sins you will remit, they are remitted - and those sins you do not remit they will be retained!* [20:23].

- This passage has brought to bear ecumenical challenges: some Christian professions extend this sacramental power to forgive sins to all the Disciples, to the entire group of believers – this has never been the view of the Catholic Church. [Trent sees here the power of the Sacrament of Reconciliation].
- The broad extent of this power – sacramentally to the limited circle of Apostles to whom it was committed personally by the Risen Jesus - surely is

sacramental efficacy to those who seek for forgiveness most vast and covers the entire ambit of salvation. Jesus is presented by Jn from the outset of his Gospel, as *the Lamb of God Who takes away the sin of the world!* [1:29].

- Jesus challenges His listeners: *who of you can convince me of sin?* [8:46] – even though many times he accused His adversaries of it [cf. 8:21, 24; 9:41; 15:22, 24; 19:11] - and Jesus personally promises the Paraclete who will *convince the world the world regarding sin ... because they do not believe in Me* [16:8, 9]. Thus He shares this power of remitting or retaining sin with His Apostles. He has made this sacrament part of the Missionary Mandate here – in other Gospels it is to baptize the whole world; make disciples of all nations - to heal - the common teaching of the Catholic Church is that Jesus' breathing upon them is the communication of this power as shared with His Apostles. Sometimes in the Gospel there is mention of the broad gamut of the forgiveness of sins – but only very few of these passages have been seen as the institution of the Sacrament of Reconciliation².

2. The Joy of the Disciples in Encountering the Risen Lord and His Glorious Stigmata:

a. In the sheer value of Jesus' own donation, made up of His Peace, of the Apostolic Mission, the sending of the Holy Spirit and the pardon of sins – there stands out the end-result of it all: that unique JOY, as the result of the Fruits of the Holy Spirit [cf. 20:20 – cf. Ga 5:22-23]. Jesus shows Himself of the corporal signs in His flesh of the awful ordeal He underwent for our redemption: the Stigmata retained in His Risen Body – and only Jn mentions His sacred Side. The Disciples recognize these, and Him as the result of His Stigmata – this is their vision of the Risen Lord, His glorification and Lordship from on high.

b. This verb 'to show' [Epiphany; Revelation] seems to be heaven's response to the Apostles' insatiable desire to see the Lord, often seeking a 'sign'.

1.] A series of observations:

- After the purification of the temple the by-standers say to Jesus: *What sign do you show us to do these things?* [cf. 2:18]. Jesus responds offering as His sign His own risen body: Destroy this temple and in three days I will make it rise up again...! He said this of His own body. [2:19, 21].

² Trent judged that this text implied the Institution of the Sacrament of the forgiveness of sins, committed after Baptism, Reconciliation. There are other forms of forgiveness of sin in the life of the Church - but the special power of this Sacrament is reserved to the Apostles and their successors.

- There recurs then an indication to express the communication of the Father to Jesus: this is the 'content' of Divine Revelation: *The Father loves the Son and shows Him all things that He does and show him even greater works than these so that you will be amazed at them!* [cf. 5:21] This expression is used for Jesus' activity in His personal Mission received from the Father: I will show you many good works on the part of My Father [10:32].
- Finally In recording Jesus uses this verb 'to show' to formulate the question of Phillip : Lord, show us the Father! [cf. 14:8]. That which the Father shows the Son is the Personal Gift of His own acting, consistent with giving ever new life in judging. That which Jesus shows is the illustration of the Father's works – tantamount to showing the Father Himself in the works that Jesus performs, their identity is so close.
- The verb 'to show' signifies "to reveal" by communicating the revealed reality. Jesus here reveals and communicates, shares Himself and His Mission – He reveals His own divine Person through His Risen Body – with particular emphasis on His Sacred Stigmata.
- The first lesson here, of course, is the identity of the Crucified One with the risen One – it is the same Jesus Who after having suffered and having passed through His awful death. And He is now victoriously living and offers to His closest followers a proof of it all. Those hands of His about which the Gospels are full refer to Him and His works in figurative language: *The Father loves the Son and has given all into His hands* [cf. 3:35] – *No one will steal My sheep from My hand!* [cf. 10:26].
- Thomas' response is surprising: Unless I see in His hands the sign of the nails place my finger into the place of the nails - I will not believe! [20:25]. Jesus then, invites Him: Place your finger here and look at MY hands {cf. 20:27} – these are then shown by Jesus as a convincing sign of His glory. So, too,. With His Sacred Side of which the evangelist narrates: *One of the soldiers struck His side with his lance and immediately there flowed forth blood and water* [19:34].
- Thomas will also then refer to this: Unless I place my hand I will not believe! Jesus then says to Him: extend your hand and place it into my side [20:27]. This open and healed wound pertains to the glorious body of the Lord - the sign that the Jews had asked for after the purification of the Temple and which Jesus had promised to give [2:18-21].

- The re-constructed Temple, His risen body [Jn 2], is shown to all. This is another glorious manifestation – the over-all object of this series of visions is, as Thomas notes: My Lord and my God! This title now assumes its most sublime value of revelation in the two final chapters of the 4th Gospel which recount the appearances, revelations of the Risen One. Mary then finds the empty Tomb, announces: They have carried the Lord away! [20:18]. The Disciples as spectators at the moment of this vision proclaim to the doubting Thomas –we have seen the Lord! [20:25]. This was followed almost immediately by Thomas’ spectacular Profession of Faith, which ever believer is invited to utter in each Eucharist: .”My Lord and my God! [v. 28]

- In the appearance of Jesus along the side of the lake is the earlier appearance of Jesus. The “Lord” is the Glorious Jesus in which the human dimension has ascended in glory of the pre-existing Son of God, after the work of salvation had been completed. Therefore, He shows in a special way, His members which bear the signs of this divine undertaking, these signs of horrible suffering and of death have now become the expression of glory and eternal life, of eschatological happiness – and there is inaugurated the Era of the Holy Spirit, the time for the Apostolic Mission, the time of the Church.

- In their encounters with Christ the Disciples encountered Him with the eyes of their body and the faith of their souls – they actually ‘saw’ Him. They made use of their God-given physical faculty of sight in this visual perception of the Risen Lord. All throughout the 4th Gospel one finds the verb to see in its various forms directed by Jesus. It would suffice to recall: *The Word became flesh and came to dwell among us, and we saw His glory, that glory of the Only-Begotten Son of the Father full of grace and truth ...* [cf. Jn 1:14] - This is the will of My Father, that whoever sees the Son and believes in Him, has eternal life [cf. 46:40] - You see Me because I am living and you will live [14:19] - Whoever sees Me sees the One Who sent Me! [12:45] – Whoever sees Me sees the Father [14:9] – Father, I wish that also those whom You have given to Me be with Me wherever I am so that they might see My glory that You have given to Me [17:24]

- All these phrases emphasize indicate that the Disciples see the Lord now living, after His death, they see Him as the Lord, they see the Father in Him. Their visual perception implies a certain gift on the part of Jesus and His welcome by them – this implies as well a direct communication and communion of an immortal life.

- We can fathom more deeply the visual experience here on the part of the Disciples and ask ourselves whether in it, with Jesus and His Father there is present also the Holy Spirit. To this suggestion two propositions might be suggested: let us call to mind first of all the initial saying regarding the Paraclete: *The Spirit of Truth that the world cannot receive because it does not see Him, nor know Him, you will know Him because He dwells near you and will be in you.* [14:7].
- The situation of the world before the Spirit is opposed to that of the Disciple. The world is radically incapable of both seeing and knowing Jesus - it is closed off from the divine, and willfully by the refusal of receiving Jesus and of believing in Him. Regarding the Disciples, though, those who have received Jesus and have believed in Him, it can be said how they see and know Jesus, so in Him they see and know also the Holy Spirit, Who has been given to Jesus in fullness. This is a matter of act and of a unique attitude that grasps to some extent in Jesus the Father and the Holy Spirit. The Father, the Son and the Holy Spirit in fact are always united; the option of human beings, whether it be negative or positive, either refuses or accepts together these three Divine Authors of Salvation. In the visual perception of the Risen Lord, the Disciples see the Father and they see the Holy Spirit. This is a vision that implies the faith and this is expanded into knowledge: the mind seeking faith, and faith seeking the intellect.

2.] Further observations:

- the presence of the Holy Spirit is confirmed in the perception that the Disciples have of Jesus. In our text here, in fact, Jesus after having given the gift of manifesting Himself to them, He likewise grants the Gift of the Holy Spirit through the symbolic breathing upon them. He is thus permeated by the Spirit and vivified by the Spirit that He, Jesus, becomes the source of his being out-poured. The union between Jesus and the Spirit, between the manifestation of Jesus to his disciples and the granting of the Holy Spirit in the present passage is evident when this parallelism is shown:

Jn 20:20

Jn 20:22

**As the Father sents Me, now I am sending
You!**

Receive the Holy Spirit ..

- There is a certain correspondence of showing and the breathing which means a certain communication of life. There is furthermore a certain correspondence between the Object of the manifestation, the opened side – and the object of the breathing, the Holy Spirit.
- This parallelism calls to mind the scene of the piercing of Jesus, raised on the Cross –from this pierced side there flowed the streams of Living Water, bubbling from the Side of Jesus [cf. Jn 7:37-39]. In the Paschal appearance, at the showing and the manifestation of the glorious side corresponds the out-pouring of the Holy Spirit. This parallelism confirms what results from the considerations of the first saying regarding the Paraclete. In the experience of the visual perception of the Lord on the part of the disciples: there is present together with Jesus and the Father, also the Holy Spirit. Jesus the Son of God sent by the Father is the *Spirator* of the Holy Spirit.

c. How far we have come speaking here by placing in light the component parts of the Paschal Joy of the Disciples. The Gift of Jesus in the manifesting of Himself as the Glorious and Risen Lord and the experience of the Disciples in the visual perception of the Lord, becomes the Source, the Cause and the ultimate Component of their Joy. Their hearts, their spirits are filled with Joy that can never be taken away from them again.. Theirs is the Joy of having received the communication of the glorified humanity of the Lord Himself, through the vision of His Risen Body. Theirs is the Joy of having through this vision the manifestation and the communication of His Divine Life and in this the manifestation of the Father and of the Holy Spirit.

d. This Paschal Joy has its origin in the Trinity, and it is Trinitarian in content and personal encounter. The divine life of the Risen Lord is the same as that of the Father, Who has life in Himself and has given His life to His Son, life in Himself [5:26], and of the Holy Spirit, Who is the Lord and Giver of Life [6:63]. The divine life thus communicated to the Disciples, bestows Paschal Joy on them. The meaning of the manifestation of Jesus and of the visual perception of Him by the Disciples enters into composition, the nature, the quality, the mystery of their Paschal Joy. The Joy of Jesus Himself has become the Joy of His friends, of His Disciples, and of all believers in Him.

e. For a fuller understanding of their Joy it is necessary to extend the inquiry to the following passage, 20:24-29. Here Jesus enunciates a beatitude that enters into the joy of believers. The experience of the Disciples in the Paschal Apparition now considered to be re-lived in the following appearance with particular

attention to the doubting St. Thomas, who has remained incredulous at the testimony of the others who maintained: *We have seen the Lord!* [20:25].

- After having had the sensible experience of Jesus, the Apostle emits an act of the Profession of his Faith: My Lord and My God – now a liturgical acclamation. To him, Jesus declares: Because you have seen Me, you have believed – blessed are those who have not seen, yet believe! [20:29]. Some interpreters see this as a ‘down-play’ of visible signs for faith – the final accounts of the Gospel need to be believed solely on the Word of Jesus. this is an orientation toward genuine faith.
- -To see the living Jesus consists in a penetrating understanding of the terms of the mystery of His Person. This is the position that to which the present Church is called, not having been blessed with visions – and it plays into not allowing the insatiable desire for the occult, the spectacular to dominate.
- In this regard it is necessary to keep in mind the present reflections: Jesus, after having invited Thomas to exercise the visual experience of His Risen Body, says: Do not be unbelieving, but believing! [20:27]. This correction does not pertain to the fact that Thomas’ faith is based only in what is seen – but the Lord is disappointed in the fact that the Apostle had deferred his act of faith, determining for himself what are to be the ‘right’ conditions in order to believe, and his refusing the avowed witness of the Church.
- The other Apostles had already seen the same signs that Thomas had not been privy to previously. The Apostles’ visual experience of their risen Lord enjoyed in the absence of Thomas, is presented as the foundation of the faith of these Columns of the Church. It is the Faith of the Apostles that is being furthered here as the foundation of the Church’s faith until the end of time. All future believers are being called to trust the testimony of those who indeed have seen.
- The perception of the Apostles is a visual perception – and that of Thomas is meant to be an experience that was meant to be based on their experience. Their witness leads to solid faith and their faith is rendered credible.
- Far from being devalued by the Lord’s sharp correction of Thomas the Paschal Experiences of the Risen Lord serve as the basis for the apostles’ faith – this apostolic faith is now normative for all. As for future believers it can be said: as the disciples who have seen the Lord, are not for this reason then dispensed

from the exercise of their faith – as most will never have visual support for their Paschal Faith.

- Thus, the faith of believers through the centuries without actually seeing, is most meritorious. It has an apostolic support, based on eye-witnesses: as Jn puts it: this is the witness of one who has seen and his testimony is true!
- Those whose faith is based on not personally seeing but on the word of the Apostles who did – are not for that reason lacking any more support than does the Apostolic Faith. Most will never have the experience of a *bona fide* vision in support of their faith. The Faith of those who have seen the Lord is based on a community, ecclesial experience – now re-lived until the end of time in the celebration of the Liturgy.
- -The scene of the appearances of the Risen Jesus are ecclesial, apostolic and liturgical accounts. In fact the disciples were reunited together and the characteristics describing these scenes of the original event evoke the liturgical celebration of the Christian Assembly of faith through the centuries of Church life and belief.
- Among these traits let us point out: the designation of the appearance of Jesus as a coming of the Lord, a theme that has assumed great importance in the regular liturgical celebration [1 Co 16:22; Rv 22:20]. Thus, all of this is the description of the 'First Day of the Week' – the Liturgy on the Lord's Day commemorating His Resurrection [cf. Ac 20:7; 1 Co 16:2]. This occurrence early became named: The Lord's Day [cf. Rv 1:10]. It is for this reason the coming of Jesus in the evening of that first day of the week represents the archetype of the Church's Eucharistic Liturgy.
- Furthermore, the notation with which there is introduced the apparition of Thomas, the insistence is: Eight days later! [20:26]. This suggests perhaps the regular weekly routine of the communal celebration of the Eucharist, the 'Sunday Mass'. Thomas' liturgical tone is the Easter, Eucharistic proclamation of faith. In each celebration of the Liturgy there is renewed the coming of the risen Lord, commemorating His Passion and Death as a reminder: do this in Memory of Me!
- On that glorious evening of the first Easter week Jesus shares His Peace, His Personal mission from His Father. The out-pouring of the Holy Spirit, the pardon of sins with the coming of Jesus Who has risen – faith and joy thus become shared by the believers celebrating in Him.

CONCLUSIONS

[1] Thus in the Liturgy there is offered to all a certain 'experience', a sensible contact with the Risen Lord. The Paschal Accounts are the inauguration and the pre-figuration of the Time of the Church to which is directed the Beatitude pronounced by Jesus to Thomas. From these considerations it appears. that the Trinitarian and Christological character of the Apostolic Joy on that Ester Night, is then prolonged in its Liturgical, Ecclesial Character. This joy is caused by the presence of the glorious Lord - by the accompanying presence in Him of the Father - by the Presence of the Holy Spirit, spirated by the united Father and the Son. This is the Joy of the ecclesial vision and subsequent faith – this is a Liturgical Joy that lives on , in the celebration of the Mass and in the reception of the sacraments which realize the salvific coming of Jesus Christ: *Come, o Lord!* [1 Co 16:22; Rv 22:20]

[2] In Jn 3:22-26, the first Johannine passage of joy, God gives to Jesus the Holy Spirit beyond all measure – and Jesus as Spouse. With his presence, Jesus, as Spouse, determines the fullness of joy of the Spouse's Friend, who hears His voice and rejoices intensely. In the later passage of the Paschal Appearance, Jesus who has received His Mission personally from His Father, breathes this out and communicates the Holy Spirit to His 'own' with the manifestation of Himself, gloriously risen – and this determines the Apostolic Joy of His disciples. As they see this vision of their Risen Lord they rejoice in the environment of the community assembly and celebration. To 'see' and 'hear' Jesus provides an experience of the most intense joy possible. In both these similar passages where joy is noted, initial and final, Jesus stands in the very center of the action – He is the Cause of their Joy – and with Him, the Authors of this Joy, are present the united Father and the Holy Spirit, in their inter-twining relationships with Jesus and with His disciples.

[3] In this manner, through the revelation of the Apostolic Joy there is communicated from the 4th Gospel the Revelation of the three Divine Persons Who are from all eternity – and Who Together work out the Divine Work *ad extra*, together as one God: the Son of God Jesus Christ - the Father and the jointly spirated Holy Spirit. The Joy emanates from these all-powerfully merciful divine authors of our salvation. This Joy is communicated by Jesus and places Eucharistic worshippers in communication with the Divine Authors. ON that Easter night, of long ago, the whole Church gathered then – as it does here today on Easter morn! This is the day the Lord has made – let us rejoice and be glad in it!

