

1264
1490
2015

Midday Prayer - 857

15. 4. 82
11. 4. 85
23. 4. 92

Pascha Nocturn (Resurr. 1st)

Now the green book

DER.E.10 1st

Christmas Responsory

(Jeu # 16)

EASTER PREFACE

'Were not our hearts burning within us, as He spoke with us on the road, and explained the scriptures to us', ... the two disciples of Jesus who were walking to a village outside of Jerusalem on the first Easter Day, and had been joined by a stranger who walked along with them. That Easter story from St Luke's gospel I think is one of the most beautiful and moving sections in all of the scriptures. It's so human and natural in the telling, rings so psychologically true, has so much resonance (as you might call it), reminding, and suggesting so much. Its simplicity in a way hides, as well as reveals the astonishing truth of the resurrection, of the divine presence and action in the human world: not as a blinding light, an earth-shaking upheaval, but a seemingly chance meeting on a country road, and a stranger turning despondency and disillusion into hope and faith and joy. More true to ordinary human experience, and so more believable, than any tale of marvel or magic. | More years ago than I care to remember now (it was shortly after the first time I'd ever written a script for radio, and had myself set in front of a 'live' broadcast microphone first made a broadcast), I tried to write a radio dramatisation of the story of those two disciples on their way to Emmaus - I don't know how many drafts of it I did, over a couple of years, before finally realising that I just couldn't get it satisfactorily right. ^{Well,} To have been a dramatist might have helped: but the real weakness was in trying to particularise what it might have been that Jesus said, as He spoke about the scriptures, on that Judean road. St Luke didn't try: and the power of his account of the whole

incident is, I think now, precisely in what isn't said in so many words, in the gospel. So each reader or hearer of St Luke's account understands and grasps the story at his or her own level, and at different levels at different times. No one interpretation, visualising, or dramatisation can be adequate, because there's so much un~~un~~said yet included in the story. So this Easter week again we hear or read St Luke, not quite the same way as last year or the last time we read Luke ch. 24. And I suppose the best help that I or anyone else can give you is simply to draw your attention to some point of detail that maybe you hadn't noticed before, something that might help your understanding or appreciation of what St Luke wrote down for us, and then encourage you to read or listen again to the deceptively simple, and attractive, gospel story of a Sunday walk at Easter time. May you then find that your heart too has burned within you as ^{you} listened to God's word; that you have caught the joy, the peace and firm reassurance that Christ is alive, risen, with you, that sent those two disciples hurrying back to their companions with the news - never mind that they'd stopped off to eat because it was already nearly evening and the day was almost over. "now far spent" as an older translation so eloquently put it. May your faith be strengthened in the Risen Christ, your hope given focus and substance, your love for God and for other people warmed and broadened, your disappointments and sorrows a new meaning and peaceful understanding, in the gospel's quiet proclamation that Jesus is risen indeed, Alleluia. | Listen now to the (plainchant Easter Responsory,) responsory for Easter Day,

A00-E-14
28

'Surrexit Christus Hodie', Christ Today is Risen (Schmidt)

Salve festa
22

'Christus resurgens' - Christ, rising from death, now dies no more.

MUSIC -----

PRAYERS
(Deits)

Lk 24 13-35

→ (2015) to the Easter hymn, wh. is taken from a medieval liturgical play on the story of the disciples on the road to Emmaus: the hymn 'Jesu nostra redemptio' - Jesus, our redeemer and our hearts' desire

MUSIC id. CD #4 2:30