ENTRANCE ANTIPHON

I have risen, and I am with you still, alleluia. You have laid your hand upon me, alleluia. Too wonderful for me, this knowledge, alleluia, alleluia.

GLORIA

Glory to God in the highest, and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us:

you take away the sins of the world, receive our prayer;

you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father.

Amen.

COLLECT

O God, who on this day, through your Only Begotten Son, have conquered death and unlocked for us the path to eternity, grant, we pray, that we who keep the solemnity of the Lord's Resurrection may, through the renewal brought by your Spirit,

rise up in the light of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of
the Holy Spirit,

one God, for ever and ever. **Amen.**

FIRST READING Acts 10:34.37-43

A reading from the Acts of the Apostles.

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses - we have eaten and drunk with him after his resurrection from the dead - and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name."

The word of the Lord.

Thanks be to God.

PSALM

Psalm 117

Response:

This day was made by the Lord; we rejoice and are glad.

or

Alleluia, alleluia, alleluia!

- 1. Give thanks to the Lord for he is good, for his love has no end.
 Let the sons of Israel say:
 'His love has no end.' (R.)
- The Lord's right hand has triumphed; his right hand raised me up. I shall not die, I shall live and recount his deeds. (R.)
- The stone which the builders rejected has become the corner stone.
 This is the work of the Lord, a marvel in our eyes. (R.)

SECOND READING Colossians 3:1-4

A reading from the letter of St Paul to the Colossians.

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed - and he is your life - you too will be revealed in all your glory with him.

The word of the Lord.

Thanks be to God.

Alternative second reading 1 Cor. 5:6-8

SEQUENCE

Christians, to the Paschal Victim offer sacrifice and praise.

The sheep are ransomed by the Lamb; and Christ, the undefiled,

hath sinners to his Father reconciled.

Death with life contended; combat strangely ended!

Life's own Champion, slain, yet lives to reign. Tell us, Mary: say what thou didst see upon the way.

The tomb the Living did enclose; I saw Christ's glory as he rose! The angels there attesting;

Shroud with grave-clothes resting.
Christ, my hope, has risen: he goes before
you into Galilee.

That Christ is truly risen from the dead we know.

Victorious king, thy mercy show! Amen.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Christ, our passover, has been sacrificed; let us celebrate the feast then, in the Lord. Alleluia!

GOSPEL John 20:1-9

A reading from the holy Gospel according to John.

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.'

So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture that he must rise from the dead.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

RENEWAL OF BAPTISMAL PROMISES

Dear brethren (brothers and sisters), through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church.

And so I ask you:

Priest: Do you renounce Satan?

All: I do.

Priest: And all his works?

All: I do.

Priest: And all his empty show?

All: I do.

Or:

Priest: Do you renounce sin, so as to live in the freedom of the children of God?

All: I do.

Priest: Do you renounce the lure of evil, so that sin may have no mastery over you? **All: I do.**

Priest: Do you renounce Satan, the author and prince of sin?

All: I do.

Priest: Do you believe in God, the Father almighty, Creator of heaven and earth? **All: I do.**

Priest: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at the right hand of the Father?

All: I do.

Priest: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All: I do.

And may almighty God, the Father of our Lord Jesus Christ,

who has given us new birth by water and the Holy Spirit

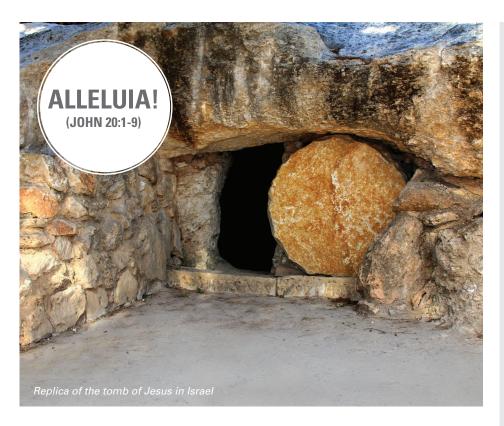
and bestowed on us forgiveness of our sins, keep us by his grace, in Christ Jesus our Lord, for eternal life. **Amen**.





THE WORD

Year B • Season Colour: White • Psalter Week 1



For John, the story of Jesus ended on the cross. For the Fourth Evangelist, the crucifixion is Jesus' being lifted up in exaltation and the Paschal Mystery is complete. However, the story of the disciples is not yet properly concluded. Today we hear the account of three of them at the empty tomb of Jesus.

The scene is set still in darkness, which indicates a state of unbelief. Mary Magdalene is the first to visit the tomb, alone in John's account. The possibility of Jesus' being risen from the dead does not occur to her: she assumes that unknown parties have removed the corpse. There is no indication that Peter and the disciple whom Jesus loved think any differently as they run to the sepulchre. In the Johannine tradition, the person usually called the Beloved Disciple, who is the source of that particular memory of Jesus, outruns Peter; this is an indication of his priority in the community. He stops outside and peers in. Peter enters the tomb before him, which is a sign of Peter's rank of authority among the disciples.

They are confronted with details which remind us of the story of the raising of Lazarus, but which underscore the difference between that and what has happened to Jesus. Lazarus came out of the tomb still wrapped in the cloths of death, his face covered with a cloth. In Jesus' case, the cloths are lying empty on the ground and the cloth over his head is neatly folded elsewhere. The mention of the cloth being folded and the stone over the entrance to the tomb having been moved away hint that God has been active in all this. The unnamed disciple sees the symbols of death's defeat – the empty tomb, the linen cloths, the cloth which had been over Jesus' head – and he believed. It is important that we note that he believes without seeing the risen Jesus. This will be the final teaching of Jesus in the phrase often called the Johannine Beatitude: "Blessed are those who have not seen and yet believe". The evangelist is speaking to us – and about us!

SAY

Christ is risen! Alleluia!

DO

Make the Sign of the Cross with holy water. Think of your baptism and renew your friendship with the Risen Christ.

REFLECT

he empty tomb proves nothing. It can only tell us that *He is not here*. The characters in the Gospel story, with the exception of the disciple whom Jesus loved, come to believe that Jesus is risen through an encounter which conveys revelation from God, either by angels or by meeting the risen Jesus. That the tomb is empty is a consequence of the resurrection, not a proof of it. No one saw Jesus rise from the dead, contrary to the impression given by certain pictures which suggest the opposite.

The resurrection is the core Christian belief. But the basic Christian attitude is not belief in a set of doctrines (the Creed, for example), but a personal relationship with and commitment to Jesus Christ. This relationship is described by the Fourth Evangelist as one of love, hence the disciple Jesus loved is the one shown as being closest to him. Mary Magdalene figures prominently in the story of Easter morning, which suggests that she falls into the same category. They are provided as models for us to reflect on and hopefully to imitate.



LEARN

The Easter message is *Christ is risen!* - Not Jesus is alive!

Alleluia is made up of two Hebrew words: Allelu is a plural command meaning Praise!; Yah is a form of the divine name and means the Lord. Alleluia therefore means Praise the Lord!

Mary Magdalene is called in Christian tradition *the apostle of the apostles.*

In the Fourth Gospel, 'the disciple whom Jesus loved', and who is the regarded as a special source of the Gospel's tradition, is never identified by the name of John.