



EASTER SUNDAY OF THE RESURRECTION OF THE LORD, YEAR B SUNDAY 31 MARCH 2024

REFLECTION By Sr Veronica Lawson rsm

At the foot of Geboor (Mount Macedon), where I spent my whole childhood, stands the lovely Anglican Church of the Resurrection, built in the aftermath of the devastating 1983 Ash Wednesday bushfires. Members of both Catholic and Anglican communities had wanted to build one church for the two communities but the respective insurance policies determined otherwise: two churches replaced the two that were destroyed in the fires. The most striking feature of the Anglican Church is Leonard French's stained glass depiction of the resurrection experience of a devastated community, a statement of hope in the face of death and seeming hopelessness. Geboor has risen from the ashes and is once again a vibrant community. The Church of the Resurrection serves as a reminder of the community's faith and provides a context for "re-remembering" events that united its members in unexpected ways. In a particularly graphic way, it brings the lower-key experience of the local community into dialogue with its upper-key Story of the death and resurrection of Jesus of Nazareth.

We take time at Easter to re-member, re-enact, and re-tell the originating stories of our tradition. We dramatise and celebrate in solemn ritual what we celebrate in lower key every Sunday of the year. In our faith inspired re-telling, all the power and grace of the life, death, and resurrection of Jesus of Nazareth are made present to us and to our world. Resurrection faith is a commitment to life.

In Mark's resurrection account the place of death, the tomb, lies empty and the message of life is proclaimed. God's messenger sends the women who have witnessed the death and burial of Jesus to proclaim the news of his resurrection to the male disciples. Some interpret the silence of the women as failure; the male disciples have denied and abandoned Jesus and now the women fail to proclaim the news of the resurrection. Others see the women's silence as the appropriate stance before the wonder of God's power. The women's silence has particular resonance at a time when women are finding the courage to speak out against the abuse they have endured. Might the silence of the women in the gospel story be simply a first century male construct? The gospel narrative itself bears witness to a mission ultimately accomplished.

The global experience of war, of fire, of flood and of unequal access to planetary resources foregrounds the language of death and resurrection at this time. As we enter into the Easter mysteries, we carry with us the chaos of broken communities. We mourn the deaths of thousands of innocent people, we pray for order out of the chaos, we ask questions about the plight of the other-than-human community and we do all we can to ensure a real return to life for the bereaved, the struggling and the displaced. We join with those who are sharing their resources and re-ordering their way of being in the Earth community in order to make this happen.

***'The Dawning Light of the Resurrection'* EASTER 2024 | Message from Archbishop Peter A Comensoli**

Friends, I sometimes reflect on the disciples of Jesus in what they had experienced between the time of Jesus' death and resurrection.

It would have been darkness for them; a questioning of everything they had come to know and had hoped for. Confused and in grief, utterly shaken and probably quite fearful for their lives. We know they were at the threshold between death and life. But God did not want them to drift into oblivion; lost and forsaken.

God instead shook them into a new creation that would change them and everything for all time. With the resurrection of Jesus, the disciples were rocked out of complacency.

Because, at Easter, life had found a way.

The disciples were overjoyed, to be true, but it went far more than that. Nothing would ever be the same after the dawning light of the resurrection in their lives. Theirs was the experience of death defeated, filling them with boldness and conviction to go out.

And so it should be with us.

Easter is not a day in the calendar to wait for and then let slip by. Easter is an invitation to us into the story of Jesus' resurrection – into the story of the disciples – the move from our darkness, into a new light.

The resurrection of Jesus gives us the means to transform our lives into something much better. When we embrace Jesus' resurrection we truly can begin living—what a beautiful thought—we break free of all those things that bind us, that keep us in death. For Jesus' victory over death becomes our victory for life.

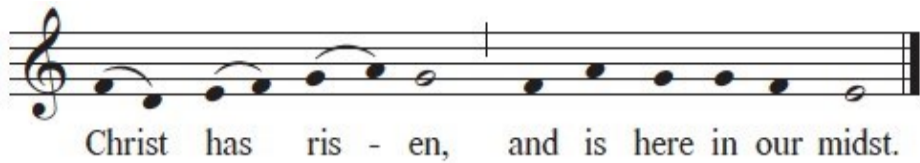
Easter is meant to rock us and shake us, so as to empower us.

May it be so for you this Easter.

Mass Monday 1 April (Public Holiday) 11.00 am

Entrance Antiphon

I have risen, and I am with you still, alleluia.
 You have laid your hand upon me, alleluia.
 Too wonderful for me, this knowledge, alleluia, alleluia.



Entrance Hymn **CWB II 354 v1,2,4,6**

Christ the Lord is ris'n again; Christ has broken ev'ry chain;
 hark! the angels shout for joy, singing evermore on high:
 Alleluia!

He who gave for us his life, who for us endured the strife,
 is our paschal Lamb today; we too sing for joy, and say:
 Alleluia!

He who slumbered in the grave is exalted now to save;
 through the universe it rings that the Lamb is King of kings:
 Alleluia!

Christ, our paschal Lamb indeed, Christ,
 your ransomed people feed. At the end of earthly strife
 raise us, Lord, to endless life.
 Alleluia!

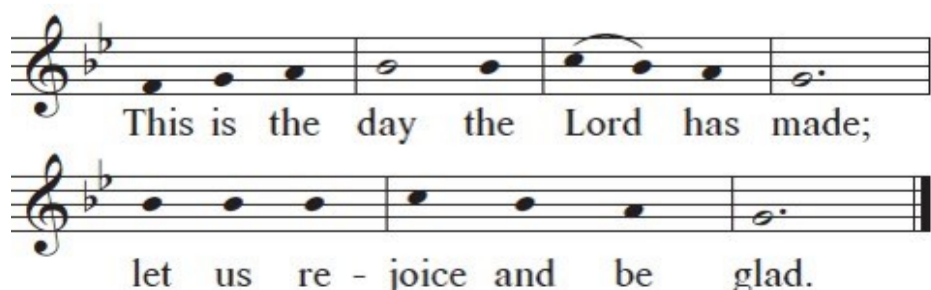
Text: *Christus ist erstanden*; Michael Weisse c.1488-1534 (based on the *Latin Surrexit Christus*) trans. Catherine Winkworth, 1827-78; alt.
 Tune: ORIENTIS PARTIBUS 77.77 and alleluia; Medieval french melody from *The Office of Pierre de Corbeil* d.1222 arr. Ralph Vaughan Williams 1872-1958, from *The English Hymnal*. Reproduced by permission of Oxford University Press. All rights reserved.

First Reading **Acts of the Apostles 10:34. 37-43**

We have eaten and drunk with him after his resurrection from the dead.

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

Responsorial Psalm **Ps 117:1-2. 16-17. 22-23**



1. 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.'

R

2. 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

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

R

Second Reading

Colossians 3:1-4

Look for the things that are in heaven, where Christ is.

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

Sequence

Christians, to the Paschal Victim offer sacrifice and praise.
 The sheep are ransomed by the Lamb; and Christ, the undefiled, hath sinners to his Father reconciled.

Death with life contended: combat strangely ended!

Life's own Champion, slain, yet lives to reign.

Tell us, Mary: say what thou didst see upon the way.

The tomb the Living did enclose; I saw Christ's glory as he rose!
 The angels there attesting; shroud with grave-clothes resting.
 Christ, my hope, has risen: he goes before you into Galilee.
 That Christ is truly risen from the dead we know.

Victorious king, thy mercy show!

Gospel Acclamation

Alleluia, alleluia!

Christ has become our paschal sacrifice;
 let us feast with joy in the Lord.

Alleluia!

Gospel

Mark 16:1-7

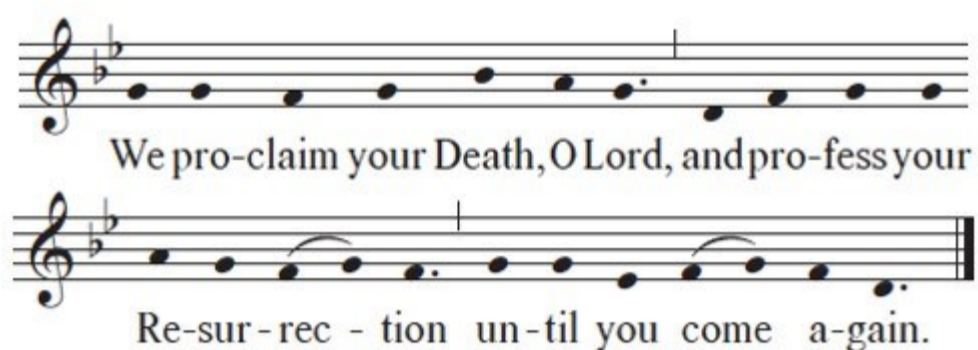
Jesus of Nazareth, who was crucified, has risen.

When the sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices with which to go and anoint him. And very early in the morning on the first day of the week they went to the tomb, just as the sun was rising. They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' But when they looked they could see that the stone – which was very big – had already been rolled back. On entering the tomb they saw a young man in a white robe seated on the right hand side, and they were struck with amazement. But he said to them, 'There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him. But you must go and tell his disciples and Peter, "He is going before you to Galilee; it is there you will see him, just as he told you."'

THE APOSTLES' CREED

I believe in one God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
He descended into hell;
on the third day He rose again from the dead;
He ascended into heaven,
and is seated at the right hand of God the Father Almighty;
from there He will come to judge the living and the dead.
I believe in the Holy Spirit,
the Holy Catholic Church,
the communion of Saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Memorial Acclamation



Text: English translation of *The Roman Missal* © 2010, ICEL

Amen *All (sung twice):*



Text: English translation of *The Roman Missal*; © 2010, ICEL
Music: chant ICEL, © 2010

Communion Antiphon

Christ our Passover has been sacrificed, alleluia;
therefore let us keep the feast with the unleavened bread
of purity and truth, alleluia, alleluia.



Communion Hymn

CWB II 359

In remembrance of you, we take the bread
of Easter in our hands, this bread do we consume:
it does no longer taste of bitter herbs, nor of unleavened bread.
It is the bread of a land promised us where we shall be set free.

Refrain: *In remembrance of you,
from exile we return!
In remembrance of you,
we walk across the sea!*

In remembrance of you, we drink the wine of Easter
at our feast, this wine do we hold dear: it does no longer
taste of bitter springs, nor dark, salty pools.
It is the wine of a land promised us
where we shall be made whole. Refrain

Text: Didier Rimaud SJ, 1922-2003; trans. Christopher Willcock SJ, b.1947
Music: © 1988, Christopher Willcock SJ. Administrated by OCP, 5536 NE Hassalo, Portland, OR
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Post-Communion/ Recessional Hymn

CWB II 353 v1,2,3,6

Christ is alive, with joy we sing;
we celebrate our risen Lord,
praising the glory of his name.

Refrain: Alleluia, alleluia, alleluia!

He is the grain of wheat that died,
sown in distress and reaped in joy,
yielding a harvest of new life. Refrain

He is the sun which brings the dawn:
he is the light of all the world,
setting us free from death and sin. Refrain

Repeat V1

Text: Pamela Stotter b. 1944
Music: VULPUS (GELOBT SEI GOTT), 888 with alleluias; melody, Melchior Vulpius c. 1560-1615 in
Gesangbuch, Jena, 1609



On this **Easter Sunday** which
coincided with the 150th
anniversary of Melbourne being
made a metropolitan see and

late Archbishop James Alipius Goold became the
first Archbishop of Melbourne on 31 March 1874.
To celebrate this very special occasion, a full peal
attempt (ringing) on the bells will be held at St
Patrick's Cathedral for over three and half hours
between 2pm and 5:30pm on 31 March 2024.

Ringers from Catholic Cathedrals around the
country will be here to ring out the bells,
such as St Mary's Cathedral Sydney,
St Francis Xavier Cathedral Adelaide and
St Patrick's Cathedral Parramatta.

Mass Setting

11am: Missa Brevis in D, K.194-Mozart

6.30pm: Missa Brevis - Gabrieli

Offertory

11am: Aria - Flor Peeters (trumpet and organ)

6.30pm: Maria Magdelene - Gabrieli

Communion

11am: Opole Aud Lam - Traditonal eastern Torres Strait
Islands

Organ Postlude

11am: 'Hornpipe' from Water Music Suite No.2 in D
Major, HWV 349 - Handel

6.30pm: Erschienen ist der herrl'ch Tag - Schaab



Easter Sunday
Sunday 31 March 2024



Happy Easter from all at Caritas Australia!

Thank you for your continued support through Project Compassion. Together, we can help vulnerable communities face their challenges today and build a better tomorrow, **for all future generations.**

Thank you for supporting Caritas Australia's Project Compassion 2024 Lenten appeal.

You can donate through Project Compassion donation boxes and envelopes available from your parish, by visiting caritas.org.au/project-compassion or

by calling 1800 024 413.



Archbishop
Most Rev Peter A Comensoli
Dean of
St Patrick's Cathedral
Monsignor Stuart Hall
Master of Ceremonies
Rev. Michael Buck
Assistant Priest
Rev. Jaycee Napoles
Priest in Residence
Rev. Philip Mathew
Chaplain: St Vincent's Hospital

Director of Music
Dr. Philip Matthias
Cathedral Organist
Dion Henman
St Patrick's Cathedral Choir
in partnership with
St Kevin's College, Toorak
Cathedral Singers
Christopher Mason
Director
Thomas Grubb
Organist

Cathedral Parish
Office Coordinator
Julie Allan
Cathedral Office
T: 9662 2233
E: Cathedral@cam.org.au
www.stpatrickscathedral.org.au
Cathedral Administration
Assistant
Huong Nguyen

SAFEGUARDING.
Child Protection Officer:
Rev Jaycee Napoles
Please refer to the two new posters 'Rights and Responsibilities' and 'Feel safe and be Safe at Our Church' at the entrances of the Cathedral
<https://melbournecatholic.org/safeguarding>.

St Patrick's Cathedral Young Adult Ministry (SPCYAM)
(age 18 to 40 yrs old)

Every 2nd & 4th Wednesday at Cathedral Room, CKC Centre, 383 Albert St, East Melbourne

Last Saturday of each month; 6pm mass, followed by meal.

Contact Fr. Jaycee Napoles (Jaycee.Napoles@cam.org.au) or info.spcyam@gmail.com

DIVINE MERCY SUNDAY

at St Patrick's Cathedral

1 Cathedral Place, East Melbourne

"I am giving mankind the last hope of salvation"
(Diary, 998)



Jesus I Trust in You

2ND SUNDAY OF EASTER | 7 APRIL 2024

Confessions (4 priests available)

2pm-3.15pm

Exposition of the Blessed Sacrament; Devotional Prayers and Rosary

2pm

Divine Mercy Chaplet

3pm

Holy Mass (accompanied by organist and choir)

3.15pm Celebrant: Fr Brendan Lane

Contact

Roselyn Coquet 0422 134 523

CATHEDRAL MASS TIMES

Monday to Friday: 7.00am and 1.00pm
(1.00pm live streamed - Link: www.youtube.com/user/archmelb) Saturday 8.00am and 6.00pm. (Vigil)

Sunday 8.00am, 9.30am, 11.00am and 6.30pm. (11.00am televised on C31. and live streamed on CAM) Link: www.youtube.com/user/archmelb

Reconciliation will be held Tuesday to Friday at 12pm - 12.45 pm and on Saturday mornings at 8.30am.

INTERCESSORY PRAYER

We pray for the sick and for all who have asked for our prayers.

We pray for all those who have died recently, especially Jean McMuloan and Maria My Luong and those whose anniversaries we remember at this time, especially Mary Maguire, James Fernandez, Noel Arul, Jim Egan, Paolo and Rosaria Cappellano.