

# SUNDAY OF THE RESURRECTION

APRIL 21<sup>st</sup>, 2019



## **The Cross and Altar remain standing amid the Devastation of Notre Dame, Paris, Holy Week, Tuesday April 16<sup>th</sup>, 2019**

The shining cross and the altar, undamaged received ‘rave reviews’ in the world press on Wednesday. For some it may have seemed a miracle of sorts. While not necessarily so, the cross and the altar – the latter in Christian faith meaning the resurrected Christ – was not insignificant.

In the thought of the 20<sup>th</sup> century German Catholic theologian, Karl Rahner, there is a distinction between a sign and a symbol. A sign, such as smoke, signifies something, but a symbol, such as an embrace between two people, not only signifies love, but also expresses, intensifies, actualizes that love. So, a symbol does not just represent things, but actually transforms things. The still standing symbols of the shining cross and altar amid the rubble, have not just signified hope and life, but *actualized* them for millions of people this Holy Week – secularists and Christians alike. May this Easter Day actualize hope and life for you!

## WE GATHER

**We stand for the Hallelujah Chorus, Handel's Messiah (Georg Friedrich Händel)** <https://www.youtube.com/watch?v=akb0kD7EHIk>

### Greeting and Invocation

In the name of God, our Father and Mother  
 In the name of the Son,  
 In the name of the Holy Spirit

The Lord be with you;  
*and also with you*

Death and evil have been given the knock-out blow;  
*Today we celebrate their funeral.*

The Lord is risen!  
*He is risen indeed!*

We bring in the Christ Candle that has been hidden away since Maundy Thursday and place it on the altar

This is the day  
*when God brought the children of Israel  
 out of bondage in Egypt  
 and led them through the Red Sea on dry land.*

This is the day  
*when all who believe in Christ  
 are delivered from the prison of brokenness  
 and are restored to the grace of life.*

This is the day  
*when Christ broke the bounds of death and hell,  
 and rose victorious from the grave.*

**Easter Hymn: Jesus Christ is risen today** (TIS 370, Easter Hymn, anon)

**A Prayer of Confession (고백의 기도): Struggle and Hope**

Brothers and sisters  
why do we sometimes look for Jesus  
in a cemetery?

*Because power still abuses  
and destroys so many and so much*

*Because we become weary  
and give up.*

Followers of Jesus  
why do we sometimes look for Jesus  
in a cemetery?

*Because we satisfy ourselves with the superficial,  
while the spirit is ignored or suppressed;*

*Because we become weary  
and give up.*

Daughters and sons of God  
why do we sometimes look for Jesus  
in a cemetery?

*Because death appears to be so permanent  
and faith in the God of life so weak and fitful;*

*Because we become weary  
and give up.*

But mysteriously and beautifully

*his mercy finds us in our wanderings,*

*his Spirit wipes away our weariness*

*and something of his love again flows.*

Christ is risen!

*he is risen indeed!*

**The Peace (평화의 인사를 서로 나누십시오)**

**SMG: The kids leave to make butterflies, one of the key symbols for life in the Christian tradition.**

**Introduction**

## **BREAKING OPEN THE WORD**

### **Some Anecdotal Thoughts about Resurrection**

“Optimism hopes for the best without any guarantee of its arriving and is often no more than whistling in the dark. Christian hope, by contrast, is faith looking ahead to the fulfillment of the promises of God, as when the Christian burial service inters the corpse 'in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ.' **J.I. Packer**

낙천주의는 결론에 이르는 것을 보장하지 않고 최선을 희망하며 종종 어둠 속에서 휘파람을 부는 것 이외에는 어떤 것도 하지 않는 것입니다. 반면에 그리스도인의 희망은, 그리스도의 영원한 속죄와 같아서, 그리스도의 약속을 이루려고 하는 믿음입니다.

...left to ourselves we lapse into a kind of collusion, acquiescing in the general belief that things may be getting worse but that there's nothing much we can do about them. And we are wrong. Our task in the present...is to live as resurrection people in between Easter and the

final day, in both worship and mission.”

**N.T. Wright**

우리는 일종의 담합으로 빠져들고, 상황이 악화되고 있지만 우리가 할 수 있는 일이 거의 없다는 일반적인 믿음을 묵인합니다. 그리고 우리는 틀렸습니다. 현재의 우리의 임무는 부활절과 마지막 날, 예배와 선교에서 부활하는 사람들로 살아가는 것입니다. "

It is only when one loves life and the earth so much...that one may believe in the resurrection and a new world

**Dietrich Bonhoeffer**

사람이 생명과 지구를 너무나 사랑하기 때문에 부활과 새로운 세상을 믿을 수 있습니다.

“He will wipe the tears from all faces.’ It takes nothing from the loveliness of the verse to say that this is exactly what will be required”

**Marilynne Robinson, Gilead**

그는 모든 얼굴에서 눈물을 닦아 낼 것입니다. ' 이것이 정확히 필요한 것이라고 말하는 것은 그 하나님 말씀의 아름다움에서 오는 것이 아니다.

**Acts 10:34-43 (New International Version)**

Caroline Turner

**In this reading from the book of Acts, the Gospel writer Luke affirms that God is open to all people, God has no favourites. God welcomes anyone who does what is right and just, whatever their nationality or culture. This is rather typical of Luke and invites us to contemplate God as looking generously on all peoples and all cultures. In this account, it is the apostle Peter who reluctantly wakes up to God’s openness to all people, stimulated by his experience of the conversion of Cornelius, the non-Jew. This reading carries enormous weight for Christians, encouraging us to examine our often quietly held forms of cultural and class superiority. The reality of Christ’s resurrection calls us to move beyond old in-bred exclusivist attitudes, to experience a constant psychological and spiritual revolution in ourselves and in our relationships, as difficult as that may be.**

<sup>34</sup> Then Peter began to speak: “I now realize how true it is that God does not show favouritism <sup>35</sup> but accepts from every nation the one who fears him and does what is right. <sup>36</sup> You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all. <sup>37</sup> You know what has

happened throughout the province of Judea, beginning in Galilee after the baptism that John preached—<sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

<sup>39</sup> “We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a cross,<sup>40</sup> but God raised him from the dead on the third day and caused him to be seen.<sup>41</sup> He was not seen by all the people, but by witnesses whom God had already chosen—by us who ate and drank with him after he rose from the dead.<sup>42</sup> He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead.<sup>43</sup> All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

The word of the Lord

***Thanks be to God***

<sup>34</sup> 베드로가 입을 열어 말하되 내가 참으로 하나님은 사람의 외모를 보지 아니하시고 <sup>35</sup> 각 나라 중 하나님을 경외하며 의를 행하는 사람은 다 받으시는 줄 깨달았도다 <sup>36</sup> 만유의 주 되신 예수 그리스도로 말미암아 화평의 복음을 전하사 이스라엘 자손들에게 보내신 말씀 <sup>37</sup> 곧 요한이 그 세례를 반포한 후에 갈릴리에서 시작하여 온 유대에 두루 전파된 그것을 너희도 알거니와 <sup>38</sup> 하나님이 나사렛 예수에게 성령과 능력을 기름 붓듯 하셨으매 그가 두루 다니시며 선한 일을 행하시고 마귀에게 눌린 모든 사람을 고치셨으니 이는 하나님이 함께 하셨음이라 <sup>39</sup> 우리는 유대인의 땅과 예루살렘에서 그가 행하신 모든 일에 증인이라 그를 그들이 나무에 달아 죽였으나 <sup>40</sup> 하나님이 사흘 만에 다시 살리사 나타내시되 <sup>41</sup> 모든 백성에게 하신 것이 아니요 오직 미리 택하신 증인 곧 죽은 자 가운데서 부활하신 후 그를 모시고 음식을 먹은 우리에게 하신 것이라 <sup>42</sup> 우리에게 명하사 백성에게 전도하되 하나님이 살아 있는 자와 죽은 자의 재판장으로 정하신 자가 곧 이 사람인 것을 증언하게 하셨고 <sup>43</sup> 그에 대하여 모든

선지자도 증언하되 그를 믿는 사람들이 다 그의 이름을 힘입어 죄 사함을 받는다 하였느니라

### **John 20:1-18 (Good News Translation)**

David Turner

The story of the resurrection of Jesus through the eyes of the Gospel of John is cast differently to the versions in Luke or Matthew. What stands out is the place and role of Mary Magdalene. Instead of the women who in the other gospels discover the empty tomb, and in Matthew, who meet the risen Jesus, here we only have Mary Magdalene: it is Mary and *only* Mary, with whom the risen Jesus engages. Further, while Peter is recognised as the head of the community of disciples, in his arriving at the tomb first – something widely agreed upon in Scripture - nevertheless the “beloved disciple” out-manoeuvres him and beats him in the race. So, in John’s Gospel, it is the “beloved disciple” and Mary Magdalene who carry weight. Sure, Peter is the leader, but the beloved disciple and Mary Magdalene are the ones who see, who discern, who have faith. They, especially, must be heard.

**20** Early on Sunday morning, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been taken away from the entrance. <sup>2</sup> She went running to Simon Peter and the other disciple, whom Jesus loved, and told them, “They have taken the Lord from the tomb, and we don't know where they have put him!”

<sup>3</sup> Then Peter and the other disciple went to the tomb. <sup>4</sup> The two of them were running, but the other disciple ran faster than Peter and reached the tomb first. <sup>5</sup> He bent over and saw the linen cloths, but he did not go in. <sup>6</sup> Behind him came Simon Peter, and he went straight into the tomb. He saw the linen cloths lying there <sup>7</sup> and the cloth which had been around Jesus' head. It was not lying with the linen cloths but was rolled up by itself. <sup>8</sup> Then the other disciple, who had reached the tomb first, also went in; he saw and believed. (<sup>9</sup> They still did not understand the scripture which said that he must rise from death.) <sup>10</sup> Then the disciples went back home.

<sup>11</sup> Mary stood crying outside the tomb. While she was still crying, she bent over and looked in the tomb <sup>12</sup> and saw two angels there dressed in white, sitting where the body of Jesus had been, one at the head and the other at the feet. <sup>13</sup> “Woman, why are you crying?” they asked her.

She answered, “They have taken my Lord away, and I do not know where they have put him!”

<sup>14</sup> Then she turned around and saw Jesus standing there; but she did not know that it was Jesus. <sup>15</sup> “Woman, why are you crying?” Jesus asked her. “Who is it that you are looking for?”

She thought he was the gardener, so she said to him, “If you took him away, sir, tell me where you have put him, and I will go and get him.”

<sup>16</sup> Jesus said to her, “Mary!”

She turned toward him and said in Hebrew, “*Rabboni!*” (This means “Teacher.”)

<sup>17</sup> “Do not hold on to me,” Jesus told her, “because I have not yet gone back up to the Father. But go to my brothers and tell them that I am returning to him who is my Father and their Father, my God and their God.”

<sup>18</sup> So Mary Magdalene went and told the disciples that she had seen the Lord and related to them what he had told her.

The Gospel of the Lord

*Praise to you Lord Jesus Christ*

<sup>1</sup> 안식 후 첫날 일찍이 아직 어두울 때에 막달라 마리아가 무덤에 와서 돌이 무덤에서 옮겨진 것을 보고 <sup>2</sup> 시몬 베드로와 예수께서 사랑하시던 그 다른 제자에게 달려가서 말하되 사람들이 주님을 무덤에서 가져다가 어디 두었는지 우리가 알지 못하겠다 하니 <sup>3</sup> 베드로와 그 다른 제자가 나가서 무덤으로 갈새 <sup>4</sup> 돌이 같이 달음질하더니 그 다른 제자가 베드로보다 더 빨리 달려가서 먼저 무덤에 이르러 <sup>5</sup> 구부려 세마포 놓인 것을 보았으나 들어가지는 아니하였더니

<sup>6</sup> 시몬 베드로는 따라와서 무덤에 들어가 보니 세마포가 놓였고 <sup>7</sup> 또 머리를 씻던 수건은 세마포와 함께 놓이지 않고 딴 곳에 씻던 대로 놓여 있더라 <sup>8</sup> 그 때에야 무덤에 먼저 갔던 그 다른 제자도 들어가 보고 믿더라 <sup>9</sup> (그들은 성경에 그가 죽은 자 가운데서 다시 살아나야 하리라 하신 말씀을 아직 알지 못하더라) <sup>10</sup> 이에 두 제자가 자기들의 집으로 돌아가니라



11 마리아는 무덤 밖에 서서 울고 있더니 울면서 구부려 무덤 안을 들여다보니 12 흰 옷 입은 두 천사가 예수의 시체 누웠던 곳에 하나는 머리 편에, 하나는 발 편에 앉았더라 13 천사들이 이르되 여자여 어찌하여 우느냐 이르되 사람들이 내 주님을 옮겨다가 어디 두었는지 내가 알지 못함이니이다 14 이 말을 하고 뒤로 돌이켜 예수께서 서 계신 것을 보았으나 예수이신 줄은 알지 못하더라 15 예수께서 이르시되 여자여 어찌하여 울며 누구를 찾느냐 하시니 마리아는 그가 동산지기인 줄 알고 이르되 주여 당신이 옮겨졌거든 어디 두었는지 내게 이르소서 그리하면 내가 가져가리이다 16 예수께서 마리아야 하시거늘 마리아가 돌이켜 히브리 말로 랍오니 하니 (이는 선생님이라는 말이라) 17 예수께서 이르시되 나를 붙들지 말라 내가 아직 아버지께로 올라가지 아니하였노라 너는 내 형제들에게 가서 이르되 내가 내 아버지 곧 너희 아버지, 내 하나님 곧 너희 하나님께로 올라간다 하라 하시니 18 막달라 마리아가 가서 제자들에게 내가 주를 보았다 하고 또 주께서 자기에게 이렇게 말씀하셨다 이르니라

### **Film Clip: Life is Beautiful (La vita é bella) (1:32:48 – 1:35:34)**

*Life Is Beautiful* is a 1997 Italian tragicomedy directed by and starring Roberto Benigni, who co-wrote the film with Vincenzo Cerami. The plot is as follows: in 1939, in the Kingdom of Italy, Guido Orefice is a young Jewish man who arrives to work in the city of Arezzo, in Tuscany, where his uncle Eliseo operates a restaurant. Guido is comical and sharp, and falls in love with a girl named Dora. Later, he sees her again in the city where she is a teacher and set to be engaged to a rich, but arrogant, man, a local government official with whom Guido has regular run-ins. Guido sets up many "coincidental" incidents to show his interest in Dora. Finally, Dora sees Guido's affection and promise, and gives in, against her better judgement. They are later married and have a son, Giosué (Joshua), and run a bookstore. When World War II breaks out, Guido, his uncle Eliseo, and Giosué are seized on Giosué's birthday. They and many other Jews are forced onto a train and taken to a concentration camp.

Central to the story is the way in which Guido, in order to protect his young son, pretends that the concentration camp is all a game and that Giosué must do certain things to win points: these things, unknown to the child, are designed to maximise his chance of survival. In our brief scene, Guido, working in the officer's restaurant of the camp, snatches a moment for life and love, amid the overwhelming shadow of death, as he chooses Offenbach's *Bacarolle* (The Tales of Hoffman), "*Belle nuit ô nuit d'amour*" and directs the speaker through the window to his beloved Dora in the

neighbouring womens' camp.. *Guido has the courage to live resurrectionally* even amid the dark realities of extermination – the skeletons of his people – and ultimately his own.

We pick up the story where Guido checks on his son before discovering the record and the gramophone.

## **Some Thoughts...Living '*resurrectionally*'**

### **Let's Do Resurrection! Dressing the Cross**

#### **EASTER EUCHARIST**

성찬예식

**Hymn: Now the green blade rises (TiS 382, Noël Nouvelet, John Macleod Campbell Crum)**

### **Great Prayer of Thanksgiving**

The Lord be with you

*And also with you*

Let us lift up our hearts.

..... *We lift them to the Lord.*

Let us give thanks to the Lord our God.

..... *It is right to give our thanks and praise.*

It is indeed right to give you our thanks and praise, O God,  
for your love is forever  
and you have raised the crucified Christ from the dead.

You created all things and placed Christ as the cornerstone.  
You made your grace known to Israel in the wilderness,  
and through your prophets you pledged  
your everlasting love and constant faithfulness.

You anointed your child, Jesus,  
 with the Holy Spirit and power,  
 and he went about doing good  
 and healing all who were oppressed by the devil.  
 He was put to death, hung on a tree,  
 but you raised him on the third day,  
 and allowed him to appear, first to Mary Magdalene  
 and then to your other chosen witnesses.  
 So now we praise you within the gates of justice  
 and raise our glad songs of victory  
 for you have become our saviour  
 and hidden our lives in Christ in glory.

Therefore we join with all the company of heaven in their song

*Holy, holy, holy Lord, God of power and might,  
 Heaven and earth  
 are full of your glory.  
 Hosanna in the highest.*

*Blessed is he who comes in the name of the Lord.  
 Hosanna in the highest*

Through him, in him and because of him,  
 We affirm the Church's faith

*Christ has died.  
 Christ has risen.  
 Christ will come again.*  
**Institution**

## Lord's Prayer

Let us say the Lord's Prayer

*Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.*

*Forgive us our sins,  
as we forgive those who sin against us.  
Save us from the time of trial  
and deliver us from evil.*

*For the kingdom, the power, and the glory are yours,  
now and forever. Amen.*

하늘에 계신 우리 아버지여  
이름이 거룩히 여김을 받으시오며  
나라이 임하옵시며  
뜻이 하늘에서 이룬 것 같이  
땅에서도 이루어지이다.  
오늘날 우리에게 일용할 양식을 주옵시고  
우리가 우리에게  
죄 지은 자를 사하여 준 것 같이  
우리 죄를 사하여 주옵시고  
우리를 시험에 들게 하지 마옵시고  
다만 악에서 구하옵소서  
대개 나라와 권세와 영광이

아버지께 영원히 있사옵나이다. 아멘

### **Breaking of the Bread**

Christ is the bread of joy

*Who shares food with sinners*

Christ is the cup of life,

*Who revives the faint-hearted*

Let us receive what we are;

*Let us become what we receive*

### **Lamb of God – Agnus Dei**

Jesus, Wisdom of God,

*have mercy on us*

Jesus, Word made flesh,

*have mercy on us*

Jesus, Liberator of creation

*grant us peace.*

### **Communion**

#### **Distribution**

*We come forward as a family to partake of the elements together at the Communion Table. The cup on the right-hand side as you face the table is unfermented grape juice and the cup on the left-hand side is alcoholic wine.*

#### **Prayer after Communion**

God of heaven and earth,

you make us one in Christ.

Inspire us with new vision

and the wisdom of ancient dreams.

Give us strength to walk together

In Christ's name

*Amen*

**Prayers of the People**

Colin Bradford

After each petition, the one who prays says, "May we be symbols of life and hope" and we respond, "My we change the world around us".

**Hymn: Hail our once despised Jesus (TiS 373, Ebenezer, John Bakewell)**

**Blessing and Sending Out**

Christ is risen!

We look to the signs of a new world

We live out the signs of this new world.

Our service has ended,

Go in peace to love and serve the Lord

**In the name of Christ**

**Organist:**

Jim Abraham

## **The Birth of the Butterflies: An Indigenous Story from the Dreamtime**

Long ago in the Dreamtime when the world was very young, all the birds and animals spoke the same language. All lived forever - no one ever died so none of the creatures knew about death. One morning a young cockatoo was playing high up in a tree swinging on a branch when he slipped and fell to the ground landing on his head very hard. The other animals clapped but the cockatoo did not move. They tried to wake him but he just lay there. A wise old wombat looked at the young bird and told the others that he had broken his neck. The animals believed that the spirits had done this so they called a meeting of all the animals under a big old gum tree to discuss this problem.

While they were talking, the Spirits came and took the little cockatoo up into the sky. The animals looked up and saw their friend wafting away into the sky. This puzzled the animals very much. Why had the Spirits taken their friend. Wombat told the animals that the Spirits have taken the Cockatoo up into the sky so they can change him into something else. The animals agreed that someone should go up into the sky and wait and see what the Spirits do with their little Cockatoo friend - but who would do this as it was nearly winter. Wombat asked all the animals but none of them wanted to go except for one. The Caterpillars agreed to go together up into the sky and make camp there for the winter and return in the warmth of spring to tell them what happened to little Cockatoo. In one huge wriggling cloud the Caterpillars went up into the sky and all the other animals went away and waited for spring. When the winter was nearly over, Wombat called all the animals to search for the caterpillars but they could not find anything. They searched daily but would return with nothing. Then on the first warm day of spring, they saw them. A beautiful parade of brightly coloured wings. The first Butterflies!

The animals realised then that these beautifully coloured creatures were proof that the Spirits had given the Caterpillars a new and beautiful shape and become a new creature and this had happened to their little Cockatoo friend. As the Butterflies settled in the trees, they made such a pretty sight that the old ones decided that this must always be.

**Michael J Connolly, Munda-gutta Kulliwari, Dreamtime Kullilla-Art**

<https://www.kullillaart.com.au/dreamtime-stories/The-Birth-of-the-Butterflies>

