**They have taken the Lord from the tomb**

**EASTER SUNDAY APRIL 4 (Jn 20, 1-9)**

Several times Jesus manifested to the disciples the mystery of his death which would be followed by the resurrection. Not two separate and disjoint mysteries, but a single mystery: of death and resurrection: "*From that time on, Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised". "As they were coming down from the mountain, Jesus charged them," Do not tell the vision to anyone until the Son of Man has been raised from the dead". "As they were gathering in Galilee, Jesus said to them," The Son of Man is to be handed over to men, and they will kill him, and he will be raised on the third day. "And they were overwhelmed with grief". "As Jesus was going up to Jerusalem, he took the twelve (disciples) aside by themselves, and said to them on the way, "Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death, and hand him over to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day."* (Mt 16,21; 17,9,22-23; 20.17-18). The women go to the tomb early in the morning to prepare the body of Jesus for his final burial. The evening of the *parasceve* they had had to do everything in great haste because of the Saturday that was already about to begin. By now, in fact, we could see the first lights of the morning.

When they reached the tomb, great was the surprise when they found the stone rolled away and the tomb open. They do not think of the resurrection, but of a stealing of the body of Lord Jesus. Someone came and took him away. Mary of Magdala runs, goes to Peter and the other disciple, the one Jesus loved, and announces to them not only what he had seen, but also the interpretation given to the vision: *"They have taken the Lord from the tomb, and we don't know where they put him."* We must always separate the fact from its interpretation. The fact is what you see or hear. Interpretation is the fruit of our mind. It could be good, but also misleading. That of Mary of Magdala is a misleading interpretation. Jesus was not taken away. It has risen. She should have said: *“We went to the tomb and found it empty, with the stone rolled down”.*The two disciples run. The other disciple arrives first, stops in front of the door. Peter arrives and enters. What he sees attests that there has been no theft. The other disciple also enters, sees and believes. The order that reigns in the tomb necessarily leads us not to think of a theft of the body. What does the other disciple believe? That Jesus is truly risen.

*On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him." So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth That had covered His head, not with the burial cloths but rolled up in a separate place .Then the other disciple went into Also, the one who had arrived at the tomb first, and he saw and believed For they did not yet understand the scripture that he had to rise from the dead.*

What is the first way to attest to the resurrection of Jesus? It is certainly not the empty tomb. The empty tomb says that Jesus is not in it and that he was not stolen. The way to attest to the Lord's resurrection is God's Word, Scripture. It is in it that it is clearly and unequivocally said that the mystery of the Christ of God is one and not two, separate and distinct. It is of death and resurrection. Of annihilation and exaltation. Cross and elevation. Scripture is the Word of God not for the disciples, not for the children of Abraham alone, but for all peoples and all nations. The resurrection is a theological event rather than a Christological one, because it is a soteriological event of universal salvation.

Mother of the Redemption, Angels, Saints, help us to understand the mystery of Jesus.