

Editorial

The Israelites of old sprang forth from the side of Abraham. Similarly, Christians, forming the New Israel, have been hewn from the side of Christ. His body became the root and principle of the Church, the mystical body that arose with the glorified body of the Saviour that first Easter morning. What had been awaited for centuries and prepared for by His years of labor before the crucifixion attained its fruition through the life-giving Spirit of the Risen Saviour. Through the Paschal mystery He transforms men into Himself in such fashion that we become identified with Him, clothed with His being. Thus, it was not only the incarnate Lord who arose anew on Easter morning but it was also the Church who would be the living extension and flowering of the Divine Incarnation. The Christ who was rejected by the Temple of the Old Law springs forth from His immolation on the cross as the head and cornerstone of the New Temple, His Church.

As Christ emerges victorious from the open tomb, we see before us not merely a testimony to His divinity and sacred mission, but the foundation and motive-force of the Christian's faith. The Apostle Paul tells us: "if Christ has not risen, vain then is our preaching, vain too is your faith" (I Cor. 15:17). Faith, then, is the bond that unites the Christian to his triumphant Lord and through this all-consuming assent, the multitude of believers becomes one in the glorified Christ.

Faith, however, is a gift of new life that cannot be had unless we die with Christ. Through baptism this death of the flesh takes place, and yet "buried with Him in baptism, in which also you are risen again by faith in the operation of God" (Col. 2:12). Thus, our sanctification results from both sacrament and belief. The Paschal feast is truly *The Dawn of the Day of Salvation* and in this enlightening article, the great mystery of faith is traced from its Israelite seed-bed to its full flowering under Christ. In *The Word Sent from God*, the author paints a dramatic portrait of Jesus the Divine Teacher, who presented the sublime, yet simply communicated, truths of faith.

Christ's Resurrection and Ascension does not find the Church aban-

doned by her founder. Rather, He remains the head of the mystical body and through Peter and the Apostles the Church on earth is guided toward the New Jerusalem. Fr. Baum, in his article *Primacy and Episcopacy*, explains the relation between the Pope and the College of Bishops, the Apostles' successors. Similarly *The Church: Teacher and Mother* offers a clear insight into the magisterial role that the Church plays in explaining God's revelation to the faithful.

The Christian, however, is not totally passive and unreceptive to what he believes. He assents by faith and then goes out to God, the object of his belief, with his whole being. This response is most fittingly expressed through the liturgy, since it is an act of worship involving the entire man. The last of the theological articles, *Learning from Liturgy*, emphasizes the reciprocal action of Christian worship. As we witness to our belief through liturgical participation, the liturgy itself unfolds the great mysteries of faith and lifts up the hearts of believers to Christ the Lord.

The Easter spirit is one of *newness*, that is, a renewal in the risen Christ through faith and sacrament. We witness to the Divine Teacher and His salvific message; we acknowledge His Shepherds, the Pope and bishops; finally, we testify to our acceptance of the Church through worship. At the Easter Vigil we shall commemorate our death with Christ by renouncing the old man but through the grace of the baptism-renewal the new man shall come forth and we can sing with the Psalmist: "This is the day which the Lord hath made; let us be glad and rejoice in it" (Psalm 117).