

Preston, Sunday 20th April 2025

Easter Sunday

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

This morning, very early, a new day began. A day without end, because Christ has risen, the night and darkness of our sins were annihilated. Justice has been given to the Father for the innumerable offenses that we made to Him. We have been recreated, reborn in the Holy Blood of Christ, and today, we can present ourselves before God, because His Unique Son made us worthy of it. Let's of course rejoice of such grace and justification! Let's share our chants of triumph and glory to the Redeemer, who obtained this immortal benefit for us! But, before anything, let's not avoid something which is so forgotten nowadays: thankfulness!

None of us should be willingly left aside on that day. On Friday, the thief obtain paradise in such a way, that some commentators and spiritual authors dared to say that he stole everything he could while he was on earth, including paradise and eternal happiness: Today, with me, in paradise. Suddenly, because of his repentance, from being a crook and a murderer, he entered heaven, being introduced by the King of kings. If he obtained paradise, why Christians would not obtain forgiveness? Against any despair that might attain us at the sight of our numerous past sins and our actual weaknesses, Christ present himself to us in the glory of the resurrection, this morning, on Easter Sunday.

“Just as this heavenly day is never followed by night, so the darkness of sin does not follow the righteousness of Christ. The heavenly light glows, enlightens and shines forever, and no darkness can imprison it. In the same way, the light of Christ sparkles, shines and illuminates for ever, and cannot be stopped by the darkness of sin, which is why Saint John says: The light shines in the darkness, and the darkness has not stopped it¹.”

All along today's mass, we are unceasingly repeating the chant we've been deprived of for the last seventy days: alleluia. At the difference of the rest of the liturgical year, when it is said two or three time in the same ceremony, we could count much more today. If I include the antiphon *vidi aquam*, which now replace the *asperges me* at the beginning of Sunday's sung mass, we are chanting this word of joy inherited from the Old Testament no less than 26 times! If we were forgetting about being thankful, the church made us say it, and in her motherly love, she helps us to fulfil this duty towards our Creator, who is also from now our Redeemer. Like a child who cannot contain his joy, and repeat several time the same thanks, full of emotion, we say again and again this word of praise, glory and thanksgiving.

Not only the Church, but Christ himself is conducting our prayer of thanksgiving. The words and melody of the introit, as you can read in today's newsletter, present this move of

¹ St Maximus of Turin, Sermon for Easter, 55, 1-2.

Christ towards His Father. He didn't only satisfied for our sins and offenses to his Father, He also take the lead in our thanksgiving, least we could forget about it. How could we resist such pressing invitation from heaven? How could we dare to turn our back to such a loving redeemer? He could have remain there, waiting for us to come, but no. Risen, a new life begins, and He is the chief of humanity, because being its maker, and its redeemer. He obtained this title at the very high cost of his own life, and now that everything is accomplished, he desires that all of us join Him in his eternal thanksgiving.

“We shall only know in heaven with what plenitude Jesus lived for His Father during those blessed days; it was certainly with a perfection that ravished the angels. Now that His Sacred Humanity is set free from all the necessities, from all the infirmities of our earthly condition, it yields itself more than ever before to the glory of the Father. The life of the Risen Christ becomes an infinite source of glory for His Father; there is no longer any weakness in Him; all is light, strength, beauty, life; all in Him sings an uninterrupted canticle of praise.[...]

Such is the life of the Risen Christ. It is the model of ours, and Christ has merited for us the grace of living for God as He did, the grace of being associated with His risen life².”

Therefore, do not be afraid to approach the Holy Temple where he is expecting your visit. Unlike the holy sepulchre, now empty, Christ is here, back in the tabernacle, and ready to give himself entirely to you. The more you remain close to Jesus, the more you will look like Him. Of course, it goes through pains and sufferings, but like the Passion, these does end, to give place to eternal joy, and this joy, no one shall take it of you.

Before his Passion, during the last Supper, Jesus said to his apostles: “With desire, I have desired to eat this Pasch with you³”.

“Christ Jesus desires to effect in us the mystery of His Resurrection: He lives entirely for His Father above all that is earthly; He wills, for our joy, to draw us with Him into this divine current. If, after having received Him in Communion, we leave Him full power to act, He will give to our life, by the inspirations of His Spirit, that steadfast orientation towards the Father in which all holiness is summed up; so all our thoughts, all our aspirations, all our activity will refer to the glory of our Father in heaven⁴.”

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

² Dom Marmion, *Christ in his mysteries*, Chap. 15, Si consurrexistis cum Christo, 2-3.

³ Lk., 22, 15.

⁴ Dom Marmion, *Christ in his mysteries*, Chap. 15, Si consurrexistis cum Christo, 5.