

They prepared the “spices and ointments” (23:56) for embalming his body, but there was insufficient time to embalm it before the start of the Sabbath. Now, on Sunday (“the first day of the week”, v. 1), they come to embalm the body. (Tombs were closed with a disk-shaped “stone” (v. 2) door, which ran in a track.) To their surprise, the door is open and the body gone (v. 3). The “men in dazzling clothes” (v. 4) are divine messengers; they ask: why are you seeking, in a graveyard, one who is alive? Jesus has predicted that he will be raised, in words similar to those in v. 7 (see 9:22). The word translated “remember” (vv. 6, 10) means: bring to bear in the present, with power and deep insight, the meaning of past actions and words in God’s plan of salvation. Jesus used this word of the Last Supper. It is the women who first proclaim the Easter gospel (vv. 9-10), but to the apostles it is unbelievable, as though spoken by a delirious person (“idle tale”, v. 11). Peter goes to see for himself, but he still lacks the sight of faith. © 1996-2022 Chris Haslam

~ Notices ~

Ukraine Appeal

The Church of Ireland Bishops' Appeal has launched a special appeal encouraging all parishes in Ireland to have a special collection this/next Sunday to support the appeal. To donate please use the link on our website: <https://clareanglicans.ie> or go direct to: www.christianaid.ie

Prayers

Prayers are said daily for the welfare of our community, our nation and the world. If you have any particular issue that you would like to be prayed for, do please email me on frkevinobrien@me.com or call me on 065 672 4721. All issues will be treated in confidence.

Confirmation

Please let the Rector know if are thinking of becoming confirmed in 2022 – I can run courses for 1 or 20!

- Future events -

Clare Music Makers Festival Sat 9th – Sun 10th April.
Saturday 9.00 - 5.00pm, Sunday 1.00pm – 5.00pm

Consairtín: National Concertina Convention
Thurs 21st – Sat 23rd April from 2.00pm each day

‘Beloved’ – Friday 13th May at 8.00pm
An evening concert of Arias and Song with soprano, Helen Hancock and pianist, Mark Keane.

Enthronement of +Michael Burrows, Kilfenora Cathedral
Sunday 22nd May 4.00pm – all welcome.
(We will need to organise a cleaning party to make ready – if you are able to help please let me know – refreshments provided).

Website: clareanglicans.ie

YouTube: www.youtube.com/c/clareanglicans

Facebook: www.facebook.com/clare.anglicans

Rector: Email: frkevinobrien@me.com Tel: 065 672 4721

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Easter Sunday (Year C)

Readings and Hymns

Collect

Almighty and eternal God, the strength of those who believe and the hope of those who doubt: may we, who have not seen, have faith and receive the fulness of Christ's blessing; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen**

Suggested Hymns

In conjunction with the online service you might like to view these hymns on YouTube - with internet links and lyrics so that you can sing along:

- 1) This joyful Eastertide
<https://www.youtube.com/watch?v=J7TFuqp97cs>
- 2) Jesu lover of my soul
<https://www.youtube.com/watch?v=XFaiiPv-Q6I>
- 3) Crown him with many crowns
https://www.youtube.com/watch?v=s7OCs0d_4vM
- 4) Christ is alive! Let Christians sing. (260)
<https://www.youtube.com/watch?v=4NOrc6doudc>

Acts 10.34-43

Peter began to speak to those assembled in the House of Cornelius: 'I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message 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 oppressed 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.'

Psalms 118

O give thanks to the Lord, for he is good;
his steadfast love endures for ever!
Let Israel say,
'His steadfast love endures for ever.'
The Lord is my strength and my might;
he has become my salvation.
There are glad songs of victory in the tents of the righteous:
'The right hand of the Lord does valiantly;
the right hand of the Lord is exalted;
the right hand of the Lord does valiantly.'
I shall not die, but I shall live,
and recount the deeds of the Lord.
The Lord has punished me severely,
but he did not give me over to death.

Open to me the gates of righteousness,
that I may enter through them
and give thanks to the Lord.
This is the gate of the Lord;
the righteous shall enter through it.
I thank you that you have answered me
and have become my salvation.
The stone that the builders rejected
has become the chief cornerstone.
This is the Lord's doing;
it is marvellous in our eyes.
This is the day that the Lord has made;
let us rejoice and be glad in it.

1 Corinthians 15.19-26

If for this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

Luke 24.1-12

On the first day of the week, at early dawn, the women who accompanied Jesus came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, 'Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.' Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

Commentary

Acts 10:34-43

The setting is the house of Cornelius, a centurion of the Italian Regiment, part of the military occupation force in Palestine. Cornelius, already a believer in God, has had a vision (vv. 1-8). As a result, he has invited Peter to visit. It is against Jewish law for a Jew to associate with or visit a Gentile, but Peter comes anyway, with "some of the believers from Joppa" (v. 23).

The Greek here is rough, full of grammatical errors, unlike the rest of Acts, so we may well have Peter's unedited words. He tells the assembled company that God does not favour Jews over others: anyone, whatever his nationality, who reveres God and lives in unison with him "is acceptable to him" (v. 35). In vv. 36-38, Peter summarizes Jesus' earthly ministry; he applies prophecies found in Isaiah 52:7 and 61:1 to Christ. (Psalm 107:20 says "... he sent out his word ...") Christ is Kyrios, "Lord of all" (v. 36). In baptism, the Father "anointed" (v. 38) Jesus "with the Holy Spirit" and with the

"power" of God (but he was already integral with God's very being.) The good news ("message", v. 37) spread throughout Palestine ("Judea"); he "went about" (v. 38) "doing good" and combatting evil, doing deeds so powerful that it is clear that he was God's agent: he is a model for all to follow.

He suffered death as one guilty of a capital offence, per Deuteronomy 21:23: he hung on a "tree" (v. 39) and was cursed. (By Jesus' time, the "tree", a pole, had acquired a cross-arm.) But, although cursed, the Father "raised him" (v. 40) and "allowed him to appear" to those chosen by God – to be "witnesses" (v. 41). In Luke 24:41-43, Jesus eats broiled fish with them, so he was clearly humanly alive again, i.e. physically brought back from death, resurrected. Jesus, the Kyrios, is the one appointed by God to set up the Kingdom and to judge both those who are alive, and those who have died, at Judgement Day (v. 42). Then v. 43: he fulfills many Old Testament prophecies: he is the one through whom sins are forgiven. Forgiveness is now available to "everyone who believes", not just to Jews.

Psalms 118:1-2,14-24

Vv. 1-2 are a call to thanksgiving: God's mercy, his "steadfast love", is everlasting. May "Israel" (v. 2) and "those who fear the Lord" (v. 4) proclaim this! Vv. 5-13 say that, when the psalmist (possibly the king) was in distress, he "called on the Lord", who heard him. With God on his side, there is nothing to fear; trusting in God is better than trusting in humans. Surrounded by his enemies, "in the name of the Lord, I cut them off" (v. 10), with God's help. V. 15 recalls Exodus 15:2a, Israel's classic victory song sung by Moses and the Israelites after crossing the Reed Sea. The "glad songs" (v. 15) are heard in the Temple, the community of the faithful.

The psalmist expects to live to old age (v. 17); he will proclaim God's acts of power. He has suffered greatly at God's hands, as a discipline, but God has preserved his life. He seeks entrance to the Temple ("gates of righteousness", v. 19) to give thanks; only the godly may enter therein (v. 20). V. 22, possibly based on an ancient proverb, may speak of the king's rise to power or his victory. On this day (v. 24) God has either saved his people or punished the ungodly – or both. This is a time for rejoicing. In v. 26, all proclaim he who was "rejected" (v. 22), but is now God's chosen ruler. All the faithful share in the power and blessing of God, who "has given us light" (v. 27).

1 Corinthians 15:19-26

Some at Corinth had difficulty accepting Jesus' resurrection, in which humanity becomes immortal, for many considered only the soul to be immortal. Paul has written that if we deny the resurrection, we reject the very basis of the faith. If our faith in Christ is limited to this life, we have been had. But Jesus was raised! The "first fruits" (v. 20) are the first yield of the harvest, foreshadowing more to come, so Christ's resurrection is the forerunner of our resurrection. "Adam" (v. 22) was the prototype (model) for the old, earthly life (in which, Paul says, "all die"); Christ is the prototype for the new: he brings all (who believe) to life – through his resurrection. The sequence is this:

the raising of Christ (v. 23); when Christ comes again ("coming"), of those who believe;
Christ's destruction of all hostile, ungodly, powers ("every ruler ...", v. 24, "enemies", v. 25); and
the handing over of rule ("kingdom", v. 24) to "the Father".
This destruction will fulfil Psalm 8:6 (v. 27). The last enemy to be destroyed is (will be) death (v. 26). In v. 27, Paul clarifies: "all" does not include "the one" (God) who subjected all things to "him" (Christ).

Luke 24:1-12

Joseph of Arimathea has wrapped Jesus' body in a linen cloth and has laid it in a tomb newly carved into the rock face (23:53). "The women who had come with ... [Jesus] followed, and saw the tomb and how his body was laid" (23:55).