

Jesus' contemporaries wondered: who is he? He himself also asked his disciples, "Who do you say that I am?" Peter replied, "You are the Christ, the Son of the living God." We may think this could be a good answer, but there are some more worthy to be considered. Nicodemus said, "You are a teacher come from God." The Samaritans said, "This is indeed the Savior of the world." This was also Martha's faith, "You are the Christ, the Son of God, he who is coming into the world." Finally, perhaps Thomas gave the most meaningful response, "My Lord and my God!" Are these all faces of Jesus the Risen One, which we can find in the Scriptures and in the words of some of his disciples?

He Whom We Love

Mary Magdalene came to the tomb early on the first day of the week, but she saw an empty tomb, so she quickly ran to the disciples and told them. Afterwards, John the Evangelist recounted that she wept outside the tomb. Is this the quest that is alluded to in the Song of Songs? It reads, "Upon my bed by night I sought him whom my soul loves; I sought him, but found him not." Mary Magdalene reserved a special love for the Lord. It was understandable inasmuch as it was the Lord who saved her from seven demons. The Risen One esteemed this affection which expressed gratitude and love for the man to whom she owed her life. He approached and called her by name, "Mary." Such an intimate way of speaking! These were truly close friends calling each other, love speaking to the beloved. She recognized him whom she loved and sought, "Rabboni!" By his voice and by the way he calls our names, we also recognize him whom we love, "The voice of my beloved! Behold, he comes." In the end, Mary met the Risen One, "I have seen the Lord," that is, "I found him whom my soul loves."

He Who Walks With Us

You must know the story “Footprints on The Sand.” The Emmaus story is another Footprints-on-The-Sand. Luke noted the attitude of two disciples when they were traveling to Emmaus: “They stood still, looking sad.” Their sadness was this: Jesus of Nazareth had been put to death and buried and then had disappeared from the tomb. This was even more painful inasmuch as Jesus had been their hope, but they did not realize that Jesus – their hope – was walking with them and talking to them. The Risen One showed sympathy for them. He spoke the Scriptures to them, awakening in them a hope in Him in whom they believed. He explained that all had to happen in this way, in the fulfillment of the Scriptures. They themselves admitted: “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” The Risen One is still with us even when we are in despair. He is still walking with us, talking to us, interpreting the Scriptures for us and awakening within us a flame of hope. Not only did he walk with them but he sat with them at table as well, breaking bread with them. Pope John-Paul II called him the “Divine Traveler.” Let us consider him as our own companion all our life. When in fear and disappointment, we say, “Stay with us, for it is toward evening and the day is now far spent.” He will respond: “I will not leave you desolate; I will come to you.”

He Whom We Recognize

Jesus the Risen One gave his disciples a meeting place: Galilee. The disciples returned to Galilee, and John notes that by the sea of Tiberias there were seven disciples. This was the third time that the Risen One revealed himself. They got into a boat together to fish, but they caught nothing. Then Jesus came to them, standing on the seashore, asking them what they had caught. They admitted their failure. There was something between them and the Risen One that no one could recognize him at first sight. Not until Mary Magdalene heard her name could she recognize Jesus. Only when seeing him break the bread could the two Emmaus disciples recognize Jesus. The Jesus after the Resurrection was the same Jesus as before, “See my hands and my feet, that it is I myself.” But why could they not recognize him when they saw him? Perhaps now in him there was reflected an invisible God, a hidden God who could not so easily be recognized. He himself enabled them to recognize him. Mary Magdalene he called by name. With the two disciples at Emmaus, he broke bread. And here, by the sea of Tiberias, he performed a sign, just as he did when he called the first four disciples: a net full of fish pulled up from the right side of the boat. The disciple whom Jesus loved recognized him and said to Peter, “It is the Lord!” It is he who preached the Kingdom of God, who was sentenced to death, who was crucified, buried in haste, and on the third day rose again. The Risen Lord was still the same as before he was put to death. He washed his disciples’ feet: “I am among you as one who serves.” He prepared a meal for them at the sea of Tiberias: “Come and have breakfast.” All is love, manifested in deeds and not simply in words. We look for the Lord whom we love, but he himself has called our names first. We are disappointed and frustrated, so we walk alone. Then it is he who by himself comes close and walks with us. We feel tired because we have caught nothing after working on the sea all night, then he gives us a net full of fish, with

love he prepares for us a meal. He comes giving us bread and fish.

Who is he? It is the LORD.

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