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Easter Sunday - 9 April 2023

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9 April 2023

Easter Sunday Mass during the day

Reflection by Angela McCarthy

Introduction

The exaltation and joy of the Easter Vigil continues in the Easter Sunday Masses and continues through until Pentecost. The new baptismal water can be used in the Penitential Act and we become washed with accounts of the resurrection of the Christ. We are baptised through the saving action of Jesus' death and resurrection.

Penitential Act

The sprinkling with water from the Easter Vigil would be an appropriate introductory rite unless this takes place with the renewal of baptismal promises. The introductory rites should not be penitential in tone. (ORDO)

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are risen! Lord have mercy.

You draw us to the Father. Christ have mercy.

You have conquered death! Lord have mercy.

Collect

The Oration

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, God forever and ever.

The Easter day collect echoes the Exultet refrain in situating the prayer 'on this day'.

Yet with this is a profound sacramentality. Just as the moment of the incarnation placed the divine within matter, time and flesh, so the feast of the Resurrection

marks the definitive defeat of death. Interestingly, the reference to 'on this day' is an addition to the ancient prayer, one that effectively aligns it more closely with the Easter proclamation. The prayer is replete with the resurrection vocabulary, strung together to evoke the mystery being celebrated. Death, the blockage on our path to life eternal, has been conquered. This is an ancient layer of theology, with parallels in the Holy Saturday reading of the descent of Christ into the underworld to break open its gates. The path to eternity is now an ascent into the light of life: just as light replaces the night, so life displaces death. This is an ongoing work, under the power of the Spirit. Here we have a reminder of baptism, as well as a celebration of the constant presence of the Spirit, the gift of the resurrected Lord to the church (Jn 20:22).

Acknowledgement

The discussion of the collect, slightly adapted, was composed by Gerard Moore for the Canadian liturgical journal *Celebrate!* (Novalis Press). Our thanks to them for permission to reuse the material.

First Reading

Acts 10:34, 37-43

Peter proclaims the gospel of Jesus' life, death and resurrection but this time he also proclaims it to non-Jews. It is to be proclaimed to all the world.

Responsorial Psalm

Psalm 117(118):1-2, 16-17, 22-23

This is the day the Lord has made; let us rejoice and be glad. Or alleluia.

This psalm is a song of victory and is sung as our liturgy resounds with the victory of Jesus the Christ over death.

Second Reading

Colossians 3:1-4

Christians are called to look to heavenly things and to know that our life in him is hidden for now but will be revealed when Christ is fully revealed.

OR 1 Corinthians 5:6-8

Paul uses the metaphor of yeast to encourage the new believers to get rid of the old so that we are no longer contaminated.

Sequence

The sequence is obligatory for Easter and Pentecost and comes from music that dates from as early as the ninth century. It was one of the few places in the Mass in the Middle Ages where the vernacular was used and the congregation allowed to sing. They are largely a poem that comments on the Alleluia and leads into the

subject of the Gospel. In our current liturgy the sequence follows the second reading as the Alleluia announces the Gospel. They are best sung by the assembly.

Gospel Reading

John 20:1-9

Mary Magdalene runs to tell Peter and the Beloved Disciple that the tomb is empty. They know that he has risen from the dead but do not know what that means.

Reflection

Easter Sunday morning is such a joy after the exhaustion and exhilaration of the Triduum. I've had the privilege of celebrating Easter in Jerusalem a number of times and after the extraordinary experience of the Triduum in Ecce Homo Basilica within the walls of the old city, the Sunday morning liturgy is celebrated on the roof of Ecce Homo, overlooking the old city, bathed in early spring light, and sometimes it is lightly, softly raining. The mood is gentled by an extraordinary peace. This is real, this is where it happened, Christ is risen. Yes, it is true and as we hear in both Colossians and Corinthians, it must make a difference because it is the truth which is the centre of our belief as Christians. In Colossians we are called to have our sights on heavenly things and that is what it feels like on the roof in Jerusalem. It feels heavenly. Gathered with people from many nations, the liturgy wrapping gently around the assembly, becoming one in the Body of Christ, the knowledge of the resurrection being absorbed, in a place that is often antagonistic to Christians, the belief is tangible. The metaphor of the yeast in Corinthians echoes strongly. Leave aside all those things that are of the old order, embrace the new unleavened state where we do not need anything (particularly our various addictions) and live in 'sincerity and truth'.

In the pericope from the Acts of the Apostles, Peter indeed speaks with sincerity and truth. This story is the crux of Luke's argument in Acts and the moment where the resurrection is preached to non-Jews for the first time. Jesus truly meant his victory over death to be shared with the whole world. Peter has experienced visions as has Cornelius, and they both know that what is happening to them is the work of God and that they are part of the tapestry of God's work among the people. Both Joppa and Caesarea are port towns, not far apart so knowledge of the resurrection is moving beyond Jerusalem into the world. Later it will be carried further by Paul.

The psalm is one of victory and trust in God and allows us to celebrate in song the work of God among us, our salvation story. This is the day that the Lord has made so let us rejoice!

The account in John's gospel is sadly truncated. We hear of Mary Magdalene running to call Peter when she knew the tomb was empty but when Peter and the loved disciple run and see the empty tomb, they do not know what to do. Peter sees the empty linen wrappings but did not understand what rising from the dead meant. The loved disciple saw and believed but with Peter, 'returned to their homes'. Death is something that many of us have witnessed with family members and friends, but

resurrection is something that has never happened before or since. It is hard to understand. The empty tomb could be proof but then as the women who were first there thought, someone has taken his body. No-one really knew what resurrection meant even though Jesus had told them that he would rise again after three days.

The next part of this story is not heard until Tuesday within the Octave of Easter. Mary Magdalene remains at the tomb and bends down to look inside. She is the first to witness the resurrection in all four gospel accounts and she remains there weeping. The angels in the tomb ask her why she is weeping and she says that 'they have taken my Lord and I don't know where they have put him'. She turns around and sees a man in the garden whom she presumes is a gardener and he asks the same thing and asks who she is looking for. She thinks he might have taken the body and asks him where it is. The women are determined that Jesus' body should be properly cared for in death and have come to do their duty. Women in the first century were not considered to be proper witnesses to truth but in each gospel account it is the women who are first there.

Mary Magdalene is then changed forever, Jesus turns to her and calls her by name, 'Mary'. She instantly knows that this is the risen Lord and reaches out to him. He does not want her to hold onto him as she did before the crucifixion when he taught them, ate with them, walked with them. Jesus wants her to see the difference, the resurrection effect. He is going to the Father and she must go and be the apostle to the apostles, (she was never a penitent prostitute!). She must tell them that he is going to 'my Father and your Father, to my God and your God' (vs 17). This is what we have to absorb, that we now completely belong to God, we are saved, the broken pathway to heavenly glory is now restored. As it says in the Collect, Christ has conquered death and 'unlocked for us the path to eternity'. The death, resurrection, and ascension into heaven, is the sacrament of the presence of God in the world and from this all sacraments and sacramentality flow.

The accounts of the initial appearances are all fraught with a lack of recognition, a lack of understanding. What the disciples' experiences of the risen Lord led them to is a much deeper recognition and faith than they had had before. Now their role is to proclaim this Good News to the world. The proof is not in the empty tomb, but in the proclamation of those who were witnesses: the men and the women who went on to become the apostles to the world, sent by Christ, inspired by the Spirit, to tell all the other disciples as Mary Magdalene did, to tell the non-Jews as Peter did in Cornelius's household. We have not seen and yet we believe, this is what has to change our lives. This is what we have to do, our lives must witness to this extraordinary truth. This is too good and too astounding not to be true!

Prayer of the Faithful

Introduction

In the faith given to us by the Holy Spirit through the resurrection of Christ, we know that we can ask for the needs of our world and our community.

Petitions

We pray for the leaders of our Church, especially Pope Francis and all the clergy, religious and lay leaders. May they be inspired by the Good News and be true witnesses to the Church and to the world.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of nations. May they be open to the work of the Spirit and respect and protect people throughout the world who believe in Christ.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who became one with the Church last night at the Easter Vigil. May their commitment inspire this community and renew their faith and witness to the risen Christ.

(Pause) Lord hear us OR We pray to the Lord.

We pray with thanks for all those who have so generously planned and prepared our Lenten programs and our Easter celebrations. May their efforts inspire others to share their gifts with this community.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those from this parish who have died in the last year and for their families who mourn. As they share in the hope and joy of the resurrection may we also show with our lives that we know that Jesus, the risen Christ, has called us to proclaim the Good News to the world.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are suffering from ill health, homelessness, injustice or oppression. May they know the love of Christ through those who reach out to them and care for them and their needs.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, through the power of your Spirit the whole of creation has been redeemed. We know in faith that these prayers will be answered in the name of your Son, Jesus.

Amen.

Music selections by Alessio Loiacono and Chris deSilva

Easter Sunday, Year A (9 April 2023)

Title	AOV1	AOV2	AOVK	CWB	CWBII	GA
Sequence (after the second reading)						
Christians, praise the paschal victim/Victimae paschali laudes					344	
O flock of Christ				290	345	357
Sprinkling of Holy Water						
Come to the feast	151					400
Come to water	74				473	
I saw water flowing					29	
If we have died to ourselves in Jesus					30	87
Rite of blessing and sprinkling holy water (Mews)				543		
Rite of blessing and sprinkling holy water (Verdi)				544		
Springs of living water					32	
You springs and all that moves					31	
Other hymns for use elsewhere in the liturgy						
All you nations				616	347	353
Alleluia No. 1	15				350	360
Alleluia, sing to Jesus				619	449	371
Bring, all you dear-bought nations, bring				630		
By your kingly power, O risen Lord				633	352	352
Christ is alive, with joy we sing				639	353	365
Christ, be our light		3			540	404
Christ is here						351
Christ the Lord is ris'n again				646	354	
Christ the Lord is risen today, alleluia				647		361
Easter Alleluia						358
Easter glory fills the sky				671	358	366
Easter song				672		
Keep in mind	180			730	530	391
Lift up your hearts					539	416
Morning has broken	135					537
Now the green blade rises		131		756	363	364
O sons and daughters				778	349	359
Out of darkness	134					504
Rejoice in the Lord always			75			
Sing to the Lord	46					
Sing to the mountains	92				604	362
This day was made by the Lord	183				369	356
This is the day			159			
This joyful Eastertide				845		

Title	AOVNG	S&S1	S&S2
Alleluia! sing to Jesus		97	
Glory in the cross			313
Happy day	59		
He's alive!	65		
Jesus is risen	82		
Join in the dance			321
Let us rejoice and be glad		81	
This is the day		82	

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 117: *This is the day the Lord has made; let us rejoice and be glad./Alleluia!*

	CWB	GA	JOBA	JOBF	LPA	PM
Psalm 117	289a, 289b	70, 71	pg. 41	pg. 29	pg. 46	pg. 92

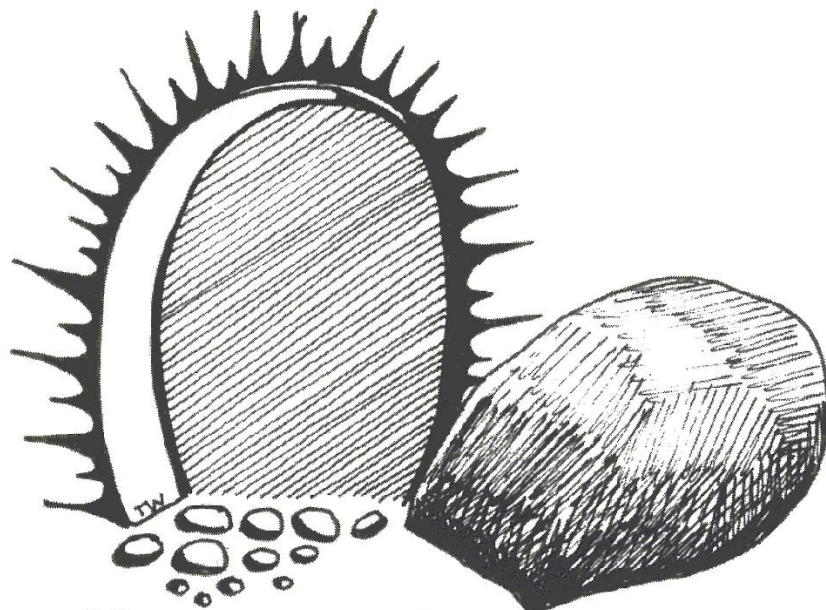
Music selections by Michael Mangan

This is the day Ps 118 (LCC) *Ps 117/118* [Children's Lectionary]

At the tomb (TWML) [Gifts]

Easter alleluia (TT/SYJ) [Gathering, Recessional]

This is the day (FWS) *Based on Ps 117/118* [Gathering, Recessional]



**Mary saw that the stone
had been removed.**