

## The Aftermath

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### ▪ What We Found

The proclamation began in Jerusalem within weeks, beside the checkable tomb, and the authorities suppressed but never produced a body. Observant Jews moved their axis of worship to the first day of the week, and every early explanation names the resurrection (CCC 2174). The external dossier converged: Tacitus (executed under Pilate; the movement “checked” then breaking out again), the critically pruned Testimonium of Josephus, and Pliny’s courtroom record of ordinary people dying rather than curse Christ. Gamaliel’s test and Augustine’s dilemma closed the evidence phase: the ledger is full.

### ▪ Voices of the Church

**St. Ignatius of Antioch** • *Magnesians* 9 (c. AD 107)

“...no longer observing the sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him...” (ANF, abridged.)

**St. Justin Martyr** • *First Apology* 67 (c. AD 155)

On “the day called Sunday” all gather: because it is the first day of creation, and the day Jesus Christ our Saviour rose from the dead. (ANF, abridged.)

**St. Polycarp of Smyrna** • *Martyrdom of Polycarp* 9

“Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Saviour?” (ANF.)

### ▪ Live It This Week

- Read your photograph of the full Fact Ledger; sit ten minutes; write one private sentence: what does it feel like it adds up to?
- Notice one Sunday this week, and remember why it is Sunday.

### ▪ Scripture Memory Verse

*for we cannot but speak of what we have seen and heard.*

**Acts 4:20 (RSV2CE)**

### ▪ Before Next Session

Before Session 7: bring your sealed envelope and the ledger. Read Luke 24:13-35 if you wish.

Catechism connections for this session: CCC 156, 2174, 597.