



Bringing Home the Word

Third Sunday of Easter (A)

April 19, 2026

Not Just a Walk in the Park

Fr. Joseph Juknialis

A multiple-choice question: Life is (a) purgatory, (b) a party, (c) drudgery, (d) a maze, or (e) a trial. Many of us might be inclined to answer, "All of the above." Life takes us along many paths, through many fields, and down many blind alleys.

The Camino de Santiago is a hiking trail of about 500 miles that begins in France, makes its way through Spain, and ends at the Cathedral of Santiago de Compostela, where tradition has it that the remains of St. James are buried. Many walk the journey to discover

who they are and what their lives are about. Walking ten to fifteen miles a day with little to think about other than one's life tends to turn the hike into a pilgrimage that thousands have made over the centuries for just that purpose. The pilgrimage is arduous, often plagued with rain, blisters, shin splints, and a discovery of how to travel light. But then, such is all of life.

This week's Emmaus gospel recounts a similar journey compressed into one day. Like life, it begins in confusion, is scattered with insights and revelations about what has just taken place, and ends with the discovery that the Lord has been the one walking with them. Faith does not solve one's problems nor eliminate one's difficulties. It does help us understand life and find meaning in the midst of it all, and somehow it brings us to realize that we do not travel alone, making the journey worthwhile and blessed. †

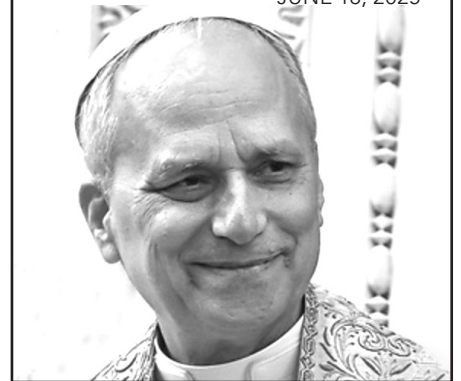


The Emmaus journey, like life, begins in confusion and ends with discovery of the Lord.

A Word from Pope Leo XIV

The Church is brokenhearted at the cry of pain rising from places devastated by war... We must never get used to war!... For this reason, in the name of human dignity and international law, I reiterate to those in positions of responsibility the frequent warning of...Pope Pius XII: "Nothing is lost with peace. Everything may be lost with war."

GENERAL AUDIENCE, ROME,
JUNE 18, 2025



REFLECTION QUESTIONS

QUESTIONS FOR REFLECTION

- Have I ever discovered the Lord in an unexpected situation?
- Is it possible I am missing the Lord's presence now?

Sunday Readings

Acts 2:14, 22-33

God raised [Jesus] up, releasing him from the throes of death, because it was impossible for him to be held by it.

1 Peter 1:17-21

He was...revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory.

Luke 24:13-35

He took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened.



Saint Mary of Magdala: Apostle to the Apostles

Johan van Parys

Recent scholarship holds that there is no proof that Mary of Magdala was the woman

who washed Jesus' feet or the woman who was about to be stoned. Today, it is believed that Mary of Magdala was an independently wealthy woman who supported Jesus in his mission (See Luke 8:1–2.) and who was the first witness to the resurrection. In 2016, Pope Francis elevated the memorial of Mary of Magdala to a feast, which is the same status as that of most apostles. Her title as repentant sinner was superseded by *apostolorum apostola*, or “apostle to the apostles.” This “new” title has been commonly used in the Eastern Church and was also a title given to her by St. Thomas Aquinas.

Two symbols are associated with Mary of Magdala: a flask with myrrh and a red egg. The myrrh, of course, is a reference to the fact that she was one of the women returning to Jesus' tomb after the Sabbath to anoint his body. The red egg is a bit more complicated, as there are several different narratives. The most popular is that Mary of Magdala joined Sts. Peter and

Paul in their missionary efforts, even finagling an invitation to a dinner at the Roman imperial court, where she professed her faith in the resurrection. Emperor Tiberius did not believe her and handed her an egg, saying that Jesus rising from the dead was as likely as the egg turning red. Before he finished speaking, the egg turned a bright red, and she continued proclaiming the gospel to the entire imperial house. Throughout her life, Mary of Magdala continued to preach the gospel. As she grew older, she is said to have retired to Ephesus, where she lived with Mary, the mother of Jesus, and John, the beloved disciple. Her feast is celebrated on July 22. †

Pope Francis elevated the memorial of Mary of Magdala to a feast.

From *Sacramentals: Liturgical Symbols That Surround Us* by Johan van Parys, Liguori Publications (828850). To order, call 800-325-9521 or visit Liguori.org.

Wisdom from Catholic Update

From “*Dissent and Revelation: How the Holy Spirit Shapes Catholic Doctrine Through Controversy*” by Fr. Matthew O’Toole

In John’s story of Jesus’ resurrection, there is the account of the Apostles Peter and John racing to the tomb. One tradition is that the pace of the two apostles is an allegory for the movement of the Church. John is youthful and ambitious, moving quickly. Peter is older and seasoned by life; moreover, he is the head of the Church. John defers to Peter’s authority by waiting for him to arrive at the truth of the matter. Those in the Church who dissent with official teaching may take John’s example by waiting for Peter to “catch up” with what they believe to be the truth of something. Ultimately, how, when, and if that happens is left to the Holy Spirit.

Catholic Update—a subscription newsletter published eleven times a year—explores Church tradition and teaching on contemporary topics. For more information, call 800-325-9521, or visit Liguori.org.



Lord Jesus, when we fail to recognize you in friend or stranger, in familiar or foreign, please open our eyes of faith, we pray.
Amen! Alleluia!

The Redemptorists

WEEKDAY READINGS

April 20–25

Monday, Easter Weekday: Acts 6:8–15
/ Jn 6:22–29

Tuesday, Easter Weekday: Acts 7:51–8:1a
/ Jn 6:30–35

Wednesday, Easter Weekday: Acts 8:1b–8
/ Jn 6:35–40

Thursday, Easter Weekday: Acts 8:26–40
/ Jn 6:44–51

Friday, Easter Weekday: Acts 9:1–20
/ Jn 6:52–59

Saturday, St. Mark: 1 Pt 5:5b–14
/ Mk 16:15–20



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