

FIRST READING – A EASTER SUNDAY

A reading from the Acts of the Apostles.

Pause – and look up at the assembly

Peter began to speak:

“You know the message that spread throughout Judea,
beginning in Galilee after the baptism that John announced:
how God anointed Jesus of Nazareth
with the Holy Spirit and with power;
how he went about doing good
and healing all who were exploited by the devil,
for God was with him.

We are witnesses to all that he did
both in Judea and in Jerusalem.

They put him to death by hanging him on a tree;
but God raised him on the third day
and allowed him to appear,
not to all the people
but to us who were chosen by God as witnesses,
and who ate and drank with him after
he rose from the dead.

He commanded us to preach to the people
and to testify that he is the one ordained by God
as judge of the living and the dead.

All the prophets testify about him
that everyone who believes in him
receives forgiveness of sins through his name.”



Pause for **THREE** seconds
then look up at the people
and say SLOWLY:

The WORD of the LORD.

Thanks be to God.

SECOND READING – A EASTER SUNDAY

A reading from the first letter of Saint Paul to the Colossians.

Pause - and look up at the assembly

Brothers and sisters:
If you have been raised with Christ,
seek the things that are above,
where Christ is, seated at the right hand of God.
Set your minds on things that are above,
not on things that are on earth,
for you have died,
and your life is hidden with Christ in God.
When Christ who is your life is revealed,
then you also will be revealed with him in glory.

PAUSE for **THREE** seconds
then look up at the people
and say SLOWLY:



The WORD of the LORD.

Thanks be to God.

GOSPEL READING – A EASTER SUNDAY

The Lord be with you.

And with your spirit.

A reading from the holy gospel according to John.

Glory to you, O Lord

Early on the first day of the week,
while it was still dark,
Mary Magdalene came to the tomb
and saw that the stone had been removed from the tomb.
So she ran and went to Simon Peter and the other disciple,
the one whom Jesus loved, and said to them,
“They have taken the Lord out of the tomb,
and we do not know where they have laid him.”
Then Peter and the other disciple set out
and went toward the tomb.
The two were running together,
but the other disciple outran Peter
and reached the tomb first.
He bent down to look in
and saw the linen wrappings lying there,
but he did not go in.
Then Simon Peter came, following him, and went into the tomb.
He saw the linen wrappings lying there,
and the cloth that had been on Jesus’ head,
not lying with the linen wrappings
but rolled up in a place by itself.



GOSPEL READING – A EASTER SUNDAY [CTD.]

Then the other disciple, who reached the tomb first, also went in,
and he saw and believed;
for as yet they did not understand the scripture,
that he must rise from the dead.

Then the disciples returned to their homes.
But Mary Magdalene stood weeping outside the tomb.
As she wept, she bent over to look into the tomb;
and she saw two angels in white,
sitting where the body of Jesus had been lying,
one at the head and the other at the feet.

They said to her,
“Woman, why are you weeping?”
She said to them,
“They have taken away my Lord,
and I do not know where they have laid him.”
When she had said this,
she turned around and saw Jesus standing there,
but she did not know that it was Jesus.

Jesus said to her,
“Woman, why are you weeping?
Whom are you looking for?”
Supposing him to be the gardener, she said to him,
“Sir, if you have carried him away,
tell me where you have laid him,
and I will take him away.”

Jesus said to her, “Mary!”
She turned and said to him in Hebrew,
“Rabbouni!” which means Teacher.
Jesus said to her,
“Do not hold on to me,
because I have not yet ascended to the Father.
But go to my brothers and say to them,
‘I am ascending to my Father and your Father,
to my God and your God.’”
Mary Magdalene went and announced to the disciples,
“I have seen the Lord”;
and she told them that he had said these things to her.



SCRIPTURES IN DEPTH

Reading I: Acts 10:34a, 37-43

New Testament scholars regard the “kerygmatic” speeches of the Acts of the Apostles, not as records of what was actually said by Peter or others on a particular occasion, but as samples of the “kerygma,” or basic message of the earliest Jerusalem church.

While Luke undoubtedly had a hand in giving them their present shape, they enshrine very early christological patterns. This sermon, for example, contains the following points:

(1) The earthly ministry of Jesus, culminating in his death, met with Israel’s rejection of the proffered salvation. The word “tree” calls attention to the scandalous nature of Christ’s death: “Cursed is everyone who hangs on a tree” (Dt 21:23; see Gal 3:13).

(2) Christ’s resurrection was God’s vindication of Jesus and all that he had stood for, in face of his contemporaries’ rejection of it. This “no-yes” interpretation of Golgotha and Easter is characteristic of the earliest period.

(3) The apostles witness the events from the beginning of the earthly ministry through the post-resurrection appearances.

Note, too, the suggestion, present elsewhere, that the context of the resurrection appearances was, at least sometimes, a meal. The roots of the Christian Eucharist lie not only in the Last Supper but in the meals that the risen Lord celebrated with his disciples after his resurrection.

Responsorial Psalm 118:1-2, 16-17, 22-23*

Psalm 118, with its reference to the stone rejected and made the headstone of the corner, was perhaps the earliest psalm that the primitive community applied to the death and resurrection of Christ. It was the basic Old Testament text for the “no-yes” interpretation of the earliest kerygma.

Reading II: Colossians 3:1-4

“If you have been raised with Christ” is a common turn of phrase. It means “If (and of course you are).” Colossians is more positive than Rom 6 (see the Easter Vigil service) that baptism includes both the dying and the rising with Christ. But it still maintains two reservations: the resurrection with Christ has to be implemented by constant moral effort; it is a hidden reality that is not finally revealed until Christ’s Second Coming.

Gospel: John 20:1-9 (Sunday)

This text is a combination of two different traditions.

The one is the well-attested and reliable tradition that Mary Magdalene (other names are added in various forms of the tradition, but there is no consistency here) visited the grave of Jesus on Easter morning, found it empty, and reported the fact to the disciples.

The other, less attested tradition is of Peter's visit to the grave (see Lk 24:12). (In the earliest and strongly attested tradition, Peter was the recipient of the first appearance located in Galilee.)

To the less attested tradition John has added the race between Peter and the "other disciple," probably with a symbolic significance. The "other disciple" comes to faith in the resurrection through the mere sight of the empty tomb.

In the earlier tradition, however, the disciples come to faith in the resurrection through seeing the risen Lord.

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