

The Resurrection of Our Lord/Easter April 16, 2017

LUTHERAN

LIVING THE ^ LECTIONARY *A weekly study of the*

Scriptures for the coming Sunday since May 4, 2014.

An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.

Available on line at:

www.bethlehemlutheranchurchparma.com/biblestudies

or

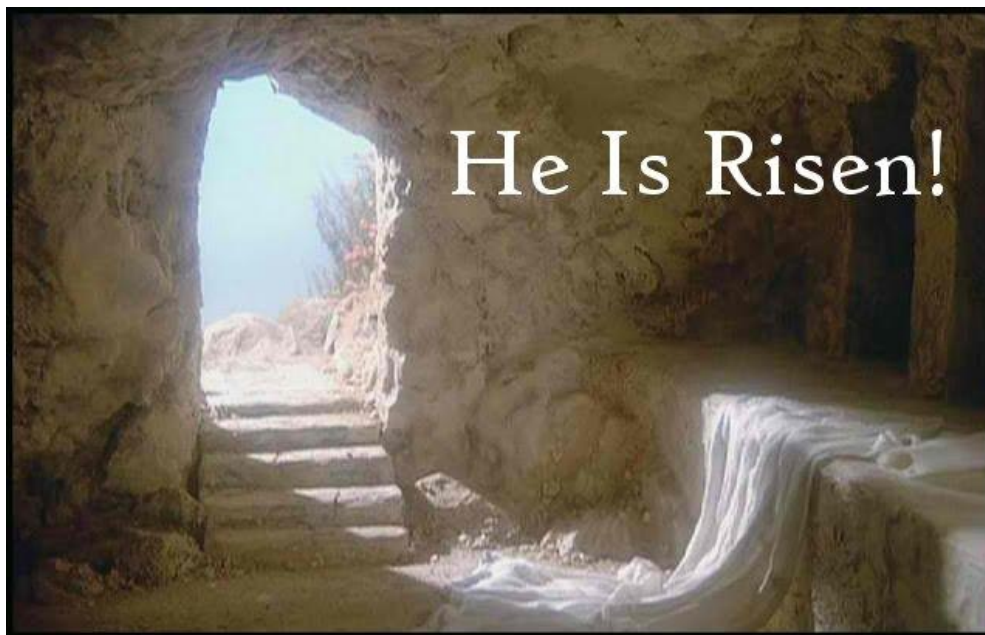
**through Facebook at either “Living the Lutheran Lectionary”,
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

April 13, 2017 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44130

(Presented as a part of the bible study/worship weekday service (currently on Fridays at 7:00pm) in a house church setting, a newly formed assisted living site and used by Lutherans in Africa.

E-mail puritaspastor@hotmail.com for details.



<https://justemmahh.wordpress.com/>

Hymn of the Day

Lutheran Service Book (LSB) 467 The Lutheran Hymnal (TLH) 192

“Awake, my heart, with gladness”

Paulus Gerhardt, author, “...The outward circumstances of Gerhardt's life were for the most part gloomy. His earlier years were spent amid the horrors of the Thirty Years' War. He did not obtain a

settled position in life till he was 44 years of age. He was unable to marry till four years later; and his wife, after a long illness, died during the time that he was without office in Berlin; while of the five children of the marriage only one passed the period of childhood. The sunniest period of his life was during the early years of his Berlin ministry (i.e. 1657-1663), when he enjoyed universal love and esteem; while his latter years at Lübben as a widower with one surviving child were passed among a rough and unsympathising people. The motto on his portrait at Lübben not unjustly styles him "Theologus in cribro Satanae versatus... Gerhardt ranks, next to Luther, as the most gifted and popular hymnwriter of the Lutheran Church. Gervinus (ed. 1842, pt. iii. p. 366), the well-known historian of German literature, thus characterises him:—"He went back to Luther's most genuine type of hymn in such manner as no one else had done, only so far modified as the requirements of his time demanded."

http://www.hymnary.org/person/Gerhardt_Paul

<https://www.youtube.com/watch?v=lyha0CO2kvc> Illustrated with lyrics.

<https://www.youtube.com/watch?v=WwuJNBzYG9w> Try it in German.

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by
[Crossway Bibles, a publishing ministry of Good News Publishers.](#)

There are readings for a sunrise service, Easter Day and Easter Evening this week. Since many will not be at a sunrise service, 6:52 AM, the lesson will concentrate on those readings this year. *(I did attend a sunrise service at Sea World in Florida one time, complete with dolphins.)*

Easter Sunrise, Exodus 14:10-15:1; Easter Day. Acts 10:34-43 or Jeremiah 31:1-6; Revised common Lectionary (RCL), Easter Day, Acts 10:34-43 or Jeremiah 31:1-6; Easter Evening Isaiah 25:6-9 (Next Week: Acts 5:29-42: RCL, Acts 2:14a, 22-32)

*"...This is a story of resurrection, for Israelites and later Jews the story of resurrection, and the focus is squarely on YHWH. When the grumbling and then terrified Israelites find themselves trapped between the forces of pharaoh and the angry waves of the sea ([Ex 14:9](#)), they scream at Moses that their freedom has turned to imminent death. Plenty of graves in Egypt, Moses, they shout; why bring us out into this place where death is even more certain and even more horrendous? Moses' response makes the central point of this resurrection tale. "Do not be afraid! Stand still and see the salvation that YHWH will work for you today. The Egyptians whom you see today you will never see again. YHWH will fight for you, and you must only stand still.." ([Ex 14:13-14](#))." <http://www.patheos.com/Progressive-Christian/Resurrection-Another-Name-John-Holbert-04-11-2014> [John C. Holbert](#) is the Lois Craddock Perkins Professor Emeritus of Homiletics at Perkins School of Theology in Dallas, TX. **You may not like the rest of his article:** ..."However, we progressive Christians, or better said this progressive Christian, have a caveat or two to express on this day of all days. It remains finally impossible for me to believe that a very dead Jesus somehow has burst back into the world of the living. Yes, I know that "with God all things are possible," but my scientific credulity only strains so far. I simply cannot accept that on this day we are announcing and celebrating (usually very loudly and raucously) that a corpse has been resuscitated—again, that the focus of our attention is on the living body of Jesus. Since I believe that all of this is a sacred narrative, a story theology, I cannot focus on Jesus; my focus must always be on God.*

God, it seems, on Easter Day and on every other day is finally the God of life, fully opposed to the powerful and ever-present forces of death..."

¹⁰ When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD. ¹¹ They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? ¹² Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." ¹³ And Moses said to the people, "Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. ¹⁴ The LORD will fight for you, and you have only to be silent."

¹⁵ The LORD said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. ¹⁶ Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. ¹⁷ And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. ¹⁸ And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen."

¹⁹ Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, ²⁰ coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night^[a] without one coming near the other all night.

²¹ Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. ²² And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. ²³ The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. ²⁴ And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, ²⁵ clogging^[b] their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the LORD fights for them against the Egyptians."

²⁶ Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." ²⁷ So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw^[c] the Egyptians into the midst of the sea. ²⁸ The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. ²⁹ But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

³⁰ Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. ³¹ Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.

- a. [Exodus 14:20](#) Septuagint *and the night passed*
- b. [Exodus 14:25](#) Or *binding* (compare Samaritan, Septuagint, Syriac); Hebrew *removing*
- c. [Exodus 14:27](#) Hebrew *shook off*

The Song of Moses (*See Lutheran Service Book, 925*)

15 Then Moses and the people of Israel sang this song to the LORD, saying,

“I will sing to the LORD, for he has triumphed gloriously;
the horse and his rider^[a] he has thrown into the sea.

- a. [Exodus 15:1](#) Or *its chariot*; also verse [21](#)

“Just as the central New Testament story of Jesus' death and resurrection comes to us in four different versions (the four Gospels), so the central Old Testament story of the exodus and Red Sea event in Exodus 14-15 comes to us in three different versions that have been woven together and placed alongside one another.

The first, and probably earliest version, is the so-called Song of Moses in Exodus 15. Exodus 15 retells the Red Sea event in the poetic form of a hymn of praise. The preacher may want to begin preparation by reading Exodus 15 as background to Exodus 14:19-31...

Two Prose Versions of the Red Sea Event

...The other two versions of the Red Sea event are not poetic but prose or narrative retellings, one earlier and one later. These two prose versions have been combined to form the present form of Exodus 14, with the presence of these two strands being suggested by certain doublets as well as distinctive motifs, themes and vocabulary that distinguish these different traditions elsewhere in the Pentateuch. The inclusion of three different versions together in Exodus 14-15 testifies to the importance of the exodus event in different traditions in ancient Israel over a long period of time. Different perspectives on the same event needed to be included to understand the full theological significance of the Red Sea event.

In Exodus 14:19-31, the earlier prose version roughly consists of vv. 10a,c; 11-14; 19-20; 21b; 24-25; 27b; 30-31. If you read these verses alone, you have the elements to make a coherent story. The other verses belong to a second and later so-called Priestly version which also can be read as its own coherent version of the story (vv. 10b; 15-18; 21a,c; 22-23; 26-27a; 28-29)...

Resulting Theological Polarities

The end result of this blending of two prose versions of the Red Sea event is a fruitful set of theological affirmations and tensions that need to be held together as we reflect on and proclaim this text...”

http://www.workingpreacher.org/preaching.aspx?commentary_id=139 [Dennis Olson](#) Charles T. Haley Professor of Old Testament Theology, Princeton Theological Seminary, Princeton, NJ

Easter Sunrise, Psalm 118:15-29 or The Song of Moses and Israel (Exodus 15); Easter Day, Psalm 16; RCL, Easter Day, Psalm 118:1-2, 14-24, Easter Evening, Psalm 114 (Psalm 148: RCL, Psalm 16)

"On Easter Sunday, the church proclaims, "O give thanks to the LORD, for he is good; his steadfast love endures forever!" (Psalm 118:1)..." (Continued after reading)

- ¹⁵ Glad songs of salvation
are in the tents of the righteous:
"The right hand of the LORD does valiantly,
¹⁶ the right hand of the LORD exalts,
the right hand of the LORD does valiantly!"
- ¹⁷ I shall not die, but I shall live,
and recount the deeds of the LORD.
¹⁸ The LORD has disciplined me severely,
but he has not given me over to death.
- ¹⁹ Open to me the gates of righteousness,
that I may enter through them
and give thanks to the LORD.
²⁰ This is the gate of the LORD;
the righteous shall enter through it.
²¹ I thank you that you have answered me
and have become my salvation.
²² The stone that the builders rejected
has become the cornerstone.^[a]
²³ This is the LORD's doing;
it is marvelous in our eyes.
²⁴ This is the day that the LORD has made;
let us rejoice and be glad in it.
- ²⁵ Save us, we pray, O LORD!
O LORD, we pray, give us success!
- ²⁶ Blessed is he who comes in the name of the LORD!
We bless you from the house of the LORD.
²⁷ The LORD is God,
and he has made his light to shine upon us.
Bind the festal sacrifice with cords,
up to the horns of the altar!
- ²⁸ You are my God, and I will give thanks to you;
you are my God; I will extol you.
²⁹ Oh give thanks to the LORD, for he is good;
for his steadfast love endures forever!

a. [Psalm 118:22](#) Hebrew *the head of the corner*

" ...Martin Luther made another strong connection with Psalm 118. While Luther had several favorite Psalms, he had a passion for 118. While in hiding in the Coburg Castle during 1530, he wrote (among other things) an extensive commentary on Psalm 118. On the wall of the room where he

worked was written his personal motto: "I shall not die, but live, and recount the deeds of the Lord" (118:17).⁶ This is the central message of the Psalm. It applies to Jesus and, through him, to all believers. "I shall not die but live, and recount the deeds of the Lord," inspired Luther's militant faith. Of all people, Martin Luther certainly had cause to fear what mortals might do to him. Of this Psalm he wrote, "the dying live; the suffering rejoice; the fallen rise; the disgraced are honored. It is as Christ says, 'He who believes in me, though he die, yet shall he live.'" Luther further declared that whenever the scriptures "deal with God concerning comfort and help in their need, eternal life and the resurrection of the dead are involved."⁷

Just as the Psalmist was delivered by God, so now Christ empowers us, comforts us, and snatches us out of the realm of death. All this is done, says Luther, so that we might proclaim the deeds of the Lord. Easter is the day which the Lord has made, let us rejoice and be glad in it! (118:24)..." https://www.workingpreacher.org/preaching.aspx?commentary_id=266 Nancy Koester Adjunct Professor, Augsburg College, Minneapolis, Minn

Easter Sunrise, 1 Corinthians 15:1-11, Easter Day, Colossians 3:1-4; RCL, Easter Day, Colossians 3:1-4 or Acts 10:34-43; Easter Evening, 1 Corinthians 5:6b-8 (1 Peter 1:3-9; RCL, the same reading)

"The entirety of this chapter is the eloquent center of Paul's primary argument for the Resurrection.

As a result, these first eleven verses should be considered as a prologue to what is laid out in the remainder of the chapter. Paul introduces himself in relationship to the Resurrection as an apostle, though one with a mixed and questionable lineage. The God-given authority of his apostleship is the rationale for proclaiming the Resurrection and for his witness to be accepted among the Corinthians..."
(continued after the reading)

The Resurrection of Christ

15 Now I would remind you, brothers,^[a] of the gospel I preached to you, which you received, in which you stand,² and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.

³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵ and that he appeared to Cephas, then to the twelve. ⁶ Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. ⁷ Then he appeared to James, then to all the apostles. ⁸ Last of all, as to one untimely born, he appeared also to me. ⁹ For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. ¹¹ Whether then it was I or they, so we preach and so you believed.

a. [1 Corinthians 15:1](#) Or *brothers and sisters*; also verses [6](#), [31](#), [50](#), [58](#)

..."This epistle text is well worth an Easter morning sermon! Through Paul's discussion of all the ramifications of the gospel in his own life, he lends credibility and support to the gospel's core message: Jesus died for sinners. While this text is removed from the obvious immediacy of the empty tomb scene of the gospels, it definitely lends itself to the contemporary question: what does this empty tomb mean -- today?

A sermon on this text can focus on biographical witness to the resurrection. This is demonstrated by how Paul recounts the way the gospel personally intersected his life and radically changed it. His changed life is proof of the gospel's power. At Vinje Lutheran Church in Willmar, Minnesota, wooden panels containing names of historical witnesses to the gospel encircle the church. The last two panels are blank. Former pastor Paul A. Hanson used to tell confirmands: "Those panels will have your names on them...." The apostle's words depict the fact that the gospel invites each of our names to be inscribed within the generous space of the gospel's invitation to us.

This text might also dwell on what it means to share the gospel; its contents, its power and its personal encounters with God. Serving the Gospel can be strenuous. People may feel they do not have the right or the qualifications to do so. Paul's words speak to the contrary. The gospel and its proclamation is for all!" https://www.workingpreacher.org/preaching.aspx?commentary_id=1166 [Susan Hedahl](#) Professor Emerita of Homiletics, Lutheran Theological Seminary, Gettysburg, Pa.

"The Holy Gospel according to St. John, the 20th Chapter" "Glory to You, O Lord"

Easter Sunrise, John 20:1-18, Easter Day, Matthew 28:1-10; RCL, Easter Day, John 20:1-18 or Matthew 28:1-10; Easter Evening, Luke 24:13-49 (John 20:19-31; RCL, the same reading)

"The flurry of activity on the first Easter is unparalleled in the Gospels. Each evangelist gives his account. All are true. There was a great deal of activity, once it was known that Jesus rose from the dead. For harmonization of the four accounts, the following may be consulted: Beck, THE CHRIST OF THE GOSPELS (composite account), pp. 202-205; Ylvisaker, THE GOSPELS, pp. 759-765; Fahling, THE LIFE OF CHRIST, pp. 687-693; Farrar, THE LIFE OF CHRIST, pp. 452-457; Edersheim, THE LIFE AND TIMES OF JESUS THE MESSIAH, vol. 2, pp. 630-637; Stoeckhardt, NEW TESTAMENT, pp. 312-318; Arndt, LUKE, pp. 485-487.

Some questions must be left unanswered but that neither amounts to contradiction nor to lack of historicity. John, who wrote much later, assumes that his readers know the accounts found in the synoptists. He stresses the part which Mary Magdalene played in the Easter account. John's account is very vivid. In volume 2, pp. 979-980, of his Commentary on John, Raymond E. Brown notes the verbs in the historical present tense: 1: came, saw; 2: went running, told; 5: saw; 6: came along, observed; 12: observed; 13: asked, told; 14: caught sight; 15: asked, said; 16: said, said; 17: told; 18: went..." http://pericope.org/buls-notes/john/john_20_1_18.htm **Read the verse by verse commentary in Exegetical Notes, Series B, Festival Season Sundays Gospel Texts**, by Harold H. Buls, Concordia Theological Seminary Press: Ft Wayne IN, 1980

The Resurrection

20 Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. ² So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” ³ So Peter went out with the other disciple, and they were going toward the tomb. ⁴ Both of them were running together, but the other disciple outran Peter and reached the tomb first. ⁵ And stooping to look in, he saw the linen cloths lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, ⁷ and the face cloth, which had been on Jesus’^[a] head, not lying with the linen cloths but folded up in a place by itself. ⁸ Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not understand the Scripture, that he must rise from the dead. ¹⁰ Then the disciples went back to their homes.

Jesus Appears to Mary Magdalene

¹¹ But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. ¹² And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. ¹³ They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” ¹⁴ Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. ¹⁵ Jesus said to her, **“Woman, why are you weeping? Whom are you seeking?”** Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” ¹⁶ Jesus said to her, **“Mary.”** She turned and said to him in Aramaic,^[b] “Rabboni!” (which means Teacher). ¹⁷ Jesus said to her, **“Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’”** ¹⁸ Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her.

- a. [John 20:7](#) Greek *his*
- b. [John 20:16](#) Or *Hebrew*

“Some congregations may read John 20 at the Easter Vigil -- a good choice because Mary came to the tomb “while it was still dark.”...But many welcome this text on Easter morning for it is the most personal resurrection story. We can hear John 20 as a drama in two scenes and there are good reasons to watch the whole play, not just the last half...

Three disciples. One sees the grave clothes neatly folded and believes. One sees the same thing and there is no indication that he believes anything. One is surprised into believing by hearing the sound of her name. To all and each of these we preach. In each of these we find ourselves at one time or another. John could have written a less complicated story. “Mary Magdalene, Peter and the other disciple went to the tomb. They saw the linen wrappings lying there and believed Jesus had risen from the dead.” John leaves room for each of us -- for one who sees and believes, another who sees and leaves uncertain, and one who needs to hear her own name.”

http://www.workingpreacher.org/preaching.aspx?commentary_id=2807 **Barbara Lundblad Joe R. Engle, Professor Emeritus of Preaching, Union Theological Seminary, New York, NY**



Agnus Day appears with the permission of <http://www.agnusday.org/>

"In his sermon "The Secret in the Dark," Frederick Buechner wonders at why in the four gospels, when they get to the most important part of the story (resurrection), the gospel writers tell it in whispers—no choir of angels, no explosion of light, not a soul was there to witness it. "It was the most extraordinary thing they believed had ever happened, and yet they tell it so quietly that you have to lean close to be sure what they are telling," (SITD 253).

His conclusion is this:

That is why the Sundays after Easter are so precious, and precious because, in their comparatively subdued, low-key way, they seem not only closer to how the resurrection actually took place as the Gospels describe it but, more important still, closer to the reality of the resurrection as you and I are apt to experience it. These everyday Sundays without all the flowers and music and exaltation are like the kind of day that Luke describes in his account of the two disciples on their walk from Jerusalem to Emmaus some seven miles away, (SITD 253-4)."

<http://www.patheos.com/blogs/paperbacktheology/2015/04/everyday-sundays-frederick-buechner-on-why-the-subdued-sundays-of-eastertide-are-so-important.html>

How do you determine the date of Easter each year?

"...**How They Used to Do It.** By the middle of the second century, there were basically two ways that Christians were dating their celebrations of Easter. Some, the Quartodecimans (or "fourteenths"), celebrated the death and resurrection of our Lord according to the "fourteenth day of Nisan"—the day of the Jewish Passover (Lev. 23:5). Since this date was not always on the same day of the week, the Quartodeciman celebration did not always fall on a Sunday. The rest of the church, however, celebrated the passion and resurrection of our Lord according to a different formula which always placed Easter on a Sunday. Needless to say, there was no little controversy over this discrepancy, and it wasn't until the Ecumenical Council of Nicea in A.D. 325 that the churches of the world finally got together and agreed on this rule: Easter Day shall always fall on the Sunday after the first full moon that occurs on or after the spring equinox. That should have settled it, right?

Well, not exactly. You see, there was the little problem of determining when exactly the spring equinox would fall. Various astronomical and calendrical solutions have been used at different times down through the centuries, but even today there is still no unanimity among churches concerning the celebration of Easter.

Just Not the Same For instance, the Eastern Orthodox Churches (Greek, Russian, Romanian, etc.) celebrate Easter according to the spring equinox on the older Julian Calendar. Lutherans in the Western Church (along with Roman Catholic and Protestant churches) celebrate Easter according to the newer Gregorian Calendar (in effect since 1582). What all of this means is that the eastern celebration of Easter usually follows anywhere from a week to several weeks after the western celebration.

So what's the solution? One possibility would be to go on celebrating our respective Easters and just not worry about it. A proposal as recent as 1997, however, has suggested that both east and west use a modern, scientific astronomical calculation for the spring equinox. After all, even our more accurate Gregorian calendar of the west was off this year, since the spring equinox actually occurred on March 20, and not the traditional March 21. Most of the change suggested by this new proposal, however, would have to come from the Eastern Church, which isn't likely to happen.

The 'Easy Way' and the 'Hard Way' So what's the easiest way to determine the date for Easter? In the two sections below, the Commission on Worship has provided the "easy way" and the "hard way." Since the chart in the front of The Lutheran Hymnal (p. 158) expires this year, the Commission thought it would provide a new chart through 2025. That's the "easy way." (A similar chart will appear in the new hymnal!) But if you want to do it the "hard way," see the next page where the Commission has also provided an algorithm for you to calculate, compliments of Dr. Luther Poellot, St. Louis.

Algorithm for Determining the Date of Easter (1900-??)

Note: Unless your calculator gives remainders, you will need to do most of this calculation in longhand. Math teachers, this could make a good problem for your class to solve at the pre-algebra level. At higher levels of algebra, it could serve as a good discussion question concerning the "why" of its various components.

Part I:

v = the remainder when you divide the number of the year (e.g., 1985) by 19. For 2001, $v = 3$.

w = the remainder when you divide the number of the year by 4. For 2001, $w = 1$.

x = The remainder when you divide the number of the year by 7. For 2001, $x = 6$.

y = The remainder from $(19v + 24) \div 30$. For 2001, $y = 21$.

z = The remainder from $(2w + 4x + 6y + 5) \div 7$. For 2001, $z = 3$

Part II:

$y + z + 22 =$ date in March for Easter. If this number is greater than 31, either

a) subtract 31 = date of Easter in April;

b) or calculate $y + z - 9 =$ date of Easter in April. “

<https://www.lcms.org/Document.fdoc?src=lcm&id=554> Aren't you glad you asked?