

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.)
2. 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.)
3. 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.

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!

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.

PRAYER OVER THE OFFERINGS
Exultant with paschal gladness, O Lord,
we offer the sacrifice
by which your Church
is wondrously reborn and nourished.
Through Christ our Lord. Amen.

COMMUNION ANTIPHON
Christ our Passover has been sacrificed,
alleluia;
therefore let us keep the feast with the
unleavened bread
of purity and truth, alleluia, alleluia.

PRAYER AFTER COMMUNION
Look upon your Church, O God,
with unfailing love and favour,
so that, renewed by the paschal mysteries,
she may come to the glory of the
resurrection.
Through Christ our Lord. Amen.

21 APRIL 2019
Sunday Message
EASTER SUNDAY

THE WORD

Year C • Season Colour: White • Psalter Week 1

CHRIST IS
RISEN!

(JOHN 20:1-9)

The Gospel passages for both the Vigil Mass and the Day Mass consider the discovery by at least one of the women followers of Jesus that his body, which they had witnessed being placed in the tomb, was no longer there. No-one saw Jesus rise from the dead: despite many artistic presentations to the contrary, our Christian faith centres on an event at which no-one was present.

The fact that the tomb is empty is no proof of the resurrection. The empty tomb may well be a consequence of the resurrection, but it can only say *He is not here*. Mary Magdalene voices the common assumption that someone has removed the body, an explanation which she will put to the risen Jesus himself later in the story.

In Luke’s account, the women have an experience similar to that of Peter, James and John at the transfiguration of Jesus. Two male figures in brilliantly shining clothes suddenly appear beside them. These persons are presumably angels, and they can supply the real reason for the absence of Jesus’ body: they describe him as being alive, but not in the sense of not being dead when his body was placed in the tomb, rather being truly alive with God. This explanation can only come from God: it originates from the divine source, it is not something which human beings can deduce for themselves. Peter runs to the tomb but does not come to faith. The only person who does believe without an appearance experience is the disciple whom Jesus loved. None of the first witnesses to the resurrection believe simply on the word of another person: to be an authentic witness they have to receive the word from God, either by way of an angelic encounter, or by experiencing the risen Jesus for themselves. ■

REFLECT

In the Prologue to the Gospel, Luke tells his patron, Theophilus, that he has researched the traditions which go back to those who were *eyewitnesses and became ministers of the word*. Not even the women come to believe in the resurrection simply because Jesus’ body is missing: they too need the word of revelation. Thus the basis of the Christian proclamation is a direct experience of the risen Lord. Later generations will have to form their own decision as to whether or not to accept

Jesus and his message on the testimony of those who have received the witness of others.

The empty tomb as a symbol provides one aspect of the meaning of the resurrection. Once we accept the message of revelation that *he is risen*, it tells us that the person who was crucified and buried is the same person as has risen: but not to the life he surrendered on the cross. That is the message of the appearance stories. ■

SAY
The Lord is risen indeed!
Alleluia!

DO

Make the sign of the cross with holy water. Thank the Lord for all those people who helped you in any way to believe in the resurrection of Jesus.



LEARN

John the evangelist deliberately contrasts the raising of Lazarus to the circumstances surrounding the resurrection of Jesus.

The fact that the male disciples do not believe the women’s news is not simply male prejudice: To be true ministers of the word, they need to experience the risen Jesus for themselves.

There are no witnesses *of* the resurrection, only witnesses *to* the resurrection.