

**READING: A reading from "Divine Intimacy" by  
Father Gabriel of St. Mary Magdalen**

Joy in truth: According to the vibrant admonition of St. Paul, "Let us celebrate the feast, not with old leaven... but with the unleavened bread of sincerity and truth." In this world there are many ephemeral joys, based on fragile, insecure foundations; but the Paschal joy is solidly grounded on the knowledge that we are in the truth, the truth which Christ brought to the world and which He confirmed by His Resurrection. The Resurrection tells us that our faith is not in vain, that our hope is not founded on a dead man, but on One who lives, the Living One par excellence, whose life is so strong that it vivifies, in time as in eternity, all those who believe in Him. "I am the Resurrection and the Life; he that believes in Me, although he be dead, shall live." (Jn 11,25). Joy in truth: for only sincere and upright souls who seek the truth lovingly and, still more, "do the truth" can fully rejoice in the Resurrection. We are sincere when we recognize ourselves for what we are, with all our faults, deficiencies, and need for conversion. From this knowledge of our miseries springs the sincere resolve to purify ourselves of the old leaven of the passions in order to be renewed completely in the risen Christ.

Truth, however, must be accomplished in charity (Eph. 4,15).  
Without unity and mutual charity there can be no real Paschal joy.

**FIFTH DECADE**

**LITANY**

**QUIET REFLECTION**

**EVENING PRAYER**

**REPOSITION HYMN**

**E A S T E R H O L Y H O U R**

**EXPOSITION HYMN**

**Prayer (together)**

Consider, O my soul, and hear, all that is within me, how much my whole being owes to Him! Lord, because You have made me, I owe You the whole of my love; because You have redeemed me, I owe You the whole of myself; because You have promised so much, I owe You all my being.... I pray You, Lord, make me taste by love what I taste by knowledge; let me know by love what I know by understanding. I owe You more than my whole self, but I have no more, and by myself I cannot render the whole of it to You.

Draw me to You, Lord, in the fullness of love. I am wholly Yours by creation; make me all Yours, too, in love.... Let me be filled with Your love, rich in Your affection, completely held in Your care. Take me and possess me wholly, who with the Father and the Holy Spirit are alone blessed to ages of ages. Amen.

**BEGIN ROSARY**

**FIRST READING: A reading from the Gospel according to  
Luke 24:13-35**

Two disciples of Jesus that same day (the first day of the sabbath) were making their way to a village named Emmaus seven miles from Jerusalem, discussing as they went all that had happened. In the course of their lively exchange, Jesus approached and began to walk along with them. However, they were restrained from recognizing Him. He said to them, "What are you discussing as you go your way?" "Are you the only resident of Jerusalem who does not know the things that went on these past few days?" He said to them, "What things?" They said, "All those that had to do with Jesus of Nazareth, a prophet so powerful in word and deed in the eyes of God and all the people; how our chief priests and

leaders delivered Him up to be condemned to death, and crucified Him. We were hoping that He was the one who would set Israel free. Besides all this, today, the third day since these things happened, some women of our group have just brought us some astonishing news. They were at the tomb before dawn and failed to find His body, but returned with the tale that they had seen a vision of angels who declared He was alive. Some of our number went to the tomb and found it to be just as the women said, but Him they did not see." Then He said to them, "What little sense you have! How slow you are to believe all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into His glory?" Beginning, then, with Moses and all the prophets, He interpreted for them every passage of Scripture which referred to Him. By now they were near the village to which they were going, and He acted as if He were going farther. But they pressed Him: "Stay with us. It is nearly evening -- the day is practically over." So He went in to stay with them. When He had seated Himself with them to eat, He took bread, pronounced the blessing, then broke the bread and began to distribute it to them. With that their eyes were opened and they recognized Him....

## **FIRST DECADE**

### **HYMN**

## **SECOND DECADE**

### **READING: Homily by Josemaria Escriva de Balaguer**

"Christ is alive." This is the great truth which fills our faith with meaning. Jesus, who died on the cross, has risen. He has triumphed over death; He has overcome sorrow, anguish and the power of darkness. "Do not be terrified" was how the angels greeted the women who came to the tomb. "Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen; He is not here." "This is the day which the Lord has made; let us rejoice and be glad in it."

Easter is a time of joy -- a joy not confined to this period of the liturgical year, for it should always be present in the Christian's heart. For Christ is alive. He is not someone who has gone, someone who existed for a time and then passed on, leaving us a wonderful example and a great memory.

No, Christ is alive. Jesus is Emmanuel: God with us. His resurrection shows us that God does not abandon His own. He promised He would not: "Can a woman forget her baby that is still unweaned, pity no longer the son she bore in her womb? Even though these may forget, yet I will not forget you." And He has kept His promise. His delight is to be with the sons of men.

Christ is alive in His Church. "I tell you the truth; it is to your advantage that I go away, for if I do not go away, the Counsellor will not come to you; but if I go, I will send Him to You." That was what God planned: Jesus, dying on the cross, gave us the Spirit of truth and life. Christ stays in His Church, its sacraments, its liturgy, its preaching -- in all that it does.

In a special way Christ stays with us in the daily offering of the Holy Eucharist. That is why the Mass is the center and source of Christian life. In each and every Mass the complete Christ, head and body, is present. For Christ is the way; He is the mediator; in Him we find everything. Outside of Him our life is empty. In Jesus Christ, and taught by Him, "we dare to say: Our Father." We dare to call the Lord of heaven and earth our Father. The presence of the living Christ in the host is the guarantee, the source and the culmination of His presence in the world.

## **THIRD DECADE**

### **HYMN**

## **FOURTH DECADE**