

The Stone Was Rolled Away

Readings: Acts 10:34a, 37–43 | Psalm 118:1–2, 16–17, 22–23 | Colossians 3:1–4 or
1 Corinthians 5:6b–8 | Luke 24:1–12

1. Easter Is Not a Metaphor—It Is a Miracle

Today, the Church doesn't whisper; she **shouts with joy**:

"Christ is risen! He is truly risen! Alleluia!"

The Resurrection is **not a pious legend**, nor a vague symbol of new beginnings. It is a **real, historical, and bodily event that changed history and eternity**. If Jesus did not truly rise, then Christianity is a lie (cf. 1 Cor 15:14). But if He did, then **nothing can remain the same—not history, not humanity, not us**.

The **empty tomb is not empty of meaning**; it is full of victory.

2. Luke 24:1–12 – The Women Were First

Luke's Gospel begins with the faithful women visiting the tomb at dawn. The stone is rolled away. The tomb is empty. Two angels ask them:

“Why do you seek the living among the dead?”

This is a **radical challenge**—not just to the women, but to **our modern culture** that seeks fulfillment in dead ideologies, sinful pleasures, or passing trends.

The first witnesses to the Resurrection are **women**, a fact that **no ancient Jew would fabricate**, since women's testimony was considered invalid in court. This detail is **apologetically powerful**—it shows the Gospel writers were not making up a convincing story; they were recording what actually happened.

St. John Chrysostom reflects:

“The first to hear the Resurrection were those who had stood last at the Cross. God rewards perseverance with revelation.”

Peter runs to the tomb and is **amazed**. Resurrection is not understood immediately—it must be **encountered, pondered, and believed**.

3. Acts 10:34a, 37–43 – Eyewitness Testimony

St. Peter's speech to Cornelius and the Gentiles emphasizes:

- Jesus was truly crucified and truly raised.

- **Eyewitnesses** ate and drank with Him after He rose.
- The Resurrection fulfills “all the prophets” (v. 43).

This passage dismantles the idea that the Resurrection was a **later invention** of the Church. Peter proclaims it to outsiders, risking persecution, because he saw it with his own eyes.

St. Leo the Great explains:

“It was necessary that faith in the Resurrection be founded not only on the empty tomb, but on the testimony of those who touched, saw, and heard the Risen Christ.”
(*Sermon 71*)

4. Psalm 118 – “The Stone Rejected Has Become the Cornerstone”

This is the Church’s **Easter anthem**.

The very Jesus whom the world cast aside—betrayed, condemned, crucified—is **now the cornerstone** of the New Creation.

“This is the day the Lord has made; let us rejoice and be glad in it.” (Psalm 118:24)

In a world where faith is mocked and the Church is sidelined, Easter proclaims:

The rejected One is now Lord of all.

5. Colossians 3:1–4 – Seek What Is Above

Easter is not only about what happened **to Jesus**—it is about what is now possible **for us**.

“You have been raised with Christ... Set your hearts on things above.” (Col 3:1)

Through Baptism, we share in His Resurrection (cf. Rom 6:4). This means our identity is not rooted in our past sins, traumas, or earthly success—but in Christ, **hidden in God**.

St. Augustine wrote:

“We are Easter people, and Alleluia is our song.”

Not only in our mouths—but in our **priorities, choices, and hope**.

6. 1 Corinthians 5:6b–8 – Clean Out the Old Yeast

If Colossians calls us to rise, 1 Corinthians reminds us to **leave behind the old self**.

St. Paul compares sin to yeast that corrupts the whole dough. We are now to live with the **“unleavened bread of sincerity and truth.”**

This reflects the Jewish Passover tradition—but now fulfilled in **Christ, our Paschal Lamb** (cf. 1 Cor 5:7).

The Resurrection is not a license to stay the same. It is the **power to be made new.**

7. Easter in an Age of Crisis: Why It Matters Now

Why is Easter urgent today?

- In a world **terrified of death**, Easter says: **“Death has no sting.”**
- In a culture addicted to **self-fulfillment**, Easter says: **“Die to self, and you will live.”**
- In a time of **violence and war**, Easter says: **“The Crucified is now the Prince of Peace.”**
- When people feel **unseen or unloved**, Easter says: **“The Risen One calls you by name.”**

Pope Benedict XVI once said:

“The Resurrection is the definitive ‘yes’ of God to the human person and to all creation.”

Easter is not escapism. It’s **God breaking into our world with victory**, healing, and hope.

The Final Word: Come and See, Go and Tell

The Resurrection is too glorious to keep to ourselves.

Like the women at the tomb and Peter at the empty grave, we must **run—not away, but toward others**, carrying this message:

Christ is risen! He is truly risen! Alleluia!

Let us:

- **Preach the Gospel**, not as a theory, but as the truth.
- **Live the Resurrection**, not just in church, but in the world.
- **Invite the doubting**, the broken, and the lost—not to a myth, but to a **living Person**, Jesus Christ, who conquered death.

