



Pius News

Easter Sunday Year A

16th April 2017

THE EMPTY TOMB

Believers and non-believers alike have been arguing about the resurrection since the day Jesus rose. What really happened? How was he raised from the dead? Did an actual dead body really come back to life and step out of the grave or was the resurrection a monumental life-changing event inside the consciousness of Jesus' followers? Or was the resurrection both, a real physical event and an event inside the consciousness of believers?

Obviously nobody was there to see what actually happened. Those who claimed Jesus was alive again didn't see him rise and emerge from the tomb, they met him only after he had already risen and, immediately, believers and sceptics began to divide from each other, persons who claimed to have touched him and persons who doubted that testimony.

There have been sceptics and believers ever since and no shortage of persons, professional theologians and non-scholarly Christians alike, who believe in the resurrection of Jesus as a faith event but not as a physical event, where an actual body came out of a grave. The faith event is what's important, they claim, and it is incidental whether or not Jesus' actual body came out of the grave.

Was Jesus' resurrection a faith event or a physical event? It was both. For Christians it is the most monumental event, faith and otherwise, in history. Two thousand subsequent years cannot be explained, except by the reality of the resurrection. To understand the resurrection of Jesus only as a literal fact, that his body rose from the grave, is to cut the resurrection off from much of its meaning. However, that being admitted, for Christians, the resurrection must also be a radically physical event. Why?

First, because the Gospels are pretty clear in emphasizing that the tomb was empty and that the resurrected Jesus was more than a spirit or ghost. We see, for instance, in Luke's Gospel where Jesus invites a doubting Thomas to verify his physicality: "Look at my hands and my feet. It's really me. Touch me. You can see that I have a living body; a ghost does not have a body like this."

As well, and very importantly, to cut the resurrection off from the literal fact that there was real physical transformation of a once dead corpse is to rob it of some of its important meanings and perhaps of the deepest root of its credibility. For the resurrection of Christ to have full meaning it must, among other things, have been a brute physical fact. There needs to be an empty tomb and a dead body returned to life. Why?

Not as some kind of miracle proof, but because of the incarnation. To believe in the incarnation and not to believe in the radical physical character of the resurrection is a contradiction. We believe that in the incarnation the Word was made flesh. This takes the mystery of Christ and the reality of the resurrection out of the realm of pure spirit. The incarnation always connotes a reality that's radically physical, tangible, and touchable, like the old dictionary definition of matter as "something extended in space and having weight."

(Continued over page)

Catholic Church Dernancourt— PO Box 85 Dernancourt 5075 Telephone: 08 8261 2428

Fr Mathew Raj OMI Parish Priest, Fr O'Doherty OMI Assistant Priest

Email: dernancourt@oblates.com.au

ABN 21465985101 Web: www.oblates.com.au/dernancourt

(Fr Ron Rolheiser cont)

To believe in the incarnation is to believe that God was born into real physical flesh, lived in real physical flesh, died in real physical flesh, and rose in real physical flesh. To believe that the resurrection was only an event in the faith consciousness of the disciples, however real, rich, and radical that might be imagined, is to rob the incarnation of its radical physical character and to fall into the kind of dualism that values spirit and denigrates the physical. Such a dualism devalues the incarnation and this impoverishes the meaning of the resurrection. If the resurrection is only a spiritual event then it is also only an anthropological one and not also a cosmic one. That's a way of saying that it's then an event only about human consciousness and not also about the cosmos.

But Jesus' resurrection isn't just something radically new in terms of human consciousness; it's also something that's radically new in terms of atoms and molecules. The resurrection rearranged hearts and minds, but it also rearranged atoms. Until Jesus' resurrection, dead bodies did not come back to life; they stayed dead, so when his came back to life there was something radically new both at the level of faith and at the level of the atoms and molecules. Precisely because of its brute physicality, Jesus' resurrection offers new hope to atoms as well as to people.

I believe that Jesus was raised from the dead, literally. I believe too that this event was, as the rich insights within contemporary theology point out, highly spiritual: an event of faith, of changed consciousness, of new hope empowering a new charity and a new forgiveness. But it was also an event of changed atoms and of a changed dead body. It was radically physical, just as are all events that are part of the incarnation wherein God takes on real flesh.

Easter Raffle Results

Congratulations to all the winners in the Easter Raffle draw: 1st prize blue ticket E 100, John; 2nd prize blue ticket E 32, Karen Manfredi; 3rd prize blue ticket E 87, John; 4th prize B78, Carlo C; 5th prize F60, Val; 6th prize E 66 Thelma Weber.

Total raised for the parish was \$1040.50.

Thank you so much, Dot and Lou, Marie Smith and the Matthews family.

Cyclone Debbie Donations

The St Vincent de Paul Society is raising money to assist those who have been impacted by Cyclone Debbie along the coasts of Queensland and New South Wales. Archbishop Wilson would like to encourage any willing parishioners and communities within South Australia to visit the St Vincent de Paul Society website to donate. To donate visit www.vinnies.org.au and help those who have lost their homes and livelihood.

Ladies Evening.

All the ladies of the parish are invited to an evening of conversation over a cuppa so as we can get to know one another. We gather every 3rd Wednesday of the month. Hope to see you this Wednesday 19th April in the Church hall at 7pm. Regards. Janine Crowe. 0415 507 729.

April Edition of the Southern Cross

Please note, there will be no charge for the April edition of the Southern Cross. Please pick on up your copy as you leave the church.

Diary Dates:

**April 24th: Anzac Eve Vigil Mass & Procession 6pm
St Francis Xavier Cathedral.
After Mass will be a procession to the
War Memorial on North Terrace**

May 21st: Marian Procession Parklands



St Vincent de Paul Food Bank

This week—WEETBIX, BREAKFAST CEREAL,
RICE, FULL CREAM LONG LIFE MILK, PASTA,
PASTA SAUCE, Cans of Tomatoes, Jam, Milo, Vegemite.
Items for baby layettes: cotton vests, socks or booties,
nappies, nappy pins, disposable nappies, cotton blankets,
cotton sheets, towels, soap, wipes, wash cloths, baby
shampoo, bibs, onesies, wool. Items can be left in foyer.

Thank You



Parish Prayer Network:
Prayers for any need.

All you need to do is call one of the following:
Marie 8264 9569, Maureen 8261 6906
or Beth 8396 2079

April Indonesian Mass

Please Note: the Indonesian Mass will this month be
celebrated on 23rd April at 12.30pm due to Easter
falling on the 3rd Sunday.

**PLEASE REMEMBER THE SICK OF OUR PARISH IN
YOUR PRAYERS**

Elisabeth Burns, Helen Durkin, Ian Wallace, Marie
Kelly, Tony Petrie.

Recently deceased: Fr John Watherston

Please Note:

The parish sick list has recently been updated.
Names will now be left on for a maximum of 6
weeks. If you would like to be added some one from
the parish please contact the parish office on
82612428 or dernancourt@oblates.com.au

Mass times at St Pius X

Saturday vigil 6.30pm
Sunday 9.30am & 5.30pm
Tue & Wed 9.15am
Thurs 9.30am
Fri 9.15am

Daily Morning Prayer:

Tues, Wed, Fri 8.40am
Thurs 8.55am
Rosary: Tues, Wed & Fri 8.55am
Thurs 9.10am

Reconciliation: Sat 11.30am—12 noon



**Next Week's Readings 2nd Sunday of
Easter Year A:** Acts 2:42-47;
1 Pet 1:3-9; Jn 20:19-31

MINISTRY ROSTER 22/23 April 2017	6.30pm	9.30am	5.30pm
Ministers Please Note:	C Anna Szczepanik	C Margaret Duggan	C Amy Bartjes
This roster follows the original	R1 Sr Pat Keane	R1 Roderick Essery	R1 Michelle v d Kieboom
roster. If you have made any changes	R2 Martyn Pearce	R2 Jos Hensing	R2 Alex Kaminski
they will not be reflected here. Please	EM1 David Lloyd	Em1 Tommy Morrison	Em1 Judith Mohan
check the notice board at the back of	Em2 Patricia Beaven	Em2 Marie Sterai	Em2 Michael Wright
the church for updates.	Em3 Jim Kelly	Em3 Bob Powell	Em3 Stuart Feirclough
	Em4 Roman Szczepanik	Em4 Marian Powell	Em4 Esma Gagliardi
	M James Lloyd	M	M Sonia & group

Church Cleaners: Team F: Bona Family

Altar Linen: 23rd April: Trish

First Reading Acts 10:34. 37-43

A reading from the Acts of the Apostles

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.

(R.) This is the day the Lord has made; let us rejoice and be glad.

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.

Second Reading Col 3:1-4

A reading from the letter of St Paul to the Colossians

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 1 Cor 5:7-8

Alleluia, alleluia!

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

Alleluia!

Gospel Jn 20:1-9

A reading from the holy Gospel according to John

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