



What does Easter Sunday have to say to a world of injustice? Everything! When life triumphs over death, when insignificant women are the first witnesses, when the powers of empire cannot silence a ragtag band of ordinary people, something different is at work in the world. This is our hope, our inspiration and our challenge.

May your Easter be a moment, not just of celebration, but of awakening and of mobilisation to find life, bring life, create life in every place of death in your world. He is risen! Alleluia!

INTRODUCTIONS

For use by lectors, in order of service, parish bulletins and magazines

Acts 10 : 34-43

[If the readings from Acts will be used as the first lesson throughout the Easter season:

During the Easter season, in place of the Hebrew Scriptures, we read the witness of the early church to the power of the Lord's resurrection.]

This is a small part of the story of Peter and a centurion of the Roman occupying army, when the Gospel first reached beyond the Jews. The teaching sums up Jesus's old and new life.

or

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Isaiah 65 : 17-25

The prophet tells of a day of delight and rejoicing, in a new order of creation when God will put away all past sins and sorrows, bringing in the age of lasting peace to his people.

1 Corinthians 15 : 19-26

All Christian faith rests on the fact of Christ's resurrection, says Paul. It brings in the new hope of the resurrection age, for all Christians.

John 20 : 1-18

Mary Magdalene is sometimes called 'The Apostle to the Apostles', for she was the first to see the risen Lord and tell the others. But his appearance had changed and only love speaking to love made him known to her.

or

Luke 24 : 1-12

After the Sabbath, the women came to anoint the body of Jesus, but were amazed to find the tomb empty. Two strange figures reminded them he had said he would rise on the third day.

[Click here to view the readings](#)

http://bible.oremus.org/?show_adj=no&passages=Acts%2010:%2034-43%0A%2BOR%0AIsaiah%2065:%2017-25%0Acw%20Psalm%20118:%201-2,%2014-24%0A1%20Corinthians%2015:%2019-26%0A%2BOR%0AActs%2010:%2034-43%0AJohn%2020:%201-18

COLLECTS OF THE DAY

Collect One

Almighty God,
who through thine only-begotten Son Jesus Christ
hast overcome death,
and opened unto us the gate of everlasting life;
We humbly beseech thee,
that, as by thy special grace preventing us
thou dost put into our minds good desires,
so by thy continual help we may bring the same to good effect;
through Jesus Christ our Lord,
who liveth and reigneth with thee and the Holy Spirit,
ever one God, world without end.

If there are two celebrations of the Holy Communion this collect may be used at the first.

and/or

O God,
who for our redemption didst give thine only-begotten Son
to the death of the cross,
and by his glorious resurrection
hast delivered us from the power of our enemy;

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Grant us so to die daily from sin,
that we may evermore live with him in the joy of his resurrection;
through the same Christ our Lord.

Collect Two

Almighty God,
through your only-begotten Son Jesus Christ
you have overcome death
and opened to us the gate of everlasting life:
Grant that, as by your grace going before us
you put into our minds good desires,
so by your continual help we may bring them to good effect;
through Jesus Christ our risen Lord
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever.

PRAYERS OF THE PEOPLE 1

Presider or deacon

Filled with joy on this royal feast of feasts, let us offer prayers to God who leads his sons and daughters through the Red Sea waters.

Deacon or other leader

For the holy churches of God,
N our bishop, the presbyters and deacons, our new brothers and sisters, this holy gathering, and all the holy people of God.

Glory and praise to you, O living God.

For the world and its leaders, our nation and its people.

Glory and praise to you, O living God.

For all those in need, the suffering and the oppressed, travellers and prisoners, the dying and the dead.

Glory and praise to you, O living God.

For ourselves, our families, and those we love.

Glory and praise to you, O living God.

That our Saviour may grant us triumph over our visible and invisible enemies.

Glory and praise to you, O living God.

That with Christ we may crush beneath our feet the prince of darkness and all evil powers.

Glory and praise to you, O living God.

That Christ may fill us with the joy and happiness of his holy resurrection.

Glory and praise to you, O living God.

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That we may enter the chamber of the divine wedding feast and rejoice without limit with the angels and saints.

Glory and praise to you, O living God.

Remembering our most glorious and blessed Saint N , and all the saints, let us offer ourselves and one another to the living God through Christ. To you, O Lord.

Presider

Blessed are you, O Lord our God, for the victory over death of your Son Jesus Christ. Hear the prayers we offer this holy day, and grant that we who have received new life in baptism may live for ever in the joy of the resurrection; through Jesus Christ our Lord. Amen.

PRAYERS OF THE PEOPLE 2

Throughout the church, across the world, please loving God, may the message of the living Christ penetrate beneath the level of familiarity, and begin to awaken that which is lost and dying within the human spirit.

Come living Christ, *Come among us and make all things new.*

For brilliant thinkers we pray, those whose thoughts divert them into doubts and enigmas that leave a genius confused while little children dance freely into your kingdom.

Come living Christ, *Come among us with the priceless gift of faith.*

For confused minds we pray, those who have been over impressed with smart theories or bullied around by sharper intellects, and who this day live like puppets.

Come living Christ, *Come among us with truth that sets prisoners free.*

For perverted souls we pray , those who for the sake of varied lusts have told lies to themselves so often that they now believe their own crooked self-justifications.

Come living Christ, *Come among us with your light and make us see.*

For thirsty minds we pray, those who are awakening to questions previously ignored, or who are dissatisfied with the answers of religious quacks and social dogmatists.

Come living Christ, *Come among us with waters that bubble up with eternal life.*

For wounded souls and bodies we pray; those in hospitals and clinics, those who watch by their beds, and those who are grieving and waiting for funerals later in the week.

Come living Christ, *Come among us with rest for the weary and peace for the distraught..*

For our own loved ones we pray, some with faith and others on the fringe, those who are strong and others who are weak, some who are confident and others who are riddled with anxieties, those close at hand and those who are far away in body or spirit.

Come living Christ, *Come among with that grace which shows its perfection in human weakness.*

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Amen! Even so come, Lord Jesus.

Amen!

POST COMMUNION

Living God,
for our redemption you gave your only-begotten Son
to the death of the cross,
and by his glorious resurrection
you have delivered us from the power of our enemy.
Grant us so to die daily unto sin,
that we may evermore live with him in the joy of his risen life;
through Jesus Christ our Lord.

PRAYERS

Mighty God,
in whom we know the power of redemption,
you stand among us in the shadows of our time.
As we move through every sorrow and trial of this life,
uphold us with knowledge of the final morning
when, in the glorious presence of your risen Son,
we will share in his resurrection,
redeemed and restored to the fullness of life
and forever freed to be your people. Amen.

Living God,
long ago, faithful women
proclaimed the good news
of Jesus' resurrection,
and the world was changed forever.
Teach us to keep faith with them,
that our witness may be as bold,
our love as deep,
and our faith as true. Amen.

Creator of the universe,
you made the world in beauty,
and restore all things in glory
through the victory of Jesus Christ.
We pray that, wherever your image is still disfigured
by poverty, sickness, selfishness, war and greed,
the new creation in Jesus Christ may appear in justice, love, and peace,
to the glory of your name. Amen.

Let us pray for the needs of the church and the world
to God who raised Jesus to new life.

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Prayers of the People, concluding with:

Through the resurrection of your son, O God,
you destroy the power of death
and remove your people's shame.
By the power of the Spirit,
raise us from sin
and seat us at the paschal feast,
that we may rejoice in the gift of salvation
Jesus has won for us. Amen.

We exult in your love,
O God of the living,
for you made the tomb of death
the womb from which you bring forth your Son,
the first-born of a new creation,
and you anointed the universe
with the fragrant Spirit of his resurrection.
Make us joyful witnesses to this good news,
that all humanity may one day
gather at the feast of new life
in the kingdom where you reign
for ever and ever. Amen.

Our gracious, eternal God, like those women who first arrived at the empty tomb we bow on this Easter day in awe and amazement. Yet we confess that sometimes in our journey we are like the disciples to whom these women went. Upon hearing the story they thought it an idle tale and did not believe it. Like them we have difficulty, O God, in embracing new truth and new realities. When the new comes we sometimes persist in living in the old. Be with us as we vacillate between thinking the gospel an idle tale and bowing in utter amazement. Lead us to embrace this living Lord who goes before us into the streets and places of our lives even as he went before the disciples to Galilee.

Be our companion on our journey just now. The world has presented us so much bad news of late. We hear daily of our soldiers, of nationals from other countries, and of innocent bystanders dying from the world's hostilities. They are mostly numbers of people to us because we do not personally know them. Yet they are beloved by their families. Be with those left behind who reluctantly have had to learn the language and emotion of grief and loss. Grant them comfort. Bring peace where now there is hostility and chaos. Bolster us, living daily in a world of conflict, when we are tempted to succumb to moments of despair. May we lay claim to the victory of the living Jesus. May we make the conscious choice to live with hope in our hearts. May we not tire of confidently claiming that this is still your world. And may we always remember Jesus' assertion that he has overcome the world. Lead us in living confidently. Assist us in being a part of a great Christian force which brings healing to the human spirit, joy to places of sadness, and laughter to our broken world. Guide us, O Prince of Peace. Amen

Most resilient God, Source of all that is eternally raised up, we give you thanks for your unspeakable gift of Christ Jesus.

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Wonderful the fingers that anointed blind eyes, the hands that gently touched lepers, the arms that embraced little children.

Wonderful the smile that welcomed outcasts, the frown that rebuked the arrogant, the tongue that told parables of grace.

Wonderful the courage that led to Jerusalem, the faith that agonised in Gethsemene, the love that suffered at Golgotha.

Wonderful the lips that gave the Easter greeting, the mercy which restored ashamed disciples, the joy with which he filled them all.

Wonderful is the Saviour who has brought us here today, filled with wonder, love and praise.

Therefore with angels.....

Bruce Prewer

LECTIONARY NOTES 1

Easter Imagination

Isaiah 65:17-25; 1 Corinthians 15:19-26; Acts 10:34-43; John 20:1-18

The news of Easter is that, in the resurrection of Jesus, God has broken all the vicious cycles of deathliness in which the world finds itself. The lyric of Isaiah 65:17-25 anticipates that weary old heaven, jaded old earth, and conflicted old Jerusalem all will be broken open by the power of God to new, healthy possibility.

What the poetry of Isaiah anticipates the early church confesses. The Easter narrative of John 20 provides an early attestation about the “seeing” and “believing” of the first Easter, first reported by the uncredentialed women and then verified by the credentialed male apostles. The news of this new aliveness is breathtaking; Mary’s declaration, “I have seen the Lord,” is one of bewilderment and astonishment (John 20:18). Neither she nor her companions could explain what had happened, because they had no categories for this exhibit of God’s power for life. The narrative portrays a deep, singular event that defies all of our modern categories of explanation.

It is this singular event on which the church stakes its life and its witness. Paul testifies about the defeat of “the last enemy ... death” (1 Corinthians 15:26). Peter witnesses to the gift of forgiveness given in Easter (Acts 10:43). Easter invites us to imagine, embrace, and live in a world that is without fear of death or guilt. It is no wonder that the authorities recognized the Easter proclamation to be dangerously subversive of the world organized around death and guilt.

By Walter Brueggemann

LECTIONARY NOTES 2

This Easter the focus is, of course, on the resurrection, but the particular emphasis is on the liberation that Jesus brings. It is notable that the Acts reading is included, reminding us of that great moment of inclusion in the church’s history, where Peter proclaims, “But God has shown me that I should no longer call anyone impure or unclean.” In addition, both Gospel readings focus on the women’s role in the great resurrection drama, especially Mary Magdalene – another great moment of inclusion in the history of God’s people. The

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message is clear – the resurrection is not just about finding life for after we die. It is a doorway to life now for all who are denied life through exclusion, oppression or judgment. The challenge, then, is to embrace this life each day – to learn to become both those who are enlivened by God's resurrection life, in the face of the violence, oppression, injustice and death of our world, and to become those who bring resurrection to those around us, through service, welcome, generosity, compassion, solidarity, dignity and love. As long as the resurrection is only an anomaly in history, it has no real value for us. But, when it becomes a reality that infiltrates our lives and our beings, it transforms us into those whose every thought, word, action, value and attitude celebrates and releases life into our world.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: Easter is celebrated the world over for the life that Jesus brings to us all. Unfortunately, though, the Easter message of inclusion, liberation and life is often subverted by versions of faith that project Christ's life only into the heavenly future, and only for a select few. In the name of this Gospel, people of other faiths and nations have been exploited, oppressed and even killed. Many of the global inequalities in the world today are the product of this distortion of Christ's message and purpose. In the light of this, it may be appropriate to spend some time in repentance, and in renewing our commitment to share Christ's inclusive liberating life with all people. This commitment applies to issues like immigration, poverty, war, people of other cultures, religions, races, genders and even sexual orientations. The message of this year's Easter celebration is this: as long as we deny life to others, we have failed to embrace and experience resurrection for ourselves. What specific places of oppression may God be calling you to reach out to with resurrection life?

LOCAL APPLICATION: Every community wrestles with the forces of death both within and without. Within, we must confront the temptation to exclude those who disagree with us, the temptation to form closed, and critical cliques, and the temptation to keep Christ's life to ourselves, and as a future hope only. In addition, the power struggles that beset every group of people are not absent in the Church, which always leaves some among us feeling silenced, sidelined and wounded. Without, we face the temptation to turn a blind eye to the dark places in our communities, to stand on the sidelines and judge those who are suffering, or to blame them for their own pain, and to close our doors to those who don't fit our profile of a Christian. But, if we are to embrace the true power of resurrection life, we must turn our backs on our fears and prejudices, release our hold on power, and invite the hurting, the different, the marginalised into Christ's liberating life. Who are the people in your community who need to hear this invitation in your community this week? How can you be a community that leads others into a liberating encounter with the Risen Christ?

LECTIONARY NOTES 3

ACTS 10:34-43 In 1930s the Professor C.H. Dodd, of Cambridge University, first proposed that all the sermons in Acts follow the same general formula to which he gave the name "kerygma." Professor F. F. Bruce, of Manchester, added that this principle adopted the form initiated by the Greek historian Thucydides in putting words into the mouths of the speakers "to give the general purport of what was actually said. Following this principle, Luke introduces speeches with proper regard for the speakers and the setting." ["Acts of the Apostles," in *The Oxford Companion to the Bible,* 7.]

The resurrection of Jesus, not his life or his teachings, formed the core of early Christian teaching and preaching. This passage is a prime example

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of what the apostles proclaimed to all who would hear them.

Note in particular that Peter delivered this message in Caesarea to a Gentile audience at the home of Cornelius, a Roman army officer. This indicates one of the fundamental aspects of the whole book: to show how the gospel spread from Jerusalem to Rome. At this point, the gospel had already spread far beyond its Galilean origins or Jerusalem, where Jesus had been crucified and raised from the dead. Peter had been in Joppa, an ancient suburb of the modern city of Tel Aviv, at least a day's journey to the south of Caesarea, when Cornelius had summoned him. The setting was in keeping with Luke's intent to show to the imperial establishment that the Christian faith was a legitimate and honourable religious tradition. Peter's experience in Joppa had convinced him of the necessity of including Gentiles in the Christian fellowship without regard for the rigid Jewish dietary laws and customs (10:9-23).

Peter's message itself contained only a few details: It began by acknowledging that God had no partiality toward the nationality of those who had due reverence for God and righteous ways of living. This concept of universalism had been an element of the teaching of the great prophets of Israel before and during Israel's exile in Babylon. Jesus, however, had been sent by God to Israel alone. Anointed with the Spirit, Jesus of Nazareth, had done much good and performed many miracles of healing. Yet he had been put to death by his fellow Jews. The resurrection of Jesus had been revealed to only a few witnesses who had been given the mission of telling the story and proclaiming Jesus as Lord. In this way, the fundamental theological principle of faith in response to hearing of the grace of God in Jesus Christ became the basis for the advance of the apostolic mission.

The late Professor Heinz Guenther, former professor of NT at Emmanuel College and the Toronto School of Theology, proposed a different analysis of The Acts of the Apostles. In his analysis the book is a fictionalized 'faith history' of the early Christian mission rather than an account of the historical events. The central character of the story is the Holy Spirit, not the apostles Peter and Paul who appear as the chief evangelists of the mission. In this passage, the work of the Spirit extends even to Jesus' ministry (vs.18). In the passage subsequent to this excerpt, the Spirit is particularly evident. "While Peter was still speaking, the Holy Spirit fell upon all who heard the word." Jews who accompanied Peter "were astounded that this gift had been poured out even on the Gentiles." This occurred before the Gentiles had been baptized. All of this caused Peter considerable trouble with the Jerusalem church. In the end, the Spirit convinced the church to undertake the Gentile mission in earnest. (11:1-26) We too have inherited this mission.

PSALM 118:1-2,14-24 This psalm is the last of six (113-118) known as the Hallel psalms which have a special place in Jewish liturgy. It has been used at various festivals in the Jewish religious calendar, most likely at the harvest festival of Sukkoth. Early Christian communities made use of it as well. It was a special favourite of Luther: "It has helped me out of

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grave troubles, when neither emperors, kings, wise men, clever men, nor saints could have helped me." (Quoted from Kittel in *The Interpreter's Bible,* iv, 661)

Whereas the psalm may have originally celebrated a military victory, its later use by the early church celebrated God's victory over sin and death in the resurrection of Christ. The motif of vss.17-18 can also be found in the OT story of Hezekiah's sickness (2 Kings 20:1-11) and in Paul's claims of God's providential aid (2 Cor. 6:4-10) during his mission to the Gentiles.

Vs.22 became an often repeated motto for NT authors: See Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Ephesians 2:20; 1 Peter 2: 4,7. Such extensive literary use points to it being part of the earliest liturgical tradition of the church. On the other hand, the festival day referred to in vs.24 may well have celebrated the completion of the rebuilding of the walls of Jerusalem with God's help after the return from exile. (Nehemiah 6:16) Vss.19-20 may both recall and celebrate the entry of the faithful into the restored temple, the centre of Israel's religious and national life.

1 CORINTHIANS 15:19-26 Paul gave the earliest version of the resurrection story in this passage, perhaps no more than 20 years after the event. In this brief selection, he explains what the resurrection means for every believer.

First, it is the only basis for hope of life beyond death (vs.19). Unlike the Greek tradition, we do not believe that we are naturally immortal. Our faith has to do with resurrection, not immortality.

Secondly, Christ has been raised from the dead. What is more important, his resurrection is "the first fruits of those who have died." This promises to all who mourn that we too shall share in Christ's life beyond death.

Thirdly, the humanity of Jesus which ended in his death made God's initiative in the resurrection both necessary and possible. Because of this, our humanity is not a tragedy ending in disaster. Frail and imperfect though we are, divine grace has much more in store for us.

Fourthly, human sin, of which Adam was the metaphoric example, and death, the natural result of our sinfulness, have been overcome by the resurrection of Christ. But Paul does not proclaim a universal resurrection. He speaks only about life beyond death for those who are "in Christ."

Fifthly, when Christ returns, he will reign with gracious love over all that is opposed to God and God's reign of (vss.24-26). He will subdue every one and everything that challenges God's authority and power, including death. Thus, the resurrection of Christ was an eschatological event in anticipation of the final winding up of history when Christ

returns.

Finally, in this passage at least, Paul does not claim equality with God for Christ (vs.28 cf. Phil.2:6), nor does he convey any sense of a trinity of three persons in the unified godhead. Instead Paul believed that in the final d,nou,ment God's vision for creation Jesus Christ too will be subject to divine sovereignty.

JOHN 20:1-18 In John's Gospel, women play an unusually large part in the story. This could indicate that either the community for whom John wrote was led by a woman or the author of the Gospel herself may have been a woman, a disciple or even the spouse of John, "the Beloved Disciple." It could even be speculated that the author behind this pericope and possibly the whole gospel was Mary Magdalene. Note too that the Second Letter of John is addressed, "To the elect lady and her children" (2 John 1). Of course, this is beyond proof.

We may well marvel that Mary Magdalene was the first witness to the resurrection. Unlike the other gospel narratives, John had her come alone to the garden tomb. That would have been most unusual, for a woman would not likely wander out alone "while it was still dark."

Mary's first reaction to seeing the stone removed from the entrance to the tomb was utter disbelief, most likely mixed with a great deal of fear. Because the tomb was open, she immediately concluded that someone had taken his body from the tomb. She later reiterated this assumption when she mistook Jesus for the gardener (vs. 15). It was a natural reaction considering the environment in which she had seen the crucifixion take place. Normally, the bodies of those who had been crucified were dumped in a pit and left for dogs and vultures to devour or covered with lime to reduce the odor of decomposition. Only the most wealthy or prestigious would have been buried in a sepulchre.

Mary immediately ran to tell Peter and the Beloved Disciple, probably John, what she had seen. The two disciples ran to the tomb, but John got there first. He did not go into the tomb, but "bent down to look in." (v.5) Therein is a problem.

In all examples of 1st century sepulchres yet discovered, it would be virtually impossible to do what the Gospel says the Beloved Disciple did. Normally tombs were hewn out of a soft, limestone rock-face. In some instances, they were below ground level with several steps and a long channel leading down into them. Even above ground, the entrance into the tomb would have been rather small so that a circular stone lodged in a narrow, inclined track could be rolled across it. A stone like this, about three feet diameter, stands on display near the Garden Tomb in Jerusalem. Beyond the entrance, there could be one or two chambers large enough for several people to stand erect. The second chamber, farthest from the entrance, would have been the burial chamber with niches carved into the rock where bodies were laid. These niches could be slightly inclined so that body fluids could drain into a small depression beyond the feet of the

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laid out body. In the outer chamber mourners could assemble when bringing spices to counter the odors of decomposition. It would appear that the author of the Gospel was not familiar with the burial customs of Jerusalem.

On the other hand, the Beloved Disciple is given credit for believing, whereas Peter is credited only with seeing the burial linen. These latter artifacts were necessary to contain the body during decomposition and to hold the spices and unguents. After decomposition was complete, the remaining bones would be gathered and placed in a small urn or stone box. An ossuary of this type with the name of Caiaphas scratched on the side was discovered during an archeological dig in Jerusalem in 1991. More recently, a very controversial ossuary scratched with the name of James, son of Joseph and brother of Jesus, on it in Aramaic has come to light in a collection in Tel Aviv. A scholarly dispute about its authenticity still rages.

Note, however, that Peter's and John's believing did not include understanding (vs.9). Ours is not merely a matter of faith; it also has intellectual content. John has more of this rational, theological perspective than the other Gospels. Frequently, he wrote of Jesus telling the disciples that they would only fully understand what he taught them after the resurrection. In this way, John indicated that the meaning of the life, death and resurrection would become matters for persistent reflection. Indeed, had reflection about the resurrection not occurred, it is doubtful that we ever would have heard of Jesus. The NT provides virtually the only accounts of the resurrection except for brief dubious references in contemporary 1st century CE literature.

Mary did not leave the vicinity of the tomb when the other two disciples went home. As the story continues, she had a vision of two angels sitting where the body had lain. She could well have hallucinated, but this is more a symbolic detail than an actual event. The presence of angels served to introduce John's conviction that the resurrection had been the divinely initiated.

When Jesus revealed himself to Mary, but she did not recognize him. Supposing he was the gardener, she asked what he had done with the body. When Jesus spoke to her, she responded immediately and attempted to cling to him. He forbade her, but the words are formulaic. They sound like a doctrinal statement of later origin, possibly reflecting the ascension tradition of Luke 24:51 and Acts 1:9. It appears to project the idea that the nature of the resurrection body of Christ was categorically different from his mortal body. More authentic and in keeping with the feminine emphasis of the whole narrative is the commission Jesus gave her: She was to tell the "brothers" - note the masculine gender. She was to be the first witness to his resurrection.

By John Shearman

SERMON OUTLINES

Jn 20:1-10: while it was still dark....

Exciting events unfold on that first Easter morning...

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1. The Resurrection 1: events difficult to comprehend..

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb & saw that the stone had been removed from the tomb - & worse still, the tomb was empty! Someone must have taken his body!

2. The Race 2-4: verses full of action! *²So she ran & went to Simon Peter & the other disciple, the one whom Jesus loved,(John) & said to them, 'They have taken the Lord out of the tomb, & we do not know where they have laid him.'* *³Then Peter & the other disciple set out & went towards the tomb. ⁴The two were running together, but the other disciple outran Peter & reached the tomb first.*

Try to imagine their feelings.... anxiety....anguish....

3. The Response 5-15: of the 3 characters in the account

a) Peter – not recorded - *saw the linen wrappings lying...*

b) John – belief - *he saw and believed v8 –RAISED!*

c) Mary M - despair - *stood weeping outside the tomb 11*

4. The Recognition 16-18: Then Mary had that amazing encounter with the Risen Lord after mistaking him for the gardener - & off she went to tell the others:- *'I have seen the Lord'*. This is still the mission & ministry of the Church in a modern world to proclaim the timeless Good News of the Resurrection – He is alive!

By Norman Porteous

Mark 16:1-8 When the Sabbath was over..

dramatic, traumatic events continue in Jerusalem...

1. The Rising Sun - *very early on the first day of the week - just after sunrise - c.5.30am*
the 2 Mary's solemn task with Salome to complete the embalming of the body - *spices* - had been partially done by Joseph & Nicodemus before Sabbath rest.

2. The Rocky Sepulchre - cut in limestone - with heavy stone - as big as a cartwheel - with a groove in the rock - owned by Joseph of Arimathea - one of 2 sites in Jerusalem

3. The Rolled Stone - a source of anxiety for the women - *who will roll the stone away from the entrance to the tomb? > surprise development - the stone had been rolled away already!* Matthew records an earthquake & the stone being rolled away by *an angel of the Lord* - something wonderfully supernatural had taken place! God was at work - raising His Son....

4. The Right Side - of the tomb - *saw a young man sitting on the right side clothed in a long white robe - they were alarmed* - stunned, amazed, dumbfounded, shocked! He seeks to reassure them - to answer their doubts & questioning minds > Answer!!!

5. The Risen Saviour - *don't be alarmed - He is risen! He is not here! See the place where they laid him* - heart of the Gospel! They were then given a task - *Go tell his disciples & Peter* - great privilege for the women - 1st messengers of the Resurrection!
>>Task of the modern Church!

By Norman Porteous

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ONLINE SERMON SOURCES

"Resurrection Biscuits," the Rev. Susan Sparks, *Day 1*
http://day1.org/1869-resurrection_biscuits

[Easter Sermons](#), Pastor Edward F. Markquart, Grace Lutheran Church, Seattle, Washington. Links to eleven sermons.

<http://www.sermonsfromseattle.com/easter.htm>

"Is There Any Hope?" the Rev. Dr. William L. Self, *Day 1*

<http://www.sermonsfromseattle.com/easter.htm>

[Easter](#) (The Feast of the Passover of the Lord), Background and Homily, Fr. Andrew Greeley

<http://www.agreeley.com/hom04/april11.html>

Its nonsense; The new big bang - Two sermons by Bruce Prewer. Scroll down...

<http://www.bruceprewer.com/DocC/C28eastd.htm>

"While It Was Still Dark," Rev. Dr. William L. Self, *Day 1*

http://day1.org/4649-while_it_was_still_dark

CHILDREN

Worshiping with Children - A Simple Easter Play, Easter Day C, Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown

<http://worshipingwithchildren.blogspot.co.uk/2013/03/a-simple-easter-play.html>

"[Sermon of the Week](#)," / "[Mensajes para ninos](#)," Sermons 4 Kids, Charles Kirkpatrick, Object Lessons & Children's Sermons, Coloring Pages, Puzzles. Sermons4Kids.com.

<http://www.sermons4kids.com/>

"Easter Sunday," Dianne Deming, Children's Sermons Today

<http://childrenssermonstoday.blogspot.co.uk/2013/03/easter-sunday.html>

Children's Sermon, Easter Sunday, Faith Formation Journeys

<http://faithformationjourneys.org/?p=788>

HYMN SUGGESTIONS

Christ The Lord Is Risen Today
Thine Be The Glory
Hail! Thou Once Despised Jesus
Up From The Grave He Arose
Crown Him With Many Crowns
We Shall Go Out With Hope Of Resurrection
Mighty To Save You (YouTube video)
Crown Him (YouTube video)
Easter Song (YouTube video)
Everyone Belongs

www.churchnewsireland.org

Easter Day, The First Sunday of Easter, YEAR C March 27, 2016

Lord, I Lift Your Name On High (YouTube video)