Here's a text if you've only a minute …

I have risen: I am with you once more; you placed your hand on me to keep me safe. How great is the depth of your wisdom, alleluia!

Entrance Antiphon

This day was made by the Lord; we rejoice and are glad! *Psalm*

You have been brought back to true life with Christ … and he is your life – you too will be revealed in all your glory with him.

Second Reading

He saw and he believed. *Gospel*

God our Father, creator of all, today is the day of Easter joy.
This is the morning on which the Lord appeared to those
who had begun to lose hope
and opened their eyes to what the scriptures foretold:
that first he must die, and then he would rise
and ascend into his Father's glorious presence.

Old Opening Prayer

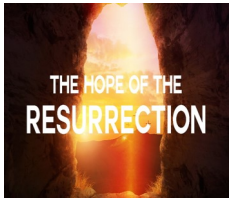
This week's texts if you'd like to reflect further:
Acts 10: 34. 37–43; Ps. 117 (118); Col. 3: 1–4 [*or 1 Cor. 6–8*]; John 20: 1–9

Henry Ossawa Tanner, *The Three Marys* (1910)

It was very early
on the first day
of the week
and still dark,
when Mary
of Magdala
came to
the tomb.

If you'd like to receive Prego by email each week, sign up at
www.stbeunosoutreach.wordpress.com

ST. BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM



Easter Sunday
Year C, 21st April 2019

Christ, my hope, has risen!

(Sequence for Easter Sunday)

Today we arrive at the oldest of the Church's Feast Days, and the pinnacle of the liturgical year: the wonder-filled celebration of the Resurrection of our Lord Jesus Christ.

The **Psalmist** joyfully foresees the resurrection of Jesus and recognises it as the work of God Himself.

The **Gospel** records how Peter and the unnamed 'beloved disciple' (and then later in the same chapter, Mary Magdalene) slowly come to realise that Jesus has risen from the dead. The relationship between Jesus and the 'disciple he loved' is a model for all faithful Christians, as God invites us into a loving, intimate relationship with Christ.

The **First Reading** demonstrates that one of the fruits of the Resurrection is to break down barriers between peoples: in this case Peter, a Jew, stays in the home of Cornelius, a Gentile. This goes beyond what is culturally permitted: Peter is risking defilement by having contact with a non-believer.

Paul, too, emphasises the consequences of the Resurrection for the followers of Jesus, and appeals to the Early Church in Colossae to be aware of the mystery of true life with Christ. He calls them to live the sort of life fitting for those raised to new life in Christ (**Second Reading**).

On this Easter Day, we may pray to recognise the dignity that belongs to us as Christians and for the grace needed to live it out in practice doing good as Jesus did, in our daily, ordinary lives.

Opening Prayer

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.

Psalm 117 (118)

R./ This day was made by the Lord; we rejoice and are glad.

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'.

The Lord's right hand has triumphed;
his right hand has raised me up.
I shall not die, I shall live
and recount his deeds.

The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
A marvel in our eyes.

I give myself time to slow down, remembering that I am in God's presence. He is always waiting; patient for me to attend to him.
I thoughtfully read this jubilant psalm a number of times.

I may ask the Lord to help me enter into the spirit of the psalm as one of his Easter people, with a heart filled with gratitude, hope and awe at his victory over death.

This triumphant psalm was very familiar to Jesus. Can I imagine praying it with him? What strikes me when I do this intimate act?

Am I drawn to say '*His love has no end'*, like the sons of Israel?

I may consider how God's love is present in my ordinary life ... in my small daily deaths and resurrections.
Does praying this psalm give me a different perspective on life?

I, too, praise the Lord for the Resurrection and the hopefulness he brings me.

Jesus Christ is the 'corner stone', the wondrous work of the Father.
On this day of Resurrection, as Paul tells us, we 'have been brought back to true life' through Christ. I take time now to speak to him about my deepest desires, and listen to his deepest desires for me.

When I am ready, I slowly bring my prayer to a close, giving thanks to the Lord.

Gospel John 20: 1–9

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 believed. Till this moment they had failed to understand the teachings of scripture, that he must rise from the dead.

I may like to begin my prayer recalling that Jesus Christ brings light into my darkness. I allow my inner attention to respond to the Lord's presence in this Easter season.
In the deepening silence, I hand over my joys and troubles to the Lord.
I read the Gospel meditatively. I allow the scene to enter my imagination.
To which part of the narrative am I drawn?
Which characters attract my attention?
Is it Mary of Magdala, who in the darkness, with a grief-filled heart, goes faithfully to attend to her Lord ... ?
Or perhaps Peter, who goes right into the tomb …?
Or is it the unnamed disciple, 'the one Jesus loved', who saw the empty tomb, and believed?
In whatever way I can, I absorb the scene, the emotions ... I allow myself to be present. As I stand in the empty tomb, how do I feel now?
How deep is my own belief in the power of the Risen Lord?
Maybe there are areas of life where I am invited to move even more deeply into his love?
I open my heart to the Lord, speaking to him as I would to a beloved friend.
Before I end my prayer, I may feel drawn to pray for those who are imprisoned and in bondage today.
I draw my prayer slowly to a close saying *Glory be to the Father …*