**17 APRIL – EASTER SUNDAY [C]**

**Then the other disciple also went in, 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.**

**Today the Holy Spirit begins to enlighten the heart of the Apostles with his divine wisdom and intelligence about the mystery of the glorious resurrection of their Teacher and Lord. He does it not through the immediate immersion in the light of the Risen, but by guiding their wisdom, intelligence, rationality to enter, little by little, in this mystery from which the overturn of the entire created universe, visible and invisible, comes. Thus acting, the Holy Spirit reveals to us that one must come to faith also through the way of wisdom, of intelligence, of rationality, of the sound analogy. Not only the Apostles, but also every other man is obliged to take the way of the sound rationality and intelligence if he wants to come to the confession of the mystery of Jesus. What the Holy Spirit reveals in the Book of Wisdom is valid for everyone: “For all men were by nature foolish who were in ignorance of God, and who from the good things seen did not succeed in knowing him who is, and from studying the works did not discern the artisan; But either fire, or wind, or the swift air, or the circuit of the stars, or the mighty water, or the luminaries of heaven, the governors of the world, they considered gods. Now if out of joy in their beauty they thought them gods, let them know how far more excellent is the Lord than these; for the original source of beauty fashioned them. Or if they were struck by their might and energy, let them from these things realize how much more powerful is he who made them. For from the greatness and the beauty of created things their original author, by analogy, is seen. But yet, for these the blame is less; For they indeed have gone astray perhaps, though they seek God and wish to find him. For they search busily among his works, but are distracted by what they see, because the things seen are fair. But again, not even these are pardonable. For if they so far succeeded in knowledge that they could speculate about the world, how did they not more quickly find its LORD?” (Wis 13, 1-9) Simon Peter and John would have been vain by nature if they had not come to faith in the resurrection.**

**What do Simon Peter and John see? An empty tomb. The body of Christ is not there. Not finding the body and thinking to the resurrection is not a proceeding of sound analogy or of true logics. When does it become sound analogy and true logics? When one sees the perfect order reigning in the tomb. It is as if an invisible hand had intervened and created that order. This work cannot have been done by thieves or by grave robbers. Also because, before the tomb, there were the guards set by the chief priests to ensure that the body would not be stolen:** “**The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember that this impostor while still alive said, 'After three days I will be raised up.' Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, 'He has been raised from the dead.' This last imposture would be worse than the first." Pilate said to them, "The guard is yours; go secure it as best you can." So they went and secured the tomb by fixing a seal to the stone and setting the guard. (Mt 27,62-66) If to the empty and well, rather divinely ordered, one also adds the Word of the Scripture and what Jesus had prophesized to them, all these elements rationally analysed lead to faith in the glorious resurrection of Jesus. Why do the Holy Spirit lead the Apostles to the faith in the glorious resurrection first through the way of the sound analogy and true rationality and adds the direct vision of the Risen only then? Because tomorrow, in history, to the way of proclaiming one must always add the way of rationality, according to the rules of the sound analogy. Faith arises in the heart from most pure human act, and rationality, intelligence, discernment, historical science might never be excluded. Rather, demanding all these things is precisely of the true act of faith. Saint Augustin teaches: “Quoniam fides si non cogitetur, nulla est.” Rationality is way of the Holy Spirit so that we can develop a true act of faith.**

**Let us read the text of Jn 20,1-9**

**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 also went in, 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.**

**Being the resurrection a fulfilment of the will of salvation of God, of the Creator of man, it is not an event dealing with those who believe in it. Instead, it is the event from which the true salvation of man for every man arises. It is first cosmological and anthropological event. Without the resurrection the universe and man, as well, remain without their truth. May the Mother of God ensure that every man becomes mystery in this mystery.**