Wednesday in the Octave of Easter

Gospel text (*Lk* 24:13-35): That very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him (...).

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them.

With that their eyes were opened and they recognized him, but he vanished from their sight (...). So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

With the Resurrection of Jesus Scripture has been revealed in a new way

EDITORIAL TEAM evangeli.net (based on texts by Benedict XVI)
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Today, starting with the unexpected, Scripture has been revealed in a new way. Obviously, the new understanding of the Scriptures could only begin after the resurrection, as only through it was Jesus recognized as sent by God. Now both events – cross and resurrection – must be identified in the Scripture, understood in a new way and thus bring to the faith in Jesus Christ as the Son of God.

For the disciples, resurrection was as real as the cross. They just surrendered before reality: after so much initial hesitation and wonder, they couldn't oppose it anymore. It is He indeed; He is alive and has talked to us, He has allowed us to touch Him, even when He doesn't belong any longer to the usually touchable world.

-The paradox was beyond description; He was completely different, not a corpse returned to life, but

someone who lived in God in a different way and forever; and, at the same time, without belonging any longer to our world, He was present in a real way, in His full identity.

The Eucharist, Christian food

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Today, the disciples do not walk out separately, each on his own, but all together. And they do not talk about foreign matters, but about what has happened: the passion and death of Jesus Christ. The fellowship communion becomes and changes into a communion of remembrance that will culminate in a communion of hospitality, of "brotherhood" and, finally, of interpersonal collection.

The amazing part is that neither the "fellow traveler Jesus" nor the "table mate Jesus" is captured in His essential truth until He comes to an end in "Jesus, in the Eucharist", that is, until we recognize Him —let us eat now!— when He "splits the bread".

—Lord Jesus, You that carry on and will keep on making in Your Church the motion of "splitting the bread" until the end of time, grant us the grace of eating You "to be in You" and "to be in You" to eat You, while at the same time "becoming" true brothers in the communion of love. Amen!