

EASTER SUNDAY THE EASTER VIGIL YEAR C

Preparation for Ministers of the Word

ATTEND

Ask the Spirit for help in hearing God's message

BREAK OPEN THE WORD

Ask what the passages say about who God is, what your relationship is, and what God is saying

CONNECT

How will you respond this week to what you have read or heard?

GOSPEL

A reading from the holy Gospel according to Luke (24:1-12)

On the first day of the week, at the first sign of dawn, the women went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he is risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?' And they remembered his words.

When the women returned from the tomb they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them.

Peter, however, went running to the tomb. He bent down and saw the binding cloths, but nothings else; he then went back home, amazed at what had happened.



FIRST READING

A reading from the book of Genesis (1:1 - 2:2)

In the beginning God created the heavens and the earth. Now the earth was a formless void, there was darkness over the deep, and God's spirit hovered over the water.

God said, 'Let there be light', and there was light. God saw that light was good, and God divided light from darkness. God called light 'day', and darkness he called 'night'. Evening came and morning came: the first day.

The feast

This night the assembly experiences St. Paul's words from the epistle: 'When we were baptised in Christ Jesus we were baptised in his death ... so that we too might live a new life'. Here is the Easter mystery: we are baptised into Christ's death so that we might have new life. Yes, it was a night of miracles several hundred people shouted 'I do!' and became so much more aware of their participation in Christ's death and resurrection. This night the paschal mystery was more than a theological concept – it was the reality of water being poured and splashed over not just one head, but over all. Yes, it was a night of miracles.

When Mary Magdalene and the other women came to the tomb to anoint Jesus, all they could anticipate was a very large stone blocking the way to the One they had loved and followed. What did it cost them to let go of their expectations and truly hear what the young man clothed in a white robe revealed to them? Yes, this was a night and dawn of miracles: Jesus of Nazareth; who had been crucified has been raised; the women hear and believe. Tombs and large stones blocking entrances needn't be stumbling blocks to seeing Jesus. The only real stumbling block is to miss opportunities to surrender ourselves to dying to self so that we can hear the revelation and see the One who chooses to make himself present to us. Yes, this is a night of miracles. We who enter into death with Jesus rise with him. The paschal mystery is announced as a way of life: surrender self to death so we can share in risen life. Alleluia!

This reading employs poetic features like repetitive phrases and imagery. Subtly vary the pace and tone to add colour to the poetry.

Make controlled use of volume, and express the joy in each aspect of creation. Carefully mark the details in each creation.

continued...

God said, 'Let there be a vault in the waters to divide the waters in two.' And so it was. God made the vault, and it divided the waters above the vault from the waters under the vault. God called the vault 'heaven'. Evening came and morning came: the second day.

God said, 'Let the waters under heaven come together into a single mass, and let dry land appear.' And so it was. God called the dry land 'earth' and the mass of waters 'seas', and God saw that it was good.

God said, 'Let the earth produce vegetation: seed-bearing plants, and fruit trees bearing fruit with their seed inside, on the earth.' And so it was. The earth produced vegetation: plants bearing seed in their several kinds, and trees bearing fruit with their seed inside in their several kinds. God saw that it was good. Evening came and morning came; the third day.

God said, 'Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years. Let them be lights in the vault of heaven to shine on the earth.' And so it was. God made the two great lights: the greater light to govern the day, the smaller light to govern the night, and the stars. God set them in the vault of heaven to shine on the earth, to govern the day and the night and to divide light from darkness. God saw that it was good. Evening came and morning came: the fourth day.

God said, 'Let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven.' And so it was. God created great sea-serpents and every kind of living creature with which the waters teem, and every kind of winged creature. God saw that it was good. God blessed them, saying 'Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply upon the earth.' Evening came and morning came: the fifth day.

God said, 'Let the earth produce every kind of living creature: cattle, reptiles, and every kind of wild beast.' And so it was. God made every kind of wild beast, every kind of cattle, and every kind of land reptile. God saw that it was good.

Vary the repetitive elements; do not allow them to become monotonous.

God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth.'

God created man in the image of himself,
in the image of God he created him,
male and female he created them.

God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth.' God said, 'See, I give you all the seed-bearing plants; this shall be your food. To all wild beasts, all birds of heaven and all living reptiles on the earth I give all the foliage of plants for food.' And so it was. God saw all he had made, and indeed it was very good. Evening came and morning came: the sixth day.

Thus heaven and earth were completed with all their array. On the seventh day God completed the work he had been doing. He rested on the seventh day after all the work he had been doing.

RESPONSORIAL PSALM

R. Lord, send out your Spirit,
and renew the face of the earth.
Bless the Lord, my soul! (Psalm 103)
Lord God, how great you are,
clothed in majesty and glory,
wrapped in light as in a robe! **R.**
You founded the earth on its base,
to stand firm from age to age.
You wrapped it with the ocean like a cloak:
the waters stood higher than the mountains. **R.**
You make springs gush forth in the valleys:
they flow in between the hills.
On their banks dwell the birds of heaven;
from the branches they sing their song. **R.**
From your dwelling you water the hills;
earth drinks its fill of your gift.
You make the grass grow for the cattle
and the plants to serve man's needs. **R.**
How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of your riches.
Bless the Lord, my soul! **R.**

ALTERNATIVE RESPONSORIAL PSALM

R. The earth is full of the goodness of the Lord.
The word of the Lord is faithful (Psalm 32)
and all his works to be trusted.
The Lord loves justice and right
and fills the earth with his love. **R.**
By his word the heavens were made,
by the breath of his mouth all the stars.
He collects the waves of the ocean;
he stores up the depths of the sea. **R.**
They are happy, whose God is the Lord,
the people he has chosen as his own.
From the heavens the Lord looks forth,
he sees all the children of men. **R.**
Our soul is waiting for the Lord.
The Lord is our help and our shield.
May your love be upon us, O Lord,
as we place all our hope in you. **R.**

SECOND READING

A reading from the book of Genesis (22:1-18)

God put Abraham to the test. 'Abraham, Abraham,' he called. 'Here I am' he replied. 'Take your son,' God said 'your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you.'

Rising early next morning Abraham saddled his ass and took with him two of his servants and his son Isaac. He chopped wood for the burnt offering and started on his journey to the place God had pointed out to him. On the third day Abraham looked up and saw the place in the distance. Then Abraham said to his servants, 'Stay here with the donkey. The boy and I will go over there; we will worship and come back to you.'

Abraham took the wood for the burnt offering, loaded it on Isaac, and carried in his own hands the fire and the knife. Then the two of them set out together. Isaac spoke to his father Abraham, 'Father' he said. 'Yes, my son' he replied. 'Look,' he said 'here are the fire and the wood, but where is the lamb for the burnt offering?' Abraham answered, 'My son, God himself will provide the lamb for the burnt offering.' Then the two of them went on together.

When they arrived at the place God had pointed out to him, Abraham built an altar there, and arranged the wood. Then he bound his son Isaac and put him on the altar on top of the wood. Abraham stretched out his hand and seized the knife to kill his son.

But the angel of the Lord called to him from heaven, 'Abraham, Abraham' he said. 'I am here' he replied. 'Do not raise your hand against the boy' the angel said. 'Do not harm him for now I know you fear God. You have not refused me your son, your only son.' Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt-offering in place of his son. Abraham called this place 'The Lord provides,' and hence the saying today: On the mountain the Lord provides.

The angel of the Lord called Abraham a second time from heaven. 'I swear by my own self - it is the Lord who speaks - because you have done this, because you have not refused me your son, your only son, I will shower blessings on you, I will make your descendants as many as the stars of heaven and the grains of sand on the seashore. Your descendants shall gain possession of the gates of their enemies. All the nations of the earth shall bless themselves by your descendants, as a reward for your obedience.'

RESPONSORIAL PSALM

R. Keep me safe, O God;
you are my hope.

O Lord, it is you who are my portion and cup; (Psalm 15)
it is you yourself who are my prize.
I keep the Lord ever in my sight:
since he is at my right hand, I shall stand firm. **R.**

And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave my soul among the dead,
nor let your beloved know decay. **R.**

You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever. **R.**

This is a story full of drama and tension. It opens with God setting an extraordinary expectation of Abraham.

Build up suspense throughout. Tell the story simply, but gradually increase the pace of the proclamation.

Interrupt the increasing pace with pauses to emphasise important lines and to separate the paragraphs.

Use appropriate voices to delineate between the voices of God, Abraham, Isaac and the angel in this dialogue.

The mood here begins to turn to relief as the angel intervenes and the ram is offered as a sacrifice in place of Isaac.

Pronunciations

Abraham	AY-bra-ham
Isaac	AI-zak
Moriah	mo-RAI-uh

THIRD READING

A reading from the book of Exodus (14:15 - 15:1)

The Lord said to Moses, 'Why do you cry to me so? Tell the sons of Israel to march on. For yourself, raise your staff and stretch out your hand over the sea and part it for the sons of Israel to walk through the sea on dry ground. I for my part will make the heart of the Egyptians so stubborn that they will follow them. So shall I win myself glory at the expense of Pharaoh, of all his army, his chariots, his horsemen. And when I have won glory for myself, at the expense of Pharaoh and his chariots and his army, the Egyptians will learn that I am the Lord.'

Then the angel of the Lord, who marched at the front of the army of Israel, changed station and moved to their rear. The pillar of cloud changed station from the front to the rear of them, and remained there. It came between the camp of the Egyptians and the camp of Israel. The cloud was dark, and the night passed without the armies drawing any closer the whole night long. Moses stretched out his hand over the sea. The Lord drove back the sea with a strong easterly wind all night, and he made dry land of the sea. The waters parted and the sons of Israel went on dry ground right into the sea, walls of water to right and to left of them. The Egyptians gave chase: after them they went, right into the sea, all Pharaoh's horses, his chariots and his horsemen. In the morning watch, the Lord looked down on the army of the Egyptians from the pillar of fire and of cloud, and threw the army into confusion. He so clogged their chariot wheels that they could scarcely make headway. 'Let us flee from the Israelites,' the Egyptians cried, 'the Lord is fighting for them against the Egyptians!' 'Stretch out your hand over the sea,' the Lord said to Moses, 'that the waters may flow back on the Egyptians and their chariots and their horsemen.' Moses stretched out his hand over the sea and, as day broke, the sea returned to its bed. The fleeing Egyptians marched right into it and the Lord overthrew the Egyptians in the very middle of the sea. The returning waters overwhelmed the chariots and the horsemen of Pharaoh's whole army, which had followed the Israelites into the sea; not a single one of them was left. But the sons of Israel had marched through the sea on dry ground, walls of water to right and to left of them. That day, the Lord rescued Israel from the Egyptians, and Israel saw the Egyptians lying dead on the shore. Israel witnessed the great act that the Lord had performed against the Egyptians, and the people venerated the Lord; they put their faith in the Lord and in Moses, his servant.

It was then that Moses and the sons of Israel sang this song in honour of the Lord:

RESPONSORIAL PSALM

R. Let us sing to the Lord;
he has covered himself in glory.

I will sing to the Lord, glorious his triumph! (Exodus 15)
Horse and rider has thrown into the sea!
The Lord is my strength, my song, my salvation.
this is my God and I extol him,
my father's God and I give him praise. **R.**

The Lord is a warrior! The Lord is his name.
The chariots of Pharaoh he hurled into the sea,
the flower of his army is drowned in the sea.
The deeps hide them; they sank like a stone. **R.**

Your right hand, Lord, glorious in its power,
your right hand, Lord, has shattered the enemy.
In the greatness of your glory you crushed the foe. **R.**

You will lead your people and plant them on your mountain,
the place, O Lord, where you have made your home,
the sanctuary, Lord, which your hands have made.
The Lord will reign for ever and ever. **R.**

This reading is full of rich images that need to be brought to life.

The excitement, tension and urgency need to be expressed. Maintain clear speech in order to communicate the details of the story around the build to the climax.

Pacing, pauses and timing are all crucially important.

After the passing of the climax of this story, the mood changes. The proclamation should settle into a quieter, gentler tone to reflect the relief and prayerful gratitude of the Israelites.

The final line leads into the responsorial psalm. State these clearly, with a mood that sets the joyous tone of the psalm.

Pronunciations

Pharaoh FAIR-oh

FOURTH READING

A reading from the prophet Isaiah (54:5-14)

Thus says the Lord:

Now your creator will be your husband,
his name, the Lord of hosts;
your redeemer will be the Holy One of Israel,
he is called the God of the whole earth.
Yes, like a forsaken wife, distressed in spirit,
the Lord calls you back.
Does a man cast off the wife of his youth?
says your God.

I did forsake you for a brief moment,
but with great love will I take you back.
In excess of anger, for a moment
I hid my face from you.
But with everlasting love I have taken pity on you,
says the Lord, your redeemer.

I am now as I was in the days of Noah
when I swore that Noah's waters
should never flood the world again.
So now I swear concerning my anger with you
and the threats I made against you;
for the mountains may depart,
the hills be shaken,
but my love for you will never leave you
and my covenant of peace with you will never be shaken,
says the Lord who takes pity on you.

Unhappy creature, storm-tossed, disconsolate,
see, I will set your stones on carbuncles
and your foundations on sapphires.
I will make rubies your battlements,
your gates crystal,
and your entire wall precious stones.
Your sons will all be taught by the Lord.
The prosperity of your sons will be great.
You will be founded on integrity;
remote from oppression, you will have nothing to fear;
remote from terror, it will not approach you.

Read with a compassionate, tender tone and a somewhat reduced volume.

Reflect the intimate relationship here between God and the people.

The mood changes several times here as God seeks to restore the relationship.

The voice of God here is almost a pleading one, and the emotion builds.

This paragraph's adjectives are not meant to be critical or condescending, but showing an understanding of our pain and suffering.

Great promises follow immediately; capture their glory and express the beautiful images.

Remember the poetic devices and exploit them in this reading as you proclaim.

RESPONSORIAL PSALM

R. I will praise you, Lord,
for you have rescued me.

I will praise you, Lord, you have rescued me (Psalm 29)
and have not let my enemies rejoice over me.
O Lord, you have raised my soul from the dead,
restored me to life from those who sink into the grave. **R.**

Sing psalms to the Lord, you who love him,
give thanks to his holy name.
His anger lasts but a moment; his favour through life.
At night there are tears, but joy comes with dawn. **R.**

The Lord listened and had pity.
The Lord came to my help.
For me you have changed my mourning into dancing.
O Lord my God, I will thank you for ever. **R.**

FIFTH READING

A reading from the prophet Isaiah (55:1-11)

Thus says the Lord:

Oh, come to the water all you who are thirsty;
though you have no money, come!
Buy corn without money, and eat,
and, at no cost, wine and milk.
Why spend money on what is not bread,
your wages on what fails to satisfy?
Listen, listen to me, and you will have good things to eat
and rich food to enjoy.
Pay attention, come to me; listen, and your soul will live.

With you I will make an everlasting covenant
out of the favours promised to David.
See, I have made of you a witness to the peoples,
a leader and a master of the nations.
See, you will summon a nation you never knew,
those unknown will come hurrying to you,
for the sake of the Lord your God,
of the Holy One of Israel who will glorify you.

Seek the Lord while he is still to be found,
call to him while he is still near.
Let the wicked man abandon his way,
the evil man his thoughts.
Let him turn back to the Lord who will take pity on him,
to our God who is rich in forgiving;
for my thoughts are not your thoughts,
my ways not your ways - it is the Lord who speaks.
Yes, the heavens are as high above earth
as my ways are above your ways,
my thoughts above your thoughts.

Yes, as the rain and the snow come down from the heavens and do
not return without watering the earth, making it yield and giving
growth to provide seed for the sower and bread for the eating, so the
word that goes from my mouth does not return to me empty,
without carrying out my will and succeeding in what it was sent to
do.

God sets forward to everyone an open invitation.

Build up a sense of urgency and demand here, speaking quickly.

Drive the point home of the water giving life to the soul through pausing and clear proclamation.

Be confident as God recalls the covenant.

The repetition is important. Stress these lines to make them stand out.

God begins to plea with the people. Build up to the climax at the end of the paragraph.

Capture for the assembly this rich image; it reflects God's eternal and boundless love.

RESPONSORIAL PSALM

R. You will draw water joyfully from the springs of salvation.

Truly God is my salvation, (Isaiah 12)
I trust, I shall not fear.

For the Lord is my strength, my song,
he became my saviour.
With joy you will draw water
from the wells of salvation. **R.**

Give thanks to the Lord, give praise to his name!
Make his mighty deeds known to the peoples,
declare the greatness of his name. **R.**

Sing a psalm to the Lord
for he has done glorious deeds,
make them known to all the earth!
People of Zion, sing and shout for joy
for great in your midst is the Holy One of Israel. **R.**

SIXTH READING

A reading from the prophet Baruch (3:9-15. 32 - 4:4)

Listen, Israel, to commands that bring life;
hear, and learn what knowledge means.
Why, Israel, why are you in the country of your enemies,
growing older and older in an alien land,
sharing defilement with the dead,
reckoned with those who go to Sheol?
Because you have forsaken the fountain of wisdom.
Had you walked in the way of God,
you would have lived in peace for ever.
Learn where knowledge is, where strength,
where understanding, and so learn
where length of days is, where life,
where the light of the eyes and where peace.
But who has found out where she lives,
who has entered her treasure house?
But the One who knows all knows her,
he has grasped her with his own intellect,
he has set the earth firm for ever
and filled it with four-footed beasts,
he sends the light - and it goes,
he recalls it - and trembling it obeys;
the stars shine joyfully at their set times:
when he calls them, they answer, 'Here we are';
they gladly shine for their creator.
It is he who is our God,
no other can compare with him.
He has grasped the whole way of knowledge,
and confided it to his servant Jacob,
to Israel his well-beloved;
so causing her to appear on earth
and move among men.
This is the book of the commandments of God,
the Law that stands for ever;
those who keep her live, those who desert her die.
Turn back, Jacob, seize her,
in her radiance make your way to light:
do not yield your glory to another,
your privilege to a people not your own.
Israel, blessed are we:
what pleases God has been revealed to us.

Open with strong encouragement.

There is some sadness, grief and even horror here.

Here the prophet expresses regret.

Emphasise "where" the first time, then when it is repeated, focus on "strength", "understanding", "length of days", "life", "light", "peace".

Express the beautiful images conveyed in this paragraph. Vary the pitch, pace and volume back and forth a little.

This is a climax point; express it with love and warmth.

The reading ends in a plea, with the final line touched with gladness.

Pronunciations

Baruch BAH-rook

Sheol SHEE-ol

RESPONSORIAL PSALM

R. Lord, you have the words of everlasting life.

The law of the Lord is perfect,
it revives the soul.

(Psalm 18)

The rule of the Lord is to be trusted,
it gives wisdom to the simple. **R.**

The precepts of the Lord are right,
they gladden the heart.

The command of the Lord is clear,
it gives light to the eyes. **R.**

The fear of the Lord is holy,
abiding for ever.

The decrees of the Lord are truth
and all of them just. **R.**

They are more to be desired than gold,
than the purest of gold
and sweeter are they than honey,
than honey from the comb. **R.**

SEVENTH READING

A reading from the prophet Ezekiel (36:16-28)

The word of the Lord was addressed to me as follows: 'Son of man, the members of the House of Israel used to lie in their own land, but they defiled it by their conduct and actions. I then discharged my fury at them because of the blood they shed in their land and the idols with which they defiled it. I scattered them among the nations and dispersed them in foreign countries. I sentenced them as their conduct and actions deserved. And now they have profaned my holy name among the nations where they have gone, so that people say of them, "These are the people of the Lord; they have been exiled from his land." But I have been concerned about my holy name, which the House of Israel has profaned among the nations where they have gone. And so, say to the House of Israel, "The Lord says this: I am not doing this for my sake, House of Israel, but for the sake of my holy name, which you have profaned among the nations where you have gone. I mean to display the holiness of my great name, which has been profaned among the nations, which you have profaned among them. And the nations will learn that I am the Lord - it is the Lord who speaks - when I display my holiness for your sake before their eyes. Then I am going to take you from among the nations and gather you together from all the foreign countries, and bring you home to your own land. I shall pour clean water over you and you will be cleansed; I shall cleanse you of all your defilement and all your idols. I shall give you a new heart, and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my spirit in you, and make you keep my laws and sincerely respect my observances. You will live in the land which I gave your ancestors. You shall be my people and I will be your God."

This reading does not start softly. It must be stern, harsh, perhaps even angry and hostile.

The tone starts to change, but it is still stern.

The tone changes completely now. God's abundance will be washed over Israel. God's graciousness should be reflected in joy and happiness.

The images of clean water and a new heart and spirit are important to emphasise on Easter Night.

The final sentence reminds all of the covenant and should reflect God's love for his people and our love in return.

RESPONSORIAL PSALM

(When there are people to be baptised)

R. Create a clean heart in me, O God.

A pure heart create for me, O God, (Psalm 50)
put a steadfast spirit within me.

Do not cast me away from your presence,
nor deprive me of your holy spirit. **R.**

Give me again the joy of your help;
with a spirit of fervour sustain me,
that I may teach transgressors your ways
and sinners may return to you. **R.**

For in sacrifice you take no delight,
burnt offering from me you would refuse,
my sacrifice, a contrite spirit.

A humbled, contrite heart you will not spurn. **R.**

RESPONSORIAL PSALM

(When there is no one to be baptised)

R. Like a deer that longs for running streams,
my soul longs for you, my God.

My soul is thirsting for God, (Psalm 41-42)
the God of my life;
when can I enter and see
the face of God? **R.**

These things will I remember
as I pour out my soul:
how I would lead the rejoicing crowd
into the house of God,
amid cries of gladness and thanksgiving,
the throng wild with joy. **R.**

O send forth your light and your truth;
let these be my guide.
Let them bring me to your holy mountain
to the place where you dwell. **R.**

And I will come to the altar of God,
the God of my joy.
My redeemer, I will thank you on the harp,
O God, my God. **R.**

EPISTLE READING

A reading from the letter of St Paul to the Romans (6:3-11)

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realise that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a man dies, of course, he has finished with sin.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

This reading provides a theology of baptism and leads into the Liturgy of Baptism after the Gospel.

Carefully balance the references to both death and life.

The final line of this paragraph needs emphasis.

Paul elaborates in the last paragraph. Again it is clear to delineate between sin and death, God and life. The reading ends with a sense of triumph.

RESPONSORIAL PSALM

R. Alleluia. Alleluia. Alleluia.

Give thanks to the Lord for he is good,
for his love has no end.

(Psalm 117)

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.

Key words and phrases in the scriptures

They found that the stone had been rolled away from the tomb.

He is not here; he is risen.

Why look among the dead for someone who is alive?

We believe that having died with Christ we shall return to life with him.

Give thanks to the Lord for he is good, for his love has no end.

To the point of the scriptures

With human eyes we see a very large stone blocking the entrance to the tomb. Yet stones needn't be stumbling blocks to seeing Jesus. In faith our ears hear the revelation ('He is risen') and in faith our eyes will see the One who was raised. But for ears to hear and eyes to see we must totally enter into the Easter mystery – be with Jesus through his death so we can rise with him to new life.

FOR THE USE OF MINISTERS OF THE WORD IN OUR LADY OF MOUNT CARMEL PARISH, WENTWORTHVILLE