



*Balta Lelija*

13. April 2026  
MONDAY OF THE SECOND WEEK OF EASTER  
“The resurrection of the body (I)”

Through the meditations on the Resurrection of Jesus Christ, we were introduced during the Easter Octave to the liturgically wonderful Easter season, which the Risen Lord spent with His disciples on earth to further prepare them for their future mission. One can still sense the disciples' amazement at the events, which only gradually sank in as reality.

In deciding how to continue my daily reflections, I have chosen the readings of the Old Rite as my primary guide. Since I have frequently interpreted the readings of the New Rite, links to these earlier reflections will continue to be available at the end of my remarks.

First, however, it is important to delve deeper into a significant topic.

Since we are still very close to the Feast of Christ's Resurrection, I would like to reflect on the resurrection of the body, in which we ourselves will take part at the Last Judgment. This is all the more appropriate as knowledge of the faith in our Church threatens to dwindle more and more, and important teachings about the “last things” are falling by the wayside. In the worst case, they are even doubted or denied. Instead, erroneous teachings from other religions (e.g., from Hinduism or Buddhism or from esoteric circles) are gaining ground, seeking to convey ideas of the transmigration of souls or reincarnation (re-embodiment). Others believe that the body simply dissolves after death and that there is no life after death in the sense of a resurrection of the dead. There is, therefore, much ignorance and confusion regarding what happens to a person after death.

This makes it all the more important that we Catholics have a deep understanding of our faith in all its beauty and truth, so that we can answer people's questions. In this way, we can become a bridge for those who are searching, so that they may come to know and love their destiny as human beings in the light of God. It is also essential for our own journey in following Christ to remain in the truth and purity of the teaching that God has entrusted to His Catholic Church. Every deviation brings confusion and diminishes or obscures the splendor of the truth. Furthermore, it is very comforting and strengthening when we focus not only on the earthly reality of our lives, but especially on what lies ahead, and thus never lose sight of the goal toward which we are moving

day by day.

The words of the Apostle Paul make clear just how essential the teaching on the Resurrection of Christ—and thus also on our own resurrection—is:

*“But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished.”* (1 Cor 15:13–18)

Paul goes on to say: *“If the dead are not raised, ‘Let us eat and drink, for tomorrow we die.’”* (1 Cor 15:32).

It is precisely the salutary teaching of the bodily resurrection after death that keeps us vigilant and calls us to responsibility. It is well-suited to counteract our tendency toward spiritual slumber and to remind us of what lies ahead.

The Roman Catechism of Pope Pius V states:

*“It now remains for the faithful to understand how the body, when raised from the dead, although substantially the same body that had been dead, shall be vastly different and changed in its condition. Immortality To omit other points, the chief difference between the state of all bodies when risen from the dead and what they had previously been is that before the resurrection they were subject to dissolution, but when reanimated they shall all, without distinction of good and bad, be invested with immortality. This admirable restoration of nature, as the Scriptures testify, is the result of the glorious victory of Christ over death. For it is written: ‘He shall cast death down headlong for ever’ (Is 25:8), and, ‘O death! I will be thy death’ (Osee 13:14) Explaining these words the Apostle says: ‘And the enemy death shall be destroyed last’ (1 Cor 15:26); and St. John also says: ‘Death shall be no more’ (Apoc. 21:4).”* (Article 11)

The topic continues.

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Meditation on the Gospel of the Day: <https://en.elijamission.net/2023/04/17/>