

16.5.68
20.5.74 ✓

Alleluia Fugue
Haec Dies
(Palomina)
RHK.

"This day was made by the Lord: we rejoice and are glad, Alleluia"

If there's one word that particularly characterizes this Easter season, it's surely "Alleluia". It crops up all over the place in the chants and Mass-texts of this time, and in the official daily prayer of the Church, the Divine Office recited by monks, nuns and priests. The word has a joyful ring about it; though I suspect most of us say it without a thought about its meaning, except in a vague kind of way that it's an exclamation of joy. 'Alleluia' is a Hebrew word, or rather 2 words together. It came into the Western Liturgy copied directly from Jerusalem; and its use was originally confined to the Easter period - now, it's only dropped during Lent. And its meaning is quite simple - straightforward - an acclamation, an injunction to praise God. 'Hallelu' is the imperative form of the verb to praise: 'ja', a shortened form of 'Yahweh, the Lord'. And Eastertide is when we give praise and thanks to God for what He has done for us through Jesus Christ. Let us pray ^{these days} ~~now~~ in this spirit of praise and thanks, trying to appreciate a little better what Christ's resurrection really means for us.

PRAYERS

Let us pray, to the singing of a modern Eucharist

Acclamation, a song of praise - thanks for Christ's death, Resurrection - Ascension

RHK Dess

(1974) On Thursday this week, the Church celebrates another aspect of the Easter event, Ascension Day, another invitation to enter into a fuller understanding and sharing with Christ.

of St John which we listen to these Sundays of Eastertide, you'll have heard

In the gospel (read at Mass last Sunday we heard) Christ tell his Apostles that it was better for them that He should leave them - and that they were sad. There was a lot they couldn't understand until He'd gone, a lot they couldn't learn until they understood, until He sent them the Holy Spirit to be with them, enlighten them and be their guide. It's curious, if you think of it, that, once they knew Christ had risen and ~~they'd~~ ^{they'd} seen Him again, the Apostles no longer seem to have kept themselves locked up in the room where they'd hidden after the collapse of their hopes on Good Friday. Instead, we find them, in the gospel accounts, out and about, fishing in Galilee and so on, but not doing anything about the good news they now had that Christ was alive. That had to wait until Pentecost, when with the coming of the Spirit tangibly, they suddenly begin to take on the role given them by Christ - Apostles, those sent in His name, to bring His salvation, the love of God, to the whole world, starting at Jerusalem. Very soon they were all scattered to different places, and the new people of God, passing all bounds of race, colour, culture or nationality, began to be formed, the new community of members of Christ making their presence in different places among all kinds of people. This was, and still is the work of the Holy Spirit who gives us faith in our day, who makes us able to call on God as our Father. Seeking - finding Christ and being in His company wasn't to be, as the Apostles may have imagined, some kind of romantic idyll with Him as

Poulenc
"Gloria"

A short break now for a prayer & music — praise to God, and a prayer to
Christ ascended to His Father — ours: from the Gloria by Poulenc, "Qui sedes"

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a kind of national hero or leader (another misconception of theirs).
So He had to go away, to send the Spirit who would show them that
Christ was to be found in people everywhere, brought together in His
redeeming love; that they were to serve the needs of men and in doing
this bring them into touch with Christ's love. || Men are stupid and
foolish and make mistakes — whether they're Christians or not; indeed, it
sometimes seems the Church has more than its fair share of human fallibility.
But to bring Christ's love to the world, to serve mankind as He did,
this is something no man or group of men could have done, could have
kept on doing ~~or~~ do today without the action of the Holy Spirit.
Being with Christ, now risen, we've a job to do, and we'll make mistakes
— but it can't be done at all without the Spirit working in us, praying
in us to our Father. Through us, it is the role of the Spirit sent by
Christ, to prove the world wrong — and the world doesn't like being
proved wrong and, as with Christ, has its own way of trying to
justify itself. It's our lives, our actions, principles, attitudes, ideals
which have to show up the wrongness and falsity of the world; the
sin of mankind's unwillingness to accept God; the injustice of refusing
to believe Christ's claim to be ^{the} Son of God, a claim proved by His
going back to His Father, showing His origin — His divinity; the condemnation
of itself, and the defeat of Satan's power which Christ's death, and His
resurrection is.