

Reflections for Easter Sunday

Reflection for Easter Sunday 2015



Fr Michael says:

Mary Magdalene's Easter Prayer

I never suspected Resurrection – and to be so painful to leave me weeping
With joy to have met you, alive and smiling, outside an empty tomb;
With regret, not because I've lost you, but because I've lost you in how I had you –
In understandable, touchable, kissable, clingable flesh – not as fully Lord, but as graspably
human!

I want to cling, despite your protest, cling to your body,
Cling to your, and my, clingable humanity,
Cling to what we had – our past!
But I know that...if I cling, you cannot ascend and
I will be left clinging to your former self...unable to receive your present spirit.

(Ronald Rolheiser, from his Book, "Forgotten among the Lilies.")

Moments of Death and Resurrection

As we go through life, we all experience little deaths.
We get a foretaste of death when we live.
In bitterness, loneliness, sadness and despair.
In times like these the world closes in on us, and we are seen to have one foot in the grave.
But we also experience little Resurrections.
When we know love, acceptance and forgiveness;
When we open our hearts to others and to life, the world opens up and we emerge from the tomb.
Lord, may the splendour of your Resurrection, scatter the shadows of death,
And enable us to walk in radiant hope, towards the Kingdom,
Where there are no more shattered hopes or broken dreams.

(Father Flor McCarthy SDB)

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Fr Tom says:

This excerpt on the Easter Alleluia from St. Augustine's discourse on the Psalms (Ps. 148, 1-2: CCL 40, 2165-2166) is a wonderful explanation of the joy of the Easter Season. Just as Lent was a season of penance, so the fifty days of Easter is a season of praise, an anticipation for the age to come in heavenly glory. This meditation is used in the Roman Office of Readings for Saturday of the 5th week of Easter with the accompanying biblical reading drawn from Revelation 22:10-21.

Our thoughts in this present life should turn on the praise of God, because it is in praising God that we shall rejoice for ever in the life to come; and no one can be ready for the next life unless he trains himself for it now. So we praise God during our earthly life, and at the same time we make our petitions to him. Our praise is expressed with joy, our petitions with yearning. We have been promised something we do not yet possess, and because the promise was made by one who keeps his word, we trust him and are glad; but insofar as possession is delayed, we can only long and yearn for it. It is good for us to persevere in longing until we receive what was promised, and yearning is over; then praise alone will remain.

Because there are these two periods of time - the one that now is, beset with the trials and troubles of this life, and the other yet to come, a life of everlasting serenity and joy - we are given two liturgical seasons, one before Easter and the other after. The season before Easter signifies the troubles in which we live here and now, while the time after Easter . . . signifies the happiness that will be ours in the future. What we commemorate before Easter is what we experience in this life; what we celebrate after Easter points to something we do not yet possess. This is why we keep the first season with fasting and prayer; but now the fast is over and we devote the present season to praise. Such is the meaning of the *Alleluia* we sing.

Both these periods are represented and demonstrated for us in Christ our head. The Lord's passion depicts for us our present life of trial - shows how we must suffer and be afflicted and finally die. The Lord's resurrection and glorification show us the life that will be given to us in the future.

Now therefore, brethren, we urge you to praise God. That is what we are all telling each other when we say *Alleluia*. You say to your neighbour, "Praise the Lord!" and he says the same to you. We are all urging one another to praise the Lord, and all thereby doing what each of us urges the other to do. But see that your praise comes from your whole being; in other words, see that you praise God not with your lips and voices alone, but with your minds, your lives and all your actions.

We are praising God now, assembled . . . in church; but when we go on our various ways again, it seems as if we cease to praise God. But provided we do not cease to live a good life, we shall always be praising God. You cease to praise God only when you swerve from justice and from what is pleasing to God. If you never turn aside from the good life, your tongue may be silent but your actions will cry aloud, and God will perceive your intentions; for as our ears hear each other's voices, so do God's ears hear our thoughts.