

SUNDAY MASS

ENTRANCE ANTIPHON:

Cry out with joy to God, all the earth; O sing to the glory of his name. O render him glorious praise, alleluia.

FIRST READING: Acts 3:13-15, 17-19.

RESPONSORIAL PSALM: Psalm 4.

RESPONSE:

Lift up the light of your face on us, O Lord.

1. I called, the God of justice gave me answer; from anguish you released me, have mercy and hear me! **R**
2. Know that the Lord works wonders for his faithful one; the Lord will hear me whenever I call him. **R**
3. 'What can bring us happiness?' many say. Lift up the light of your face on us, O Lord. **R**
4. In peace I will lie down and fall asleep, for you alone, O Lord, make me dwell in safety. **R**

SECOND READING: 1 John 2:1-5.

GOSPEL ACCLAMATION:

Alleluia, alleluia. Lord Jesus, open the Scriptures to us; make our hearts burn with love when you speak to us. Alleluia.

GOSPEL: Luke 24:35-48.

COMMUNION ANTIPHON:

The disciples recognised the Lord Jesus in the breaking of the bread, alleluia.

THE WEEK AHEAD

Live the Word

Mon 19 Apr Liturgy of the Day

Acts 6:8-15; Psalm 119; John 6:22-29

Faith is basic to salvation. But it doesn't stop there. Good works go beyond faith and reach out to serve the One in whom we believe. It is not a question of one or the other, but *both*.

Tue 20 Apr (St Marcellinus, B)

Acts 7:51-8:1; Psalm 31; John 6:30-35

In today's psalm, we are asking God to be our safe place, our guidance and comfort in times of trial. In your prayer today, reflect on how you have experienced God as a sheltering rock of presence in your life.

Wed 21 Apr (St Anselm, BD)

Acts 8:1-8; Psalm 66; John 6:35-40

Humility is an essential ingredient in life because it provides a *kenosis*, an emptying of the self – the very desert spirit of letting go. At its core, humility dramatically opens up a beautiful space in our inner life.

Thu 22 Apr Liturgy of the Day

Acts 8:26-40; Psalm 66; John 6:44-51

Today's psalm reminds us that God never refuses divine mercy, inundating us as heavily as the new rains. It is an unmerited, undeserved, gift, never withheld from the penitent.

Fri 23 Apr (St George, M)

Acts 9:1-20; Psalm 117; John 6:52-59

Through Communion our relationship to Jesus becomes the most intimate – like a marriage where two become 'one flesh'. As St Augustine reflects, "we become what we eat."

Sat 24 Apr (St Fidelis of Sigmaringen, PrM)

Acts 9:31-42; Psalm 116; John 6:60-69

Jesus was not concerned with saying what people wanted to hear. He was concerned with speaking the truth. We ought never to compromise on the truth, even when it is hard to hear.

Sun 25 Apr 4TH SUNDAY OF EASTER

Acts 4:8-12; Psalm 118; John 10:11-18

Jesus expresses confidence that his sheep hear his voice and follow him. But how can we know when it's his voice and not our own we hear? We will only know this through a deep relationship of prayer with Jesus.

(KEY: **SOLEMNITY**; **FEAST**; **Memorial**; (Optional Memorial)
B=Bishop; D=Doctor; M=Martyr; Pr=Priest

Catholic Link

EASTER SPIRIT

3rd Sunday of Easter • Year B
Divine Office: Week III • 18 April 2021

Easter Word

How rich are the depths of God – how deep his wisdom and knowledge – and how impossible to penetrate his motives or understand his methods! We know something of Paul's astonishment at the mystery of God (expressed in Romans 11:33) when we stand before the mystery of Easter.

The dimensions of Easter are beyond calculating. What it means to die and rise again, what it means to live a Resurrection life, what it means to be immersed in God – and still remain human. Yet, somehow we cannot wait till after death to begin to experience Resurrection Life. Our Innocence is already restored; the Spirit is already poured out into our hearts; divine joy and grace in a redeemed life already beckon us. The Easter Word is alive and active, it cuts like any double-edged sword but more finely, it can slip through the space where the soul is divided from the spirit, or joints from the marrow (Hebrews 4:12).

But on the first Easter evening, on the road to Emmaus, the Risen Stranger complained to his two distraught companions "You foolish men! How slow to believe the full message of the prophets!... Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself" (Luke 24:25,27).

He had to do the same again, later still that same evening back in Jerusalem: Then he opened their minds to understand the scriptures (Luke 24:45).

Centuries later, during the Second Vatican Council, the Church is still pondering the mystery of the scriptures: [Christ] is present in his word since it is he himself who speaks when the holy scriptures are read in the Church (Constitution on the Liturgy, par 7). How extraordinary is that: the Risen Lord himself speaking to us through the scriptures!

In our new century, Pope Benedict XVI writing after the Synod on the Word of God explores the relationship between Word and Sacrament. He stresses that the Word of God is not simply a description of a state of affairs but it brings about a new reality: it is performative: it makes things happen! What God says, God does. This IS my body, This IS my

blood. I AM the Resurrection and the Life. I AM the way, the truth and the life.

Pope Benedict quotes the scripture scholar par excellence of the Church, St Jerome: "Christ's Body and Blood are [also] the Word of scripture, God's teaching. When we approach the Eucharistic Mystery, if a crumb falls to the ground we are troubled. Yet when we are listening to the Word of God, and God's Word and Christ's flesh and blood are being poured into our ears yet we pay no heed, what great peril should we not feel?"

The Easter Word is a gift for all times and seasons. Even when the circumstances prevent us from fully participating in the Eucharist, we can turn to our Testaments, New and Old, and find the loving Father, the breath of the Spirit and the mind of Christ.

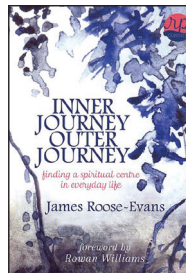


Supper at Emmaus by Rembrandt 1649, at the Fitzwilliam Museum, Cambridge, UK

The perfect companion for all those who feel drawn to contemplative prayer and meditation, but who need help and guidance going about it.

James Roose-Evans explains the practical aspects of meditation – such as the significance of posture and breathing, the use of the mantra, and the importance of regular practice. He provides a monthly guide, taking the reader day-by-day through suggested meditations and reflections which encourage the practice of silent, wordless prayer.

Combining practical help with imaginative insights, **Inner Journey, Outer Journey** will provide guidance and inspiration for all those seeking a still centre amidst the pressures of work and daily life.



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