



4/15/18 Lk. 24: 35-48 & Acts 3:13-15, 17-19;

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Stone, Naomi. [Shadows of Longing](#)

Rolheiser, Fr. Ron. [Seeing the Resurrection](#)

[Monastery Sunday Homilies](#)

ENTERING THE SCENE:

Fr. Beck, in his homily back in 2005 writes: "The forgiven community finds it possible to forgive, and this becomes its witness to the world. The gift of forgiveness allows hurts to be put aside, and a new beginning to emerge. The gift of forgiveness allows relationships to be restored, without pretending that harm has never been inflicted. The witness of forgiveness shows us that new life can be found beyond the damage we inflict upon one another. There is indeed life after death.' Forgiveness is our litmus test. To the degree we can accept or give it will be our witness to a God of unconditional love.

Lk. 24:35-48

35 Then the two told what had happened on the way, and how Jesus was **recognized** by them when he broke the bread. 36 While they were still talking about this, Jesus himself **stood** among them and said to them, "**Peace be with you.**" 37 They were **startled** and **frightened**, thinking they saw a **ghost**. 38

He said to them, "Why are you **troubled**, and why do **doubts** rise in your minds? 39 **Look** at my **hands** and my **feet**. It is I myself! **Touch** me and see; a **ghost** does not have **flesh** and **bones**, as you see I have." 40 When he had said this, he **showed** them his **hands** and **feet**. 41 And while they still did not believe it because of **joy** and **amazement**, he asked them, "Do you have anything here to **eat**?" 42 They gave him a piece of **broiled fish**, 43 and he took it and **ate** it in their presence. 44 He said to them, "This is what I **told** you while I was still with you: Everything must be **fulfilled** that is written about me in the **Law** of **Moses**, the **Prophets** and the **Psalms**." 45 Then he **opened** their minds so they could **understand** the **Scriptures**. 46 He told them, "This is what is written: The **Christ** will suffer and **rise** from the dead on the third day, 47 and **repentance** and **forgiveness** of sins will be preached in his name to all **nations**, beginning at Jerusalem. 48 You are **witnesses** of these things.

DISCUSSION QUESTION: We come to faith because of the witness of those experiencing the risen Christ. Does my witness do that for others?

PRAYER: Scripture scholar Jesus, Luke tells us that you opened the minds of the frightened disciples so that they could understand. It took your death and resurrection to get them to the point of being able to understand because they had now stood under what you were trying to tell them. Now they are witnesses for us so that we too can open our minds and understand the Scriptures. Help us as we try to do the same. Amen.

WORD STUDY AND QUESTIONS FOR REFLECTION:

RECOGNIZED: In Latin, the word recognize, comes from the root of re + cognoscere, that is, to get to know. Since the resurrection, the possibility to get to know who Jesus is now finally possible.

How has this experience enabled the people in the room to really 'get to know' Jesus? If you had been there do you think it would make it easier to believe? Why?

STOOD: To stand implies that a person is grounded and has a material reality that is affected by gravity.

Does this help for you as you try to understand what is happening here?

PEACE BE WITH YOU: Peace is that condition of wholeness, contentment, and fulfillment. It is when everything is just as God intends it to be.

Why do you think Jesus uses these words to address the group in the room? What does this tell you about Jesus' frame of mind?

STARTLED / FRIGHTENED / TROUBLED: All these words describe the frame of mind of those present in that room. They move from surprise, to fear, to anxiety.

What does this tell you about the faith, or lack of it, in that room that day? Have you ever experienced this progression of feelings when confronted by the incredible?

GHOST: A ghost was thought to be the spirit of a dead person and derives from the Old English word *gast*, meaning breath or spirit. *If the apparition before those in that room was truly a ghost, what difference would that have made? Would you, like Thomas in John's gospel, need to check it out personally?*

DOUBTS: It is said that doubt is faith's shadow. This implies that there cannot be doubt if there is not some faith. The bright light of experience is like sunshine. This light casts shadows on something. *What has happened in your faith life lately that has shone a bright light on something? Was there a shadow (a yes, but) associated with the experience?*

LOOK / SHOWED: To have something shown to us is to let us in on its reality. *What were you let in on by way of the disciples' experience that day? What does it show you?*

HANDS / FEET: Jesus showed his hands and feet that bore the marks of the nails in order to establish he was the same Jesus they knew and loved before. This also implies that the wounds of life become part of our resurrected lives as well. *Does this transfigure those wounds into victories for Jesus? For you?*

TOUCH: Jesus invites those present to use their sense of touch, sight, hearing, tasting, to confirm that he was and is the same person. *How does Jesus invite you to experience him today through your human senses?*

FLESH / BONES: The post-resurrection experiences give us a glimpse of what our resurrection life will be like as well. *How do you imagine yourself in your resurrected life? Will the you-ness of you, be recognizable like the Jesus-ness of Jesus was that day?*

JOY / AMAZEMENT: Once they settled down and were able to focus on what was going on, the joy and amazement set in on those in that room. *Remember the last time you were in a similar situation. Were you extraordinarily open to the new at that time? How does joy and amazement open you to the new?*

EAT / ATE: In order to confirm that he was not a disembodied ghost; Jesus asks for something to eat and eats it in their presence. *What would it take for you today to make the resurrection more real to you?*

BROILED FISH: Broiled fish were rare in Jerusalem, but common in Galilee. The disciples were eating broiled fish in Jerusalem. *What might this suggest about the disciples? Why do you think Luke put this extra bit of information in the gospel?*

TOLD: Once again, Jesus tells the disciples what he wants them to remember. *What has this Easter celebration helped you to remember about your faith?*

FULFILLED: To fulfill something is to make it complete. *Has this lent and holy season brought anything into fulfillment for you?*



LAW OF MOSES / PROPHETS / PSALMS / SCRIPTURES: By helping the disciples see that he was the fulfillment of all that has come before, Jesus made it possible for them to accept his revelation of God. They did not have to abandon what was before, only complete it. *What needs to be completed in your faith life in order to accept Jesus' revelation of God?*

OPENED / UNDERSTAND: The disciples realized that they did not have to reject their faith history, but grow into a more complete understanding of God. Now they were able to be open to the new. *What would free you to be more open to God's continuing revelation in your life?*

CHRIST: In the Hebrew scriptures this meant: high priest (Lev.4:3,5,16; 6:15), historical king (1 Sam. 34:7; 2 Sam. 2:10,38; Is. 45:1), a prince (Dan 9:25) or David (Ps. 2:2; 132:10,17). Jesus' life, death, and resurrection now give the word a totally new meaning. *How many of these former understandings more closely fit your understanding now? Has your Lenten reflections helped to accept the Christian understanding of Messiah? How?*

REPENTANCE / FORGIVENESS: To forgive is to give before you are asked. Each of us is fore given before we are even able to ask for forgiveness. God's love enables us to recognize the need, and then ask for the gift. *What is it about unconditional love, that gives before it is asked for, that causes someone to ask for the gift at all? Does Jesus' "Peace be with you", imply this unconditional love? Is the asking for the gift a form of repentance?*



NATIONS: Luke is very conscious of the inclusiveness of Jesus' understanding of God. The disciples were given the gift of being close to Jesus in order that they could invite others to this same closeness. *How can you be a disciple that can invite others to closeness to God?*

WITNESSES: To witness something is to see with one's own eyes something with the possibility of needing to testify to others about this event. Luke begins his gospel sharing that he has received it from original eyewitnesses and ministers of the word.

You stand on the shoulders of centuries of people who have witnessed to their faith. How are you preparing to witness to those around you, and to those who will come after you?

PARALLEL TEXTS: Lk. 24:36 // Jn. 20:19f; Lk. 24:37 // Mk. 6:49-50; Lk. 24:40 // Jn. 21:9f, 13; Lk. 24:44 // Ps. 22; 69; Lk. 24: 46 // Lk. 9:22; Lk. 24: 47 // Mt. 3:2; 28:19f; Mk. 16:15; Acts 10:41;

OTHER TEXTS OF THE WEEK: Acts 3:13-15, 17-19; [Ps. 4: 2,4,7-9](#); 1 Jn. 2:1-5; Lk. 24: 35-48
Revised Common Lectionary: Acts 3:12-19; [Ps. 4](#); 1 Jn. 3:1-7 1 Jn. 3: 1-17; Lk. 24: 35-48;

SUPPORTIVE INFORMATION:

To begin to see with new eyes, we must observe—and usually be humiliated by—the habitual way we encounter each and every moment. It is humiliating because we will see that we are well-practiced in just a few predictable responses. Not many of our responses are original, fresh, or naturally respectful of what is right in front of us. The most common human responses to a new moment are mistrust, cynicism, fear, defensiveness, dismissal, and judgmentalism. These are the common ways the ego tries to be in control of the data instead of allowing the moment to get some control over us—and teach us something new! To let the moment teach us, we must allow ourselves to be at least slightly stunned by it until it draws us inward and upward, toward a subtle experience of wonder. Richard Rohr

When I was young, I was taught that in heaven we would look at God for all eternity (the “beatific vision”). This sounded rather boring to a little boy. Perhaps heaven is not seeing God for all eternity, but seeing like and with God for all eternity. Richard Rohr

Jesus' resurrection makes it impossible for the human story to end in chaos - it has to move inexorably towards light, towards life, towards love. - Carlo Carretto

Our Lord has written the promise of the resurrection not in words alone, but in every leaf in springtime.

"As the body must be born after completing its development in the womb, so a soul, when it has reached the limit of life in the body allotted it by God, must leave the body." - St. Anthony the Great –

[Gospel according the Hebrews](#) (in Jerome, *On Illustrious Men*, 2 on James, the Lord's brother) -

Also the gospel called according to the Hebrews, lately translated by me into Greek and Latin, which Origen often uses, tells, after the resurrection of the Savior: “Now the Lord, when he had given the linen cloth to the servant of the priest, went to James and appeared to him (for James had sworn that he would not eat bread from that hour in which he had drunk the Lord's cup until he should see him rising again from among them that sleep)”; and a little further on the Lord says, “Bring a table and bread” and immediately it is added, “He took bread and blessed and broke and gave it to James the Just and said to him: ‘My brother, eat your bread, for the son of man is risen from among them that sleep.’ ”

Ignatius, [Epistle to the Smyrneans](#) 3:2 - And when he came to those with Peter, he said to them, “Take, handle me, and see that I am not a bodiless ghost.”

In our system, we have made the resurrection primarily a doctrinal revelation with moral implications and providing moral motivation. This doctrinal-moral distinction and separation is devastating to begin with, but if we must speak from the distinction, the resurrection is first and most of all a moral proclamation. It is the good-news manifesto. Now there is everything we need to live for and to live by. Notice that the “we need” is still there, but we have it in hand. It is here and it is us; the total reality of the resurrection is present in those who believe in the Risen One. We are good enough for God. To come to believe in the resurrection is a moral experience and a moral achievement, not just a rational conclusion. To come to believe in the resurrection is an experience of moral urgency to proclaim not who Jesus was and what happened to him, but to proclaim who we are and what has happened to us. Parr, Raymond. [Process, Person, Presence](#). Thomas More Press, Chicago. 1990. Page 136.

“I have learned that one cannot truly know hope unless he has found out how like despair hope is.” Thomas Merton

On his way to Rome and martyrdom, Ignatius (110-115), quoted Lk. 24:39.

"Inexorably life moves on toward crisis and mystery. One must not be too quickly preoccupied with professing definitively what is true and what is false. Not that true and false do not matter. But if at every instant one wants to grasp the whole and perfect truth of a situation, particularly a concrete and limited situation in history or in politics, one only deceives and blinds himself. Such judgments are only rarely and fleetingly possible, and sometimes, when we think we see what is most significant, it has very little meaning at all. So it is possible that the moment of my death may turn out to be, from a human and 'economic' point of view, the most meaningless of all. Meanwhile, I do not have to stop the flow of events in order to understand them. On the contrary, I must move with them or else what I think I understand will be no more than an image in my own mind." *August 16 and 19, 1961, IV. 152-153*
From *A Year with Thomas Merton, Daily Meditations from His Journals*, selected and edited by Jonathan Montaldo (HarperSanFrancisco, A Division of HarperCollinsPublishers, New York, 2004), P 251

When hostility is converted into hospitality then fearful strangers can become guests revealing to their hosts the promise they are carrying with them. Nouwen, Henri. Reaching Out. Doubleday & Co. Inc. Garden City, NY. 1975. Page 47.

For the Easter hope shines not only forwards into the unknown newness of the history which it opens up, but also backwards over the graveyards of history, and in their midst first on the grave of a crucified man who appeared in that prelude. Nothing in the Easter narrative, nothing in Scripture's subsequent reflections, nothing in the church's history in our own experience, permits us for a moment to cancel the cross, or forget the grave, because of the displaced stone. The gaping wounds in hand and side are still patent in the risen body, pathetic to behold. Lewis, Alan E. Between Cross and Resurrection. Grand Rapids, MI. Eerdmans. 2001. Page 74.

She also said, "Just as it is impossible to be at the same moment both a plant and a seed, so it is impossible for us to be surrounded by worldly honor and at the same time to bear heavenly fruit." AMMA SYNCRETICA

Letting God in as God presses closer to me. He does not always remain bent over his pages: he often leans back and closes his eyes over a line he has been reading again, and its meaning spreads through his blood. Rilke

Hope is that sonar by which the body of Christ holds together and finds its way. If we, as living members of the body of Christ, can surrender our hearts, re-enter righteousness, and listen for that sonar with all we are worth, it will again guide us, both individually and corporately, to the future for which we are intended. And the body of Christ will live, and thrive, and hold us tenderly in belonging. Cynthia Bourgeault. Mystical Hope: Trusting in the Mercy of God.

Even the smallest action done with a loving appreciation of life can profoundly touch other human beings. Duane Elgin

"Easter says you can put truth in a grave, but it won't stay there." - Clarence W. Hall

Lk. 24: 36 Jesus appearance to his disciples (Jn 20: 19-23): Peace be with you, see 10: 5n. 37: Ghost, a mistaken identification (see 39-40 on Jesus' corporeality); Luke stresses the reality of Jesus' resurrection. 42: Broiled fish (dv. Jn. 21. 9-13). 43: He....ate, ghosts, like angels, do not eat. 44-53: Final teachings and ascension (see Mk 16.15,19). 44: Vv. 26-27; Acts 28.23. Written about me, Luke continues to stress that Israel's Scriptures predicted Jesus' life, death, and resurrection (see vv. 25-26). The Psalms formed the opening and the longest part of the Ketuvim ("Writings"; see 16.16n.). 45: Opened their minds, without divine revelation, readers would not see the predictions about Jesus in the Scriptures (24.32). 46: It is written, no text explicitly states that "the messiah" should suffer, and Luke cites no specific text. Isaiah 53 and Hos 6.2 are sometimes claimed as proof texts (see also 1 Cor 15.3-4). 47: Repentance and forgiveness of sins (see Acts 5.31; 10.43; 13.38; 26.18), Jews believed God is always ready to forgive the repentant. To all nations, anticipates the Gentile mission (see Acts 1.8). Pages 150-151. [The Jewish Annotated New Testament](#)

The experience of the fullness of time, during which God is so present, so real, so tangibly near that we can hardly believe that everyone does not see God as we do, is given to us to deepen our lives of prayer and strengthen our lives of ministry. Having experienced God in the fullness of time, we have a lifelong desire to be with God and to proclaim to others the God we experienced. Peter, years after the death of Jesus, claims his Mount Tabor experience as the source for his witness. He says: "When we told you about the power and the coming of our Lord Jesus Christ, we were not slavishly repeating cleverly invented myths; no, we had seen his majesty with our own eyes ... when we were with him on the holy mountain" (2 Peter 1:16-18). Seeing God in the most intimate moments of our lives is seeing God for others. Henri Nouwen

SUGGESTED READINGS:

Links to all the books mentioned in this guide are on The Ark web site: www.theark1.com

Beck, Robert. Sunday Homilies: Cycle B. 2015. Pgs.68-71. To order contact Carol.Oberfoell@loras.edu

Beck, Robert. Sunday Homilies: Cycle B. 2005. Pgs. 79-81.